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James Lenox.
435 (1)

THE

THEOLOGICAL

WORKS

OF

ISAAC BARROW, D.D.

IN SIX VOLUMES.

VOLUME V.

CONTAINING

SERMONS ON THE CREED, EXPOSITIONS, &c.

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For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures.

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St. Paul, meaning in this chapter to maintain a very fundamental point of our religion (*the resurrection of the dead*) against some infidels or heretics, who among the Corinthians, his scholars in the faith, did oppose it; doth, in order to the proof of his assertion, and refutation of that pernicious error, premise those doctrines, which he having received both from relation of the other Apostles, and by immediate revelation from God himself, had delivered unto them, ἐν πρώτοις, *in the first place*, or among the prime things; that is, as most eminent and important points of Christian doctrine; the truth whereof consequently (standing upon the same foundations with Christianity itself, upon Divine revelation and apostolical testimony) could nowise be disputed of, or doubted, by any good Christian. Of which doctrines (the collection of which he styleth *the Gospel;* that Gospel, by embracing and retaining which they *were*, he saith, *to be saved*) the first is that in our text, concerning the *death of our Lord*, undergone by him for our salvation: which point, as of all others in our religion it is of peculiar consequence, so it much concerneth us both firmly to believe it and well

SERM. XXVII. to underſtand it; for it is *by faith in his blood* that we are *juſtified*, and by *knowing Chriſt crucified* we ſhall be chiefly edified; *the word* imparting this knowledge being *the power of God to ſalvation*. It therefore I mean now, by God's aſſiſtance, to explain and apply; the which I ſhall do generally and abſolutely; without any particular accommodation of my diſcourſe to the words of this text; yet ſo as to comprehend all the particulars obſervable in them. The death of our Lord then is my ſubject, and about it I ſhall conſider, 1. Its nature, or wherein it did conſiſt. 2. Some peculiar adjuncts and reſpects thereof, which commend it to our regard, and render it conſiderable to us. 3. The principles and (impreſſive and meritorious) cauſes thereof. 4. The ends which it aimed at; together with the fruits and effects of it. 5. Some practical influences, which the conſideration thereof may and ſhould have upon us.

Rom. iii. 25. 1 Cor. ii. 2. Rom. i. 16. Philip. iii. 10.

1. As for the nature of it we muſt affirm, and believe aſſuredly, that it was a true and proper death; in kind not different from that death, to the which all we mortal creatures are by the law and condition of our nature ſubject, and which we muſt all ſometime undergo; for, *What man is he that liveth and ſhall not ſee death; that ſhall deliver his ſoul from the hand of the grave? that death*, which is ſignified by ceſſation from vital operations; (of all motions natural or voluntary, of all ſenſe and knowledge, appetite and paſſion;) *that death*, which is cauſed by violent diſunion, or diſlocation, by diſtempering, or however indiſpoſing the parts, humours, ſpirits of the body, ſo that the ſoul can no longer in them and by them continue to exerciſe thoſe functions, for which its conjunction thereto was intended, and cannot therefore fitly reſide therein[a]; *that death*, which is ſuppoſed to conſiſt in the diſſolution of that vital band, whatever it be, whereby the ſoul is linked and united to the body; or in that which is thereupon conſequent, the ſeparation, department, and ab-

Pſ. lxxxix. 48.

[a] —— Ἐπεί κε πρῶτα λίπῃ λεύκ' ὀστέα θυμός·
Ψυχὴ δ', ἠΰτ' ὄνειρος, ἀποπταμένη πεπότηται. *Hom. Odyſſ.* A.

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ſence of the ſoul from the body; each of that couple, upon their divorce, returning home to their original principles, as it were; the body *to the earth from whence it was taken*, and *the ſpirit unto God who gave it*. Such cauſes antecedent are ſpecified in the ſtory; ſuch ſigns following are plainly implied, ſuch a ſtate is expreſſed in the very terms, whereby our death is commonly ſignified: the ſame extremity of anguiſh, the ſame dilaceration of parts, the ſame effuſion of blood, which would deſtroy our vital temper, quench our natural heat, ſtop our animal motions, exhauſt our ſpirits, and force out our breath, did work upon him; neceſſarily producing the like effects on him, as who had aſſumed the common imperfections and infirmities of our nature; in regard to which violences inflicted upon him he is ſaid, ἀποκτείνεσθαι, *to be killed or ſlain*; διαχωρίζεσθαι, *to be diſpatched*; ἀναιρᾶσθαι, *to be made away*; ἀπολέσθαι, *to periſh*, or be deſtroyed; ἐξολοθρεύεσθαι, *to be cut off*, as it is in Daniel; σφάτ̈εσθαι, *to be ſlaughtered*; θύεσθαι, *to be ſacrificed*; which words do all of them fully import a real and proper death to have enſued upon thoſe violent uſages toward him.

Gen. iii. 19. Eccleſ. xii. 7. Pſ. civ. 29. Acts iii. 15. viii. 33. Dan. ix. 26. Iſa. liii. 8. John xviii. 4. xi. 50. Rev. v. 9.

And by the ordinary ſigns of death, apparent to ſenſe, the ſoldiers judged him dead; and therefore, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, *ſeeing him already dead, they forbare to break his legs:* by the ſame all the world was ſatisfied thereof; both his ſpiteful enemies, that ſtood with delight, waiting for this utmoſt ſucceſs of their malicious endeavours to deſtroy him; and his loving friends, who with compaſſionate reſpect attended upon him through the courſe of his ſuffering; and thoſe who were ready to perform their laſt offices of kindneſs, in procuring a decent interment of his body.

John xix. 33. Mark xiv. 41. Luke xxiii. 27. John xix. 25.

His tranſition alſo, and abiding in this ſtate, are expreſſed by terms declaring the propriety of his death, and its agreement with our death. St. Mark telleth us, that ἐξέπνευσε, *animam efflavit*, he expired, breathed out his ſoul, or his laſt breath; St. Matthew, ἀφῆκε τὸ πνεῦμα, *animam egit*, he let go his ſpirit, or *gave up the ghoſt*; St. John, παρέδωκε τὸ πνεῦμα, *he delivered up his ſpirit* into

Mark xv. 37. Matt. xxvii. 50. John xix. 30.

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God's hand; the which St. Luke expreſſeth done with a formal reſignation; *Father*, ſaid he, *into thy hands I commend* (or I depoſe) *my ſpirit*; he doth alſo himſelf frequently expreſs his dying by *laying down his life*, and *beſtowing it as a ranſom*, which ſheweth him really to have parted with it.

Luke xxiii. 46. Παρατίθεμαι. John xv. 13. x. 15, 18. xiii. 37. 1 John iii. 6.

His death alſo (as ours is wont to be denoted by like phraſes) is termed ἔξοδος, *exceſſus e vivis*, a going out of life, or from the ſociety of men; (for Moſes and Elias are ſaid *to tell*, τὴν ἔξοδον αὐτοῦ, *his deceaſe, which he ſhould accompliſh at Jeruſalem*;) and μετάβασις, a paſſing over, or tranſlation from this into another world; (*When*, ſaith St. John, *Jeſus knew that his time was come*, ἵνα μεταβῇ, *that he ſhould depart from this world*.) His death alſo was enigmatically deſcribed by the *deſtruction* or demoliſhment *of his* bodily *temple*, anſwerable to thoſe circumlocutions concerning our ordinary death; *the diſſolution of our earthly houſe of tabernacle*, or tranſitory abode, in St. Paul; the ἀπόθεσις τοῦ σκηνώματος, laying down, or putting off our tabernacle, in St. Peter.

Luke ix. 31. 2 Pet. i. 15. Ἄφιξις. Acts xx. 29. John xiii. 1. John ii. 19. Matt. xxvi. 61. 2 Cor. v. 1. 2 Pet. i. 14.

It were alſo not hard to ſhew, how all other phraſes and circumlocutions, by which human death is expreſſed, either in holy Scripture or in uſual language, or among philoſophers and more accurate ſpeakers, are either expreſsly applied, or by conſequence are plainly applicable to the death of our Saviour; ſuch, for inſtance, as theſe in Scripture; ἀνάλυσις, being reſolved into our principles, or the returning of them thither whence they came; ἀπόλυσις, a being freed, licenſed, or diſmiſſed hence; ἐκδημία ἐκ τοῦ σώματος, a going, or abode abroad; a peregrination, or abſentment *from the body*; an ἔκδυσις, putting off, or being diveſted of the body; an ἀφανισμός, diſappearance, or ceſſation in appearance to be; a *going hence, and not being ſeen*; *a falling on ſleep, reſting from our labours, ſleeping with our fathers*, being *added*, and *gathered to our fathers*; being *taken, or cut off out of the land of the living*; *going down into the pit*; *lying down, reſting, ſleeping in the duſt*; *making our bed in darkneſs*: theſe and the like

1 Tim. iv. 6. Phil. i. 23. Luke ii. 29. 2 Cor. v. 8. Acts xiii. 36. Gen. xxv. 8. xlix. 33, &c. Pſal. xxxix. 13. lii. 5. xxviii. 1. cxliii. 7. lxxxviii. 4. Jer. xi. 19. Iſa. xxxviii. 18. xxvi. 19. Ezek. xxvi. 20. Dan. xii. 12. Job vii. 21. xvii. 16. xx. 11. xxi. 26. xvii. 13.

phraſes occurring in Scripture (which might be paralleled out of vulgar ſpeech, and out of learned diſcourſes) deſcribing either the entrance into, or the abiding in the ſtate of that death, to which all men are obnoxious, might eaſily be ſhewed applicable to the death of our Saviour. His reſurrection doth imply the reality of his death; for otherwiſe it had not been miraculous, it had not been a pledge of our reſurrection. But I will not farther needleſsly inſiſt upon explicating or confirming a point ſo clear, and never miſunderſtood, or queſtioned, except by ſome wild and preſumptuous heretics. SERM. XXVII.

Our Saviour's death then was a true, real, and proper death, ſuitable to that frail, paſſible, and mortal nature, which he vouchſafed to undergo for us; to the condition of *ſinful fleſh, in the likeneſs whereof* he *did appear*; ſeverRom. viii. 3.
ing his ſoul and body, and remitting them to their original ſources; his paſſion was indeed *ultimum ſupplicium*, an extreme capital puniſhment, the higheſt, in the laſt reſult, which in this world either the fierceſt injuſtice or the ſevereſt juſtice could inflict: for, *to kill the body* is, as Matt. x. 28.
our Lord himſelf taught, the utmoſt limit of all human Luke xii. 4.
power and malice; the moſt and worſt that man can do; they have not περισσότερόν τι, any thing beyond that which they can attempt upon us; and ſo far did they proceed with our Lord. Such was the nature of his death; ſuch indeed as was requiſite for the accompliſhment of the ends and effects deſigned thereby.

2. Let us now conſider thoſe peculiar adjuncts and reſpects of our Lord's death, (together with his whole paſſion, whereof his death was the chief part and final completion,) the which do commend it to our regard, and amplify the worth thereof: ſuch are, 1. Its being a reſult of God's eternal reſolution and decree. 2. Its being a matter of free conſent and compact between God the Father and his only Son. 3. Its being anciently prefigured and predicted. 4. Its being executed by God's hand and providence guiding and governing it; and by man's action concurring. 5. Its being the death of a perſon ſo holy

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and innocent, ſo high and excellent, of God's Son, of God the Son.

1. It was a reſult of God's eternal counſel and decree; it was no caſual event, no expedient ſuddenly deviſed, or ſlipt from providence, but a well-laid deſign, from all eternity contrived by divine wiſdom, reſolved upon by divine goodneſs. As God did (by the incomprehenſible perfection of his nature) from thence foreſee our lapſe and miſery, ſo he did as ſoon determine our remedy and means of ſalvation. As the whole of that myſterious diſpenſation concerning Chriſt, ſo eſpecially did this main part thereof proceed κατὰ πρόθεσιν τῶν αἰώνων, *according to an eternal purpoſe*, as St. Paul ſpeaketh; for our Saviour was *a Lamb ſlain* (in deſignation irrevocable ſlain) *from the foundation of the world;* as it is ſaid in the Revelation: and, *We*, ſaith St. Peter, *were redeemed by the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot*, προεγνωσμένου μὲν, *foreordained indeed before the foundation of the world:* and our Saviour *went*, as he telleth us himſelf, to ſuffer, κατὰ τὸ ὡρισμένον, *according to what was determined:* and, *It was by the determinate counſel and foreknowledge of God*, ſaith St. Peter, *that he was delivered up into thoſe wicked hands* that ſlew him; nor did the conſpiracy of *Herod and Pilate, with the nation and people of the Jews*, effect any thing about it, beyond ὅσα ἡ χεὶρ, καὶ ἡ βουλὴ Θεοῦ προώρισε γενέσθαι, *whatever the hand and counſel of God* (or God's effectual purpoſe) *had predetermined to come to paſs*. Such an eſpecial care and providence of God, concerning this matter, ſo expreſsly and ſo frequently recommended to our obſervation, do argue the very great moment and high worth thereof. What God declareth himſelf to have had ſo early and earneſt a care of, muſt be matter of higheſt conſideration and importance.

Epheſ. iii. 11.

Rev. xiii. 8.

1 Pet. i. 19.

Luke xxii. 22.

Acts ii. 23.

Acts iv. 28.

2. It was a matter of free conſent and compact between God and his Son. God did freely and graciouſly (out of merciful regard to our welfare) proffer, that if he would pleaſe to undertake to redeem his (loſt and enſlaved) crea-

ture, an honourable and comfortable ſucceſs to his enterpriſe; that he would accept his performances, and that the deſign ſhould proſper in his hand: he did willingly embrace the propoſal, and applied himſelf to the performance: *When thou ſhalt make thy ſoul an offering for ſin, thou ſhalt ſee thy ſeed, and prolong thy days, and the pleaſure of the Lord ſhall proſper in thy hand: thou ſhalt ſee of the travail of thy ſoul, and ſhalt be ſatisfied;* that, in the Prophet's language, was God's propoſition: and, *Lo, I come to do thy will, O God;* that was our Saviour's reply in correſpondence and conſent thereto. God, in conſideration of what our Lord would obediently ſuffer, did, as our Saviour telleth us, διατίθεσθαι βασιλείαν, *covenant to him a kingdom;* committing a ſovereign authority, aſſigning an univerſal dominion to him; in virtue of which tranſaction it was that *Jeſus, for the ſuffering of death, was crowned with glory and honour;* that *becauſe he poured out his ſoul unto death, God divided him a portion with the great;* that *he being obedient to the death, God exalted him, and gave him a name above all names.* In this regard are God's elect and faithful people ſaid to be given unto him as a retribution to him, *who gave himſelf for them*; (*Thine they were*, ſaith our Lord to his Father, *and thou gaveſt them me*;) hence are we ſaid to be *bought with a price;* hence is *the Church purchaſed by his blood:* there was therefore a covenant and bargain driven between God and his Son concerning this affair; and of huge conſideration ſurely muſt that affair be, wherein ſuch perſons do ſo deeply intereſt themſelves, trafficking, and, as it were, ſtanding upon terms with one another.

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Iſa. liii. 9, 10.

Heb. x. 7, 8.

Luke xxii. 29.

Heb. ii. 9.

Iſa. liii. 12.

Phil. ii. 8, 9.

Rom. xiv. 9.

John xvii. 6.

Gal. iii. 13.

1 Cor. vi. 20.

1 Pet. i. 19.

Acts xx. 28.

3. That the great excellency and efficacy of our Saviour's death and paſſion might appear, it was by manifold types foreſhadowed, and in divers prophecies foretold. Indeed moſt of the famous paſſages of providence (eſpecially the ſignal afflictions of eminent perſons repreſenting our Saviour) do ſeem to have been prefigurations of, or preludes to, his paſſion. The blood of the righteous protomartyr Abel, ſhed by an envious brother, for

Gen. iv. 10.

Luke xi. 51.

SERM. XXVII. acceptable obedience performed by him to God's will, and *crying to heaven*, might prefigure that blood, which cried alſo, although with another voice, *ſpeaking better things than the blood of Abel;* not ſad complaints, and ſuits for vengeance, but ſweet entreaties and interceſſions for mercy. Iſaac, the only ſon, *the ſon of promiſe*, his oblation in purpoſe, or *death in parable*, as the Apoſtle to the Hebrews ſpeaketh, did plainly repreſent our Saviour, the promiſed ſeed, his being really offered, and afterward miraculouſly reſtored to life. Joſeph's being ſold, and put into ſlavery by his envious brethren, being ſlanderouſly accuſed, and ſhut in priſon, (*whoſe feet they hurt with fetters; the iron entered into his ſoul;*) and this by God's diſpoſal, in order to his exaltation; and that he might be a means of preſerving life, and preparing a convenient habitation for the children of Iſrael, doth well reſemble him, who *by ſuffering entered into his glory;* who *thereby being perfected, became author of ſalvation to his brethren*, all *true Iſraelites;* who *went to prepare manſions* of reſt and light, a heavenly Goſhen, for them. David's perſecutions foregoing his royal dignity and proſperous ſtate; which he expreſſeth in ſuch ſtrains as theſe; *The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid; the ſorrows of hell compaſſed me about, and the ſnares of death prevented me;* how they may adumbrate the more real extremities of our Lord's afflictions, previous to his glorious exaltation, I leave you to conſider; as alſo the reſt of ſuch paſſages, having a myſterious importance accommodable to this purpoſe. However, all the ſacrifices of old, inſtituted by God, we may with fuller confidence affirm to have been chiefly preparatory unto and prefigurative of this moſt true and perfect ſacrifice; by virtue whereof indeed thoſe ὑποδείγματα, and σκιαὶ, umbratic repreſentations (or inſinuations) did obtain their ſubſtance, validity, and effect: if they did not ſignify this in deſign, they could ſignify nothing in effect; for as *without ſhedding of blood there was no remiſſion*, (God's anger would not be appeaſed, nor his juſtice ſatisfied without it; it being *blood, which*, accord-

Heb. xii. 24. xi. 4.
Heb. xi. 7, 19.
Pſal. cv. 18.
Gen. xlv. 5.
Luke xxiv. 26. Heb. v. 9.
John xiv. 2.
Pſal. xviii. 4.
Heb. ix. 23. viii. 5.
Heb. ix. 22.
Levit. xvii. 11.

ing to God's prescription, did *make atonement for the soul*,) as the appointment of those sacrifices did speak and signify; so *it was impossible that the blood of bulls and goats should take away sin*; that those *legal gifts and sacrifices should perfect the conscience of him that did the service*; that is, should entirely assure him of pardon and impunity, or raise in him a strong and clear hope of God's favour: the lives of beasts were not in value answerable, nor could fitly be subrogated instead of men's souls, which had offended, and thence were liable to death; the effusion of their blood could not reasonably satisfy a man's conscience, sensible of guilt and fearful of God's displeasure, that by it God was fully appeased; they must therefore refer unto a κρείττων θυσία, *a more excellent sacrifice*; one more sufficient in itself, and more acceptable to God; in virtue of which, and in regard thereto, sin might be thoroughly expiated, God's wrath might be propitiated, divine vengeance might be removed, the mind of man therefore might be comforted and contented. The high priest's entrance once a year into the holy of holies, *not without blood to atone for his own and the people's ignorances*, (or miscarriages,) did imply, that our *great High Priest* should make one bloody atonement for the offences of mankind, and, passing through the veil of mortal flesh, should enter into the true *sanctum sanctorum* of heaven, there to *appear in the presence of God for us*; exhibiting the virtue of his meritorious passion, together with his effectual intercession for mercy toward us. Especially the paschal lamb, in its substance, (as a lamb, meek and gentle,) in its quality, (as without blemish and spot, pure and innocent,) in its manner of preparation and dressing, (being killed by all the assembly, having its blood sprinkled upon the doors of every house, being roasted with fire, having bitter herbs for its sauce,) with other observable circumstances about it, was a most apposite emblem of *Christ our passover*; who not only by his death did signify, and mind us of, but did really achieve our deliverance from the mystical Egypt, our state of spiritual bondage. So did ancient types exhibit

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Heb. x. 4. ix. 9, 13. x. 11.

Heb. ix. 23.

Heb. ix. 7, x. 24.

1 Cor. v. 7.

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moſt heinous act ever committed by men,) is the death of our Lord conſiderable.

5. But more immediately the quality and condition of our Saviour's perſon do moſt commend to us, and advance the worth of his death: if, as the Pſalmiſt ſaith, *precious in the ſight of the Lord is the death of his ſaints*; if the ſpotleſs candour and unblemiſhed integrity of a lamb do make its *blood precious*, and qualify it for an acceptable ſacrifice; how valuable to God ſhall be the death of a perſon ſo perfectly holy and innocent; who did not ſo much as *know ſin*; *in whoſe mouth no guile was ever found*; who was *holy, harmleſs, undefiled, removed* (at infinite diſtance removed) *from ſinners*; who *needed not to offer ſacrifices for his own ſins*; whoſe death therefore for others was apt to be more available and acceptable! Again, if the life of a king be (as king David's people told him) *worth ten thouſand lives*; if it be a moſt enormous crime and higheſt treaſon to imagine his death; how valuable muſt be the death of a perſon ſo incomparably tranſcendent in dignity, *of the Lord of glory, of the Prince of life! Ye denied the holy and the juſt One; ye ſlew the Prince of life: They crucified the Lord of glory*: ſo the Apoſtles do aggravate the buſineſs. But a farther height, a perfect immenſity indeed, of worth and efficacy, muſt needs accrue to the death of our Saviour, from his being the Son of God; from his being God, (one and the ſame in nature with his almighty and all-glorious Father:) for it is *the blood of Chriſt, the Son of God, which purgeth us from all ſin*; yea, *God* himſelf *did*, as St. Paul ſaith in the Acts, *purchaſe the Church with his own blood*; it is *the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all iniquity*: and, *Hereby*, ſaith St. John, *perceive we the love of God, becauſe he laid down his life for us*. That the immortal God ſhould die, that the Moſt High ſhould be debaſed to ſo low a condition, as it cannot be heard without wonder, ſo it could not be undertaken without huge reaſon, nor accompliſhed without mighty effect: well in-

Pſal. cxvi. 15. lxxii. 14.
1 Pet. i. 19. 2 Cor. v. 21. 1 Pet. ii. 22. 1 John iii. 5. Iſa. liii. 9. Heb. vii. 26, 27.
2 Sam. xviii. 3. xxi. 17.
Acts iii. 15.
1 Cor. ii. 8.
1 John i. 7. Rev. i. 5, 6. Acts xx. 28. Tit. ii. 14.
1 John iii. 16.

deed might ſuch a condeſcenſion ſerve to advance us from the baſeſt ſtate to any pitch of honour and happineſs; well might one drop of that royal blood of heaven ſuffice to purchaſe many worlds, to ranſom innumerable lives of men, to expiate an infinity of ſins, however grievous and foul. But ſo much for the peculiar adjuncts and reſpects of our Lord's death. SERM. XXVII.

3. Let us now conſider the cauſes and principles whence it proceeded; which moved God to determine it, and our Lord to undertake it; they were in both acts moſt voluntary and free: of the Father it is ſaid, *It pleaſed the Lord to bruiſe him*; and, *Behold*, ſaith our Lord in the Pſalm, *I come to do thy will, O God*; that is, as the Apoſtle to the Hebrews expoundeth it, to offer not the blood of beaſts in ſacrifice, but my own body, according to thy will and appointment: and, *This commandment*, ſaith he in St. John, *I received of my Father, to lay down my life*: and, *The cup*, ſaith he again, *which my Father hath given me, ſhall I not drink it?* ſo on the Father's part, and on our Saviour's likewiſe, it was no leſs voluntary; for, *None*, ſaith he, *taketh my life from me*, (that is, it is not from any neceſſity or compulſion that I do part with it,) *but I lay it down of myſelf*, (with abſolute choice and freedom;) *I have power to lay it down, and I have power to reſume it*: and, *The bread*, ſaith he, *which I ſhall give, is my fleſh, which I ſhall give for the life of the world: The Son of man came to give his life a ranſom for many*. The yielding his fleſh to death, the paying his life a ranſom, were deeds of gift, perfectly free: and that both in regard to God the Father and the Son this performance was voluntary, St. Paul together thus expreſſeth; *Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father*: ſo this death iſſued from the joint wills of God and his Son. But as the volitions of every intelligent and wiſe agent do always proceed from ſome principle inclining, or are directed according to ſome impulſive cauſe moving to them, ſo divers principles and cauſes of theſe voluntary acts are declared in Scripture;

Iſa. liii. 10. Pſ. xl. 7, 9. Heb. x. 7.

John x. 18.

John xviii. 11.

John x. 18.

John vi. 51. Matt. xxi. 28. Gal. ii. 20, &c. Tit. ii. 14.

Gal. i. 4.

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the chief of which are reducible to theſe two; one internally diſpoſing God's goodneſs; the other externally inviting man's diſtreſs. The caſe ſtood thus: mankind lying in a ſad and forlorn eſtate, oppreſſed by Satan, enſlaved to ſin, ſubject to a rigorous law, expoſed to the ſeverity of juſtice, tormented by the ſenſe of guilt, fearful of divine wrath and due vengeance; in ſhort, by the ſentence of heaven and by the ſuffrage of conſcience within, condemned to puniſhment unavoidable, and to intolerable miſery; man, I ſay, lying in ſo deſperately uncomfortable a condition, God's infinite goodneſs regarded his poor creature, his *bowels of compaſſion* yearned toward him, a deſire of relieving ſprang up in his will; thence was he moved to provide ſuch a remedy, ſuitable and ſufficient for his delivery; for the removing all thoſe miſchiefs and curing all thoſe diſtempers: the main ſource of all this wonderful performance, (as of all other providential diſpenſations and works, *ad extra*,) was that moſt excellent perfection of God, which, in regard to this matter, is ſometime termed χρηστότης, benignity, or bounty; implying the great benefit and advantage we do thence receive; ſometimes grace, or favour, ſignifying the pure freeneſs in diſpenſing it, without any deſign of profit to himſelf, or any deſert on our part, (*By the grace of God he taſted death for every man;*) ſometimes mercy, denoting our bad deſerts, or obnoxiouſneſs to juſtice and puniſhment; ſometimes pity, ſignifying the great need we had thereof, by reaſon of our extreme diſtreſs and miſery. Commonly alſo it is, by the moſt obliging and endearing name ſtyled love, and philanthropy, intimating the earneſt regard and benevolence God had to us as his creatures, and as capable of being benefited and bettered by him; *Herein*, ſaith St. Paul, *God commended his love toward us, in that we being yet ſinners, Chriſt died for us;* and, *God*, ſaith St. John, *loved us, and ſent his Son to be a propitiation for us;* and, *God*, ſaith our Lord himſelf, *ſo loved the world, that he gave his only begotten Son—that the world might be ſaved by him.*

Διὰ σπλάγχνα ἐλέους. Luke i. 78.

Tit. iii. 4. Rom. ii. 4. Eph. ii. 7. Heb. ii. 9. Rom. iii. 24. 2 Cor. viii. 9. Eph. ii. 8, 5. i. 7. Tit. iii. 5. Luke i. 78. Eph. ii. 4. Heb. ii. 17.

1 Tim. ii. 6. Tit. iii. 4. Rom. v. 8. Eph. ii. 4. 1 John iv. 9, 10. John iii. 16, 17.

By the way it is worth obſerving, that there is diſtin-

guiſhable a threefold love of God toward men, intimated in Scripture. 1. A general love to mankind, antecedent to the ſending our Lord, and his performances, being the ground of God's deſigning them; which may be called a love of pity, or mercy toward poor man lying under condemnation and diſtreſs; this is that φιλανθρωπία τοῦ σωτῆρος ἡμῶν Θεοῦ, *philanthropy of God our Saviour, which appeared in ſaving us,* (that is, in granting us the capacity and means of ſalvation,) *not by works of righteouſneſs, which we had done, but by his mercy;* the *love* which *he commended, in that while we were ſinners Chriſt died for us.* 2. A love, immediately conſequent upon our Lord's performances and ſufferings, and procured by them; whereby God is ſo far pleaſed with men, and reconciled to the world, that he *deſireth all men's ſalvation,* and offereth to them terms and means thereof; in regard to which our Lord is ſaid to be the Saviour of the world, and Redeemer of all men; of which love St. Paul ſpeaketh, when he ſaith, that *being enemies we were reconciled to God by the death of his Son;* and that *God was in Chriſt reconciling the world unto himſelf, not imputing their ſins;* and that *God having made peace by the blood of his croſs, did reconcile by him all things unto himſelf, whether they be things in earth, or things in heaven;* the which may be called a love of reconciliation and favour; or the *grace* of God, which *came by Jeſus Chriſt.*

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Tit. iii. 4. Rom. v. 8. 1 Tim. ii. 4. Tit. ii. 11. 1 Tim. ii. 6. iv. 10. Rom. v. 10. 2 Cor. v. 19. Col. i. 20. John i. 17. Acts x. 33. Rom. xi. 32. Luke ii. 14. 1 Tim. ii. 4.

3. A peculiar love of friendſhip and complacence, which God beareth toward all thoſe who do ſincerely turn and ſteadfaſtly adhere to him, repenting of their ſins and embracing the Goſpel, and perſiſting in obedience to his laws; ſuch God is every where repreſented to affect with tendereſt love, as his faithful ſervants, his good friends, and dear children; being *eſpecially the Saviour of them:* this diſtinction is obſervable for our better underſtanding the paſſages of ſcripture concerning this matter; in which God is ſometime repreſented as bearing a general love to all men, ſometime as more eſpecially loving the faithful and good men.

1 Tim. iv. 10.

The like principles and impulſive cauſes are ſaid to

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move our Lord to undertake and undergo death for us; it was goodneſs and love toward us that inclined him thereto: *Chriſt*, ſaith St. Paul, *loved us, and delivered up himſelf for us, an offering and ſacrifice to God: He loved the Church, and delivered up himſelf for it. He loved us, and waſhed us from our ſins in his blood: Hereby we perceive the love of God, becauſe he laid down his life for us: I live*, ſaith St. Paul again, *by the faith of the Son of God, who loved me, and gave himſelf for me.*

Eph. v. 2, 25. Rev. i. 5. 1 John iii. 16. (John xv. 13.) Gal. ii. 20.

Such were the principles diſpoſing, and cauſes in a ſort moving; to which we may add our ſins, as the meritorious cauſes of our Saviour's death; *He died for our ſins; He was wounded for our tranſgreſſions, he was bruiſed for our iniquities.* He died for us, not only as for men, not only as for wretched men, but as for unjuſt and ſinful men; as for enemies, and ſtrangers to God; ſuch as had grievouſly diſpleaſed God, had incurred heinous guilt, had deſerved, and were become obnoxious to ſevereſt puniſhment; ſo ſtanding in need of reconcilement, propitiation, and redemption. Had we been innocent and guiltleſs, there had wanted ſufficient cauſe, or juſt reaſon for his death; God would not have been angry, juſtice could have had no pretence, or hold; we ſhould not have been liable to ſuffer ourſelves, nor could he have ſuffered for us. Death is the debt, or *wages due to ſin;* which he therefore paid, becauſe we owed it, and could not diſcharge it: *All we*, as it is ſaid in the Prophet, *have gone aſtray; we have turned every one to his own way; and the Lord* (therefore) *hath laid on him the iniquity of us all:* our ſins were not only indirect or remote occaſions of his death, but did procure it in way of deſert: even as they would have been meritorious cauſes of our death, had he not undertaken for us, ſo were they the like cauſes of his death, who died for us, and in our ſtead; who *was made ſin* (that is, a ſinner, or a ſacrifice) *for us;* who *gave himſelf ἀντίλυτρον, a ranſom inſtead of us all;* paying his blood a price for us, and redeeming us thereby from all the penalties and inconveniencies we were liable to; *buying us from the curſe, by becoming a curſe for us;* who *had*

1 Cor. xv. 3. Heb. x. 12. Iſa. liii. 5, 6. 2 Cor. v. 15. Rom. v. 6, 8, 10. 1 Pet. iii. 18.

Rom. vi. 23.

Iſa. liii. 6, 4, 11.

2 Cor. v. 21. 1 Tim. ii. 6. Matt. xx. 28. 1 Cor. vi. 20. vii. 23. Heb. ix. 12. Gal. iii. 13. 1 Pet. i. 18.

Rom. iii. 24. 2 Pet. ii. 1. Eph. i. 7. Col. i. 14.

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upon him the chaſtiſement of our peace; and *did offer up his ſoul an offering and ſacrifice for our ſins;* thereby *expiating them,* propitiating God's wrath, and reconciling God unto us, *purging us* from guilt, and procuring entire remiſſion for our ſins; the which conſiderations do ſufficiently argue our ſins, in way of deſert, to have been the cauſes of his death.

Iſa. liii. 5, 10. Heb. x. 12. 1 John ii. 2. iv. 10. Rom. iii 25. Heb. ii. 17.

Now for the ends which our Lord's death aimeth at, and the effects which it produceth, (theſe we join, becauſe in reality they are the ſame,) they, in Scripture reckoning and expreſſion, are various and many: the moſt general are theſe, comprehending divers others ſubordinate to them.

Rom. v. 10, 11. 2 Cor. v. 19. Eph. ii. 16. i. 7. Heb. ix. 14, 23, 26. John iii. 36. Matt. xxvi. 28. Col. i. 14. 1 John i. 7. Rev. i. 5. Rom. iii. 5. Col. i. 27. Eph. ii. 7.

1. The illuſtration of God's glory, by demonſtrating and diſplaying therein his moſt excellent attributes and perfections; ſo doth St. Paul teach us; *Whom God,* ſaith he, *hath ſet forth a propitiation by faith in his blood,* εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, *for a demonſtration of his righteouſneſs;* that is, as I take it, of his goodneſs, his juſtice, his fidelity, his conſtancy, of all thoſe commendable perfections, which are expreſſed in dealing with others; and our Lord, his paſſion being inſtantly to follow, made this reflection; *Now is the Son of man glorified, and God is glorified in him;* and, *I have glorified thee upon earth; I have finiſhed the work which thou gaveſt me to do.* God did therein ſhew himſelf moſt highly good and gracious, in ſo providing for the welfare of thoſe who deſerved nothing of him, who deſerved ill of him, who had offended and injured him very heinouſly: he manifeſted himſelf moſt ſtrictly juſt, in not ſuffering iniquity to go unpuniſhed, but rather than ſo, expoſing his own dear Son to puniſhment, and in him chooſing himſelf to ſuffer; he declared his wiſdom in contriving ſo admirable an expedient, whereby both his goodneſs might be exerciſed, and his juſtice not infringed; he ſhewed his veracity, fidelity, and conſtancy, in executing by his providence what he before had deſigned and promiſed, although ſo grievous and bitter to the Son of his love: he therein alſo laid a ground of declaring his almighty power, in raiſing

(John xxi. 20.) John xiii. 31. xvii. 4.

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him from the dead, as likewiſe of his goodneſs and juſtice in exalting him: thus by our Saviour's death was the divine glory much illuſtrated, and our good conſequently promoted; for that we therein contemplating him ſo amiable for goodneſs, ſo terrible for juſtice, ſo venerable for all excellency, may be induced thence to love him, to dread him, to worſhip and reverence him, as it becometh us, and as it is neceſſary for us in order to our happineſs.

2. The dignifying and exaltation of our Lord himſelf; by acquiring unto him in a manner a new right unto, and inſtating him in an univerſal dominion, in a tranſcendent glory, in perfect joy accruing to him by remuneration for ſo excellent an inſtance of ſubmiſſion and obedience to God's will. This is that which our Lord foreſaw and foretold; *If God was glorified in him, then will God glorify him in himſelf, and ſhall ſtraightway glorify him:* and, *To this end,* ſaith St. Paul, *Chriſt died, that he might be the Lord of the dead and living:* and, *For the ſuffering of death he was crowned with glory and honour,* ſaith the Apoſtle to the Hebrews: and, *He was obedient to the death, therefore God exalted him:* and, *The Prince of our ſalvation was perfected by ſuffering:* and, *For the joy that was ſet before him he endured the croſs:* and, *He,* ſaid the Prophet of him, *ſhall ſee the travail of his ſoul, and be ſatisfied:* and, *Worthy,* ſay the heavenly hoſt in the Apocalypſe, *is the Lamb that is ſlain,* (*worthy* is he, *for that he was ſlain, and did redeem us to God by his blood,*) *to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.*

John xiii. 32. xvii. 5. Rom. xiv. 9. Heb. ii. 9. Phil. ii. 8, 9. Heb. ii. 10. Heb. xii. 2. Iſa. liii. 11. Rev. v. 12, 9. (Tit. ii. 14.)

3. The ſalvation of mankind; the which he was deſigned to procure by his death, and in many reſpects he did promote it thereby.

He did it by appeaſing that wrath of God which he naturally beareth toward iniquity, and reconciling God to men, who by ſin were alienated from him; by procuring a favourable diſpoſition and intentions of grace toward us. *While we were ſinners,* ſaith St. Paul, *Chriſt died for us,* (and ſinners, or wicked men, God cannot like or endure:

Rom. v. 8, 10.

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Thou art not, ſaith the Pſalmiſt, *a God that haſt pleaſure in wickedneſs, neither ſhall evil dwell with thee; the fooliſh ſhall not ſtand in thy ſight; thou hateſt all workers of iniquity:* and, *The wicked, and him that loveth violence, his ſoul hateth:* yet for us, being ſuch, Chriſt died, removing thereby that juſt hatred and diſpleaſure; as St. Paul preſently after expreſſeth and expoundeth it; *When,* ſaith he, *we were enemies, we were reconciled to God by the death of his Son:*) and otherwhere, *God,* ſaith he, *was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them;* the non-imputation of our ſins is expreſſed as a ſingular effect, an inſtance, an argument of his being in mind reconciled and favourably diſpoſed toward us: and again; *He died to reconcile both* (Jews and Gentiles) *unto God in one body by the croſs, having ſlain the enmity thereby;* that is, God being thereby reconciled to all people, they became thence united together in the common relation of friends and fellow-ſervants to God; becoming, as it there follows, *fellow-citizens with the ſaints, and of the houſehold of God,* (or allied unto him by ſpiritual relations.)

Pſal. v. 4. xi. 5. xxxiv. 16. Hab. i. 8. Iſa. iii. 8. 2 Cor. v. 19. Eph. ii. 16. Col. i. 20, 21, &c. Epheſ. ii. 19. Οἰκεῖοι τοῦ Θεοῦ.

Again, It furthered our ſalvation, by purchaſing the remiſſion of our ſins, and juſtification of our perſons; our freedom from condemnation and puniſhment, our appearance as upright, and acceptable in God's ſight; upon the conditions of faith and repentance propounded in the Goſpel; in regard to which effects he is ſaid thereby to redeem us from our ſins, to bear them, to take them away, to expiate them, to cleanſe, to purge, to ſanctify us from them: *Who ſhall lay any thing to the charge of God's elect? Who ſhall condemn them? It is Chriſt that died;* that is, Chriſt's death hath freed them from all liableneſs to guilt and condemnation. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us;* that is, he by undergoing an accurſed kind of death hath purchaſed an indemnity and impunity for the tranſgreſſors of God's Law: and, *Being juſtified by his blood, we ſhall be ſaved by him from wrath;* that is, from the effects of God's juſt diſpleaſure, condemnation, and pu-

Rom. viii. 34. Gal. iii. 13. (1 Pet. ii. 24.) Rom. v. 8.

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niſhment: and, *In whom,* ſaith St. Paul again clearly, *we have redemption through his blood, the forgiveneſs of ſins,* Epheſ. i. 7. *according to the riches of his grace:* and, *My blood,* ſaith Col. i. 14. our Lord, *is the blood of the new teſtament, which was* Matt. xxvi. 28. *ſhed for many for the remiſſion of ſins:* and, *Chriſt,* ſaith Heb. ix. 27, 26, 28. vii. 27. the Apoſtle to the Hebrews, *was once offered to bear the ſin of many,* (or of the many, the multitude of men.) *Now once in the end of the world hath he appeared,* εἰς ἀθέτησιν ἁμαρτίας, *for the abolition of ſin by the ſacrifice of* John i. 29. *himſelf:* and, *Behold,* ſaid St. John the Baptiſt, *the Lamb* (Heb. x. 4, 11.) *of God, that taketh away the ſins of the world:* and, 1 John i. 7. *The blood of Chriſt doth,* ſaith St. John, *cleanſe us from* Rev. i. 5. 1 John ii. 2. iv. 10. *all ſin: He loved us, and waſhed us from our ſins in his own blood: He is a propitiation for our ſins; and not for our ſins only, but for the ſins of the whole world:* and, Heb. xiii. 12. *Jeſus, that by his blood he might ſanctify the people, did* Eph. v. 25, 27. *ſuffer out of the gate: He delivered himſelf up for the Church, that he might ſanctify it—that he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh.*

Our Lord alſo by his death procured our ſalvation, as having thereby purchaſed for us means ſufficient to free us from the power and dominion of ſin, to purify our Tit. ii. 14. hearts, and ſanctify our lives; for, *He gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works:* and, *He gave himſelf for our ſins, that he might redeem us from this* 1 Pet. i. 18, 19. *preſent evil world:* and, *We were redeemed, not with corruptible things, with ſilver, or with gold; but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot, from our vain converſation, delivered from our* 1 Pet. ii. 24. *fathers:* and, *He by his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin ſhould live unto* Rom. vi. 2, 6, 8, 11. *righteouſneſs: We are with him dead to ſin; our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.*

In ſubordination to, coincidence or concurrence with, the principal deſigns and effects, our Lord alſo died for the

reparation of God's honour, which we by contempt of his authority and violation of his law had impaired, but our Saviour by ſo ſignal an obedience thereto did repair; for the recovery of God's right, which was infringed by withdrawing ſo great and noble a part of his creation from its due allegiance and ſervice; the which he recovered and reſtored to him; for the ſatisfaction to God's juſtice, provoked by ſo heinous impieties and iniquities; the which was abundantly performed by ſo infinitely valuable a compenſation and ſacrifice offered thereto. SERM. XXVII.

Alſo for ratification of the new covenant between God and us; whence his blood is called, *the blood of the covenant, the blood of the new teſtament.* Heb. x. 29. Matt. xxvi. 28.

For the pacifying and reconciling all things in heaven and earth; removing all cauſes of diſſenſion and diſtance; inducing obligations to concord and charity. 1 Cor. xi. 25. Col. i. 20. Eph. ii. 25.

For pulling out *the ſting*, and removing the terrors *of death; deſtroying* (or defeating) *him that had the power of death, and delivering them who through the fear of death are all their life-time ſubject to death.* 1 Cor. xv. 55. Heb. ii. 14, 15. Καταργήσας.

For the ſuppreſſing, vanquiſhing, and *triumphing over the powers of hell* and darkneſs, the which he did, as St. Paul telleth us, achieve *upon his croſs:* and by his death he telleth us, that the *prince of this world* was *condemned,* and *caſt out.* Col. ii. 15. John xii. 31. xvi. 11.

For engaging us to the practice of all righteouſneſs and obedience, (eſpecially to the moſt excellent, high, and hard parts thereof, charity, humility, meekneſs, patience, ſelf-denial, utmoſt conſtancy and perſeverance,) both from our obligation in regard to what he ſuffered for us, and in imitation of his example; for, *We ſhould run with patience the race that is ſet before us, looking unto Jeſus, the author and finiſher of our faith, who for the joy that was ſet before him endured the croſs, deſpiſing the ſhame:* and, *Chriſt having ſuffered for us in the fleſh, we ſhould,* faith St. Peter, *arm ourſelves with the ſame mind,—ſo as no longer to live the reſt of our time in the fleſh to the luſt of men, but to the will of God.* Heb. xii. 1, 2. 1 Pet. iv. 1, 12.

Laſtly, for atteſtation unto and confirmation of divine

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truth; ſealing by his blood that heavenly doctrine which he taught, and *witneſſing before Pontius Pilate a good confeſſion:* he was the Prince of martyrs; who, as *he for this end,* as he told Pilate, *was born, and for this end came into the world, that he might bear witneſs to the truth,* ſo he eſpecially did accompliſh that glorious deſign by his death; *enduring the contradiction of ſinners againſt himſelf, reſiſting unto blood in combating againſt ſin;* by *his blood* indeed all other witneſſes of truth did, as it is ſaid in the Revelation, accompliſh their warfare, and *obtain victory:* his blood purchaſed for them their reſolution and ſtrength; his promiſes ſupported them, his example did animate them, to the profeſſion and maintenance of truth, in the greateſt dangers and moſt violent aſſaults.

1 Tim. vi. 13. John xviii. 37. Heb. xii. 3, 4. Rev. xii. 11.

Such ends did the death of our Lord regard, ſuch fruits did grow from it, which the time permitteth us but thus curſorily to touch.

5. Now for the practical influences the conſideration of this point ſhould have upon us, they are many and great; but we now can only name, or inſinuate them.

1. It ſhould beget in us higheſt degrees of love and gratitude toward God and toward our Saviour, in regard to this higheſt expreſſion of love and inſtance of beneficence toward us. Greater love God could not have ſhewed, than in thus deſtinating and offering up his only deareſt Son to death (a moſt painful and ſhameful death) for our ſake; and, *Greater love,* he told us himſelf, *than this hath no man, than that one ſhould lay down his life for his friends;* no man hath greater, except himſelf, who even laid his life down for his enemies and perſecutors: and love ſo incomparably, ſo extremely great, doth ſurely require correſpondent degrees of love and thankfulneſs.

John xv. 13.

2. It ſhould raiſe in us great faith and hope in God, excluding all diſtruſt and deſpair, that God will not beſtow upon us whatever is needfully or conveniently good for us; for, *He,* as St. Paul argueth, *who did not ſpare his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?*

Rom. v. 10.

3. Particularly, it ſhould comfort us, and ſatisfy our

conſcience in regard to the guilt of our ſins, however contracted, ſuppoſing that we do heartily repent of them; for that *there is no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit*; and, that *being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt;* by virtue of his death we ſincerely repenting are freed from all condemnation, we truly believing have a firm and ſure peace with God: *Who ſhall lay any thing to the charge of God's elect? Who is he that condemneth,* ſeeing *it is Chriſt that hath died?* We are very blameably incredulous, if, having ſuch an aſſurance from God, and ſuch an engagement upon him, we diſtruſt his mercy. SERM. XXVII. Rom. viii. 1. v. 1. Rom. viii. 34.

4. It diſcovereth unto us the heinouſneſs of our ſins, and thence ſhould breed in us a vehement deteſtation, together with a great dread of them; a deteſtation of them, as having provoked God to ſuch a pitch of diſpleaſure, cauſing him to deal thus ſeverely with his own beloved Son; as having brought ſo heavy ſuffering upon a Perſon ſo infinitely high in dignity, excellent in worth, kind and gracious to us; a dread of them, as expoſing us, if we do not avoid and forſake them, to the moſt grievous pains and miſeries; for, *if theſe things were done to a green tree,* (if ſuch puniſhments were inflicted upon one ſo innocent, ſo worthy, ſo little obnoxious to the fire of divine wrath and vengeance,) *what ſhall be done to the dry?* that is, what will become of us, who are ſo guilty, ſo combuſtible by that fire, if we by preſumptuous commiſſion of ſin, and impenitent continuance therein, do incenſe God againſt us? Luke xxiii. 31.

5. It ſhould work in us a kindly contrition and remorſe for our ſins, which were indeed the murderers of ſo good a friend and loving a Saviour: others were but inſtruments; they were the principal authors of his death; they moſt truly betrayed him, they accuſed him, they condemned him, they lifted him up to the accurſed tree; they moved God, and enabled men to inflict this horrible puniſhment on him.

6. It ſhould deter us from them, and engage us moſt

SERM. XXVII. carefully to avoid them, as thoſe which in a ſort do exact another death from him; *crucifying him afreſh*, as the Apoſtle to the Hebrews telleth us, *vilifying and defiling the precious blood of the covenant*, (as he likewiſe teacheth.)

Heb. vi. 9. x. 29.

7 It ſhould engage us to a patient ſubmiſſion and reſignation of ourſelves to the will and providence of God; *foraſmuch as Chriſt hath ſuffered for us in the fleſh, we ſhould*, as St. Peter adviſeth, *arm ourſelves likewiſe with the ſame mind:* and, *Let*, exhorteth St. Paul, *the ſame mind be in us that was in Chriſt Jeſus; who being in the form of God humbled himſelf, and became obedient unto death, even the death of the croſs:* we ſhould not diſdain, nor upon any account be diſpleaſed or unwilling in bearing any croſs or affliction, to follow the pattern of our great Maſter; *looking unto Jeſus, the author and finiſher of our faith, who for the joy that was ſet before him endured the croſs.*

Heb. xii. 1.

8. It doth alſo oblige us to the deepeſt mortification in conformity to his death: we ſhould be *with him* (or after him) *crucified* to the luſts and affections of the fleſh, to the faſhions, glories, deſires, and delights of the world; *knowing this, that our old man is crucified with him; that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.*

Phil. iii. 20. Gal. v. 24. ii. 20. 1 Pet. iv. 2. Col. iii. 3, 5. Rom. vi. 5, 6.

9. It is alſo a ſtrong engagement to the fulleſt meaſure of charity toward our brethren; for, *If*, ſaith St. John, *God ſo loved us*, (as to give his own Son to die for us,) *then ought we to love one another*, in a degree anſwerable to ſuch an obligation and pattern: *If*, addeth the ſame Apoſtle, *he laid down his life for us, then ought we alſo to lay down our lives for the brethren.*

1 John iv. 11. iii. 16.

10. In fine, we hence appear obliged to yield up ourſelves wholly to the ſervice of our Saviour; to the promoting of his intereſt and glory: ſince *we*, as St. Paul admoniſheth us, *are not our own, being bought with a price;* and muſt *therefore glorify God in our body, and in our ſpirit, which are God's*, by a purchaſe ſo dear and precious; ſince, as that Apoſtle again mindeth us, *Chriſt*

1 Cor. vi. 20. vii. 23. 2 Cor. v. 15.

died for all, that they which live might not live to themſelves, but to him that died for them; this being, let us not wrong *the Lord who bought us,* by withholding his due, the price of his deareſt blood; let us not abuſe him, by defeating his purpoſe, no leſs advantageous to ourſelves, than honourable to him; but as by being our Saviour he hath deſerved to be our Lord, ſo in effect let him ever be; let us ever believe him ſo in our heart, confeſs him with our mouth, and avow him in our practice; which that we may do, God of his infinite mercy, by his holy grace, vouchſafe unto us, through *Jeſus Chriſt our Lord.* Amen. SERM. XXVII. 2 Pet. ii. 1.

Now, Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father: to him be glory and dominion for ever and ever. Rev. i. 5.

Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. Rev. v. 12.

Bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. Amen. Rev. v. 13.

He deſcended into Hell.

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ACTS ii. 27.

Becauſe thou wilt not leave my ſoul in hell.

SERM. XXVIII. ST. PETER in his ſermon to the Jews cites theſe words of the Pſalmiſt to prove the reſurrection of Chriſt. And becauſe upon theſe words our Saviour's *deſcent into hell* ſeems to be grounded, I ſhall from this text take occaſion to diſcourſe of this article of the Creed, Κατελθόντα εἰς ᾅδην, *He deſcended into hell.*

This article is of later ſtanding in the Creed, and doth not appear to have had place in any of the moſt ancient ones public or private; excepting that of Aquileia; into which alſo perhaps it might have been inſerted not long before Ruffinus's time; and the meaning thereof hath always (both in more ancient times among the Fathers, and afterwards among the Schoolmen, and lately among modern divines) been much debated, having yielded occaſion to many prolix and elaborate diſcourſes: to recite the ſeveral opinions about it, or different explications thereof, with the reaſons produced to maintain or diſprove them, were a matter of greater time and pains than I can well afford; and to decide the controverſies about it, a matter of greater difficulty than I could hope to achieve. Wherefore (both upon theſe accounts, and becauſe I rather chooſe to inſiſt upon matters more clear in their nature,

and more practical in conſequence) I ſhould be willing altogether to wave this obſcure and perplexed ſubject; yet however ſomewhat to comply with expectation, I ſhall touch briefly upon ſome things ſeeming conducible to the clearing, or to the ending of the controverſies about it. SERM. XXVIII.

Now whereas there may be a threefold inquiry; one, concerning the meaning of theſe words (*he deſcended into hell*) intended by thoſe who inſerted them; another, concerning the moſt proper ſignification of the words themſelves; a third, concerning the meaning they are in conſiſtency with truth capable of;

1. The firſt I reſolve, or rather remove, by ſaying, it ſeems needleſs to diſpute, what meaning they, who placed the words here, did intend; ſince, 1. It is poſſible, and by many like inſtances might be declared ſo, and perhaps not unlikely, that they might both themſelves upon probable grounds believe, and for plauſible ends propound to the belief of others, this propoſition, without apprehending any diſtinct ſenſe thereof; as we believe all the Scriptures, and commend them to the faith of others, without underſtanding the ſenſe of many paſſages therein: and ſince, 2. Perhaps they might by them intend ſome notion not certain, or not true, following ſome conceits then paſſable among divers, but not built upon any ſure foundation, (like that of the millennium; and the neceſſity of infants communicating, &c. which were anciently in great vogue, but are now diſcarded:) and ſince, 3. To ſpeak roundly, their bare authority, whoever they were, (for that doth not appear,) could not be ſuch, as to oblige us to be of their minds, whatever they did mean or intend; they perhaps were ſuch, to whom we might owe much reverence, but ſhould not be obliged to yield entire credence to their opinions. But farther, 4. Were I bound to ſpeak my ſenſe, I ſhould ſay, that, ſuppoſing they had any diſtinct meaning, they did intend to affirm, that our Saviour's ſoul did, by a true and proper kind of motion, deſcend into the regions infernal, or beneath the earth; where they conceived the ſouls of men were detained: for this appears to have been the more general and current opi-

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nion of thoſe times, which it is probable they did comply with herein, whenceſoever fetched, however grounded.

2. As to the ſecond inquiry, concerning the ſignification of the words, what may be meant by *he deſcended*; whether our Saviour himſelf, according to his humanity, or his ſoul, or his body, called *he* by ſynecdoche: what by *deſcended*, whether (to omit that ſenſe, which makes the whole ſentence an allegory, denoting the ſufferance of infernal or helliſh pains and ſorrows, as too wide from the purpoſe; whether, I ſay) by *deſcending* may be ſignified a proper local motion toward ſuch a term, or an action ſo called in reſpect to ſome ſuch motion accompanying it; or a virtual motion by power and efficacy in places below: what by *hell*, whether a ſtate of being, or a place; if a place, whether that where bodies are repoſed, or that to which ſouls do go; and if a place of ſouls, whether the place of good and happy ſouls, or that of bad and miſerable ones; or indifferently, and in common of both thoſe; for ſuch a manifold ambiguity theſe words have, or are made to have; and each of theſe ſenſes are embraced and contended for: I ſhall not examine any of them, nor farther meddle in the matter, than by ſaying,

Nobis inferi—in foſſo terræ et in alto vaſtitas, et in ipſis viſceribus ejus abſtruſa profunditas. *Tertul. de An.* 55.

1. That the Hebrew word *ſheol* (upon the true notion of which the ſenſe of the word *hell* (or *hades*) in this place is conceived to depend) doth ſeem originally, moſt properly, and moſt frequently (perhaps conſtantly, except when it is tranſlated, as all words ſometimes are, to a figurative uſe) to deſign the whole region protended downward from the ſurface of the earth to a depth (according to the vulgar opinion, as it ſeems anciently over the world) indefinite and unconceivable; vaſtly capacious in extenſion, very darkſome, deſolate, and dungeon-like in quality, (whence it is alſo frequently ſtyled the *pit*, [a] the *loweſt pit*, [b] the *abyſs*, [c] the *depths of the earth*, [d] the *darkneſs*, [e] the *depths of hell*.) I need not labour much to confirm the truth of this notion, ſince it is obvious, that this *ſheol* (when moſt abſolutely and properly taken, the circumſtances of diſcourſe about it implying ſo much) is

'Ασώλευα. Prov. xv. 11.

Διαφθορέ. Prov. xxvii. 20.

[a] Iſa. xxxviii. 18. Pſ. lxxxviii. 6. Eccluſ. xxi. 10.

[b] Pſ. lxxi. 20. John ii. 6. 1 Sam. ii. 9.

[c] Pſal. lxxi. 20.

[d] Job xvii. 13. Pſal. cxliii. 3. Eccleſ. vi. 4. Rom. x. 7.

[e] Prov. ix. 18.

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commonly oppoſed to *heaven*, not only in ſituation, but in dimenſion and diſtance; as when Job, ſpeaking of the unſearchableneſs of the divine perfections, ſaith, *It is as high as heaven; what canſt thou do? deeper than hell; what canſt thou know?* and the prophet Amos; *Though they dig into hell, thence ſhall mine hand take them; though they climb into heaven, thence will I bring them down.* (Job xi. 8. Amos ix. 2. (Pſ. cxxxix. 8.) (Deut. xxxii. 22. Iſa. lvii. 9.)

2. I ſay farther, becauſe the bodies (or viſible remainders) of perſons dying do naturally fall down, or are put into the boſom of this pit, which is therefore an univerſal grave and receptacle of them, therefore to die is frequently termed καταβαίνειν εἰς ἅδου, or κατάγεσθαι εἰς ἅδου, *to deſcend*, or to be brought down into this *hell;* which happening to all men without exception, (for, as the Pſalmiſt ſays, *there is no man that ſhall deliver his ſoul* (or his life, or himſelf) *from the hand of* this all-graſping *hell*,) therefore it is attributed promiſcuouſly to all men, good and bad alike; *I will go down*, ſaith good Jacob, *unto the grave, unto my ſon mourning*, (καταβήσομαι εἰς ἅδου, I will go down to *ſheol*, this common grave of mankind,) and ſo frequently of others. Whence this *hell* is apt figuratively to be put for, and to ſignify equivalently with, death itſelf; and it is once by the LXX. ſo tranſlated, (and St. Peter ſeems to uſe the phraſe[f] after them;) for death, I ſay, or for the law, condition, and ſtate of death: as in that of Hezekiah in the prophet Iſaiah[g]; *Sheol cannot praiſe thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth:* where οἱ ἐν ἅδου, and οἱ ἀποθανόντες, (as the Greek renders *ſheol* and *death*,) are the ſame, and oppoſed to the living, of whom it is ſaid, *The living, the living he ſhall praiſe thee.* (Pſ. lxxxix. 48. Gen. xxxvii. 35. xliv. 29, 31. [f] 2 Sam. xxii. 6. Acts ii. 24. Ὠδῖνες θανάτου, The ſorrows of hell compaſſed me about. [g] Iſa. xxxviii. 18. *Death* and *hades* are frequently joined as ſynonymous. (Eccluſ. xlviii. 5.)

3. I ſay farther, that this word, according to ancient uſe, ſeems not to ſignify the place, whither men's ſouls do go, or where they abide; for that,

1. It can hardly be made appear, that the ancient Hebrews either had any name appropriated to the place of ſouls, or did conceive diſtinctly which way they did go; otherwiſe than that, as the Preacher ſpeaks, *they returned* (Eccleſ. xii. 7.

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unto God who gave them; and that they did abide *in God's hand;* eſpecially the ſouls of the juſt, according to that in the book of Wiſdom; *The ſouls of the righteous are in the hand of God, and there ſhall no torment touch them.* And for that,

Wiſd. iii. 1. (Deut. xxxiii. 3.)

2. It ſeems, they did rather conceive the ſouls of men, when they died, to go upward than downward; as the Preacher again intimates, when he differenceth the ſpirit of man dying from the ſoul of beaſts; *the ſoul of beaſts deſcending with its body to the earth; the ſpirit of man aſcending unto God,* to be diſpoſed by him according to his pleaſure and juſtice. And by Enoch's *being taken to God,* (whoſe ſpecial reſidence is expreſſed to be in heaven above,) and by Elias's tranſlation *up into heaven,* (as it is in the text of the hiſtory,) it is probable, they did rather ſuppoſe the ſouls of the righteous to aſcend, than to be conveyed downward into ſubterraneous caverns, thoſe μυχοὶ ἅδου, *cloſets of hell,* as the book of Wiſdom calls them; that βάθρος ἅδου, *deep pit of hell,* as it is in Ben-Sirach; to aſcend, I ſay, whether into the ſupreme heaven, or no, is not material; but ſomewhither above, nearer unto God's moſt ſpecial reſidence, into a happy place.

Eccleſ. iii. 21. Gen. v. 24. 2 Kings ii. 11. Wiſd. xvii. 24. Eccluſ. xxi. 10, 11. Οὐρανὸς ἴστι ἔσχατος ἡμῶν. Chryſ. ad Heb. ix. 8.

3. I add, that if thoſe ancients had by *ſheol* meant the receptacle or manſion of ſouls, it is not likely they would have uſed ſuch expreſſions as thoſe: *The grave (ſheol) cannot praiſe thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth;* ſo Hezekiah ſpake: *In death there is no remembrance of thee; in ſheol who ſhall give thee thanks?* ſo David ſaid: and, *There is no works, nor device, nor knowledge, nor wiſdom in ſheol, whither thou goeſt;* ſo the Preacher; who hardly it ſeems could ſay ſo, if by *ſheol* he meant the place of ſouls; except he ſhould alſo mean, that ſouls after death became deprived of all life and ſenſe. The ſon of Sirach likewiſe ſpeaks in the ſame manner: ὑψίσῳ τις αἰνέσει ἐν ἅδῃ; *Who ſhall praiſe the Moſt High in hell, inſtead of them which live and give thanks? Thankſgiving periſheth from the dead, as from one that is not: the living and ſound in heart ſhall praiſe the Lord.*

Eph. iii. 15. Heb. xi. 16. xii. 22. Iſa. xxxviii. 18. Pſal. vi. 5. Eccleſ. ix. 10. Eccluſ. xvii. 27, 28.

I muſt confeſs, that afterwards (even before our Saviour's time) the word ᾅδης was aſſumed by the Jews, to deſign (as it did among the Greeks) either the place of ſouls in common, or more ſtrictly the place of ſouls condemned to puniſhment and pain, for their bad lives here: Joſephus doth often uſe the word in the firſt of theſe ſenſes; and in the New Teſtament it ſeems peculiarly applied to the latter; as in the parable of the rich man, who being ἐν τῷ ᾅδῃ, *in hell and torments*, did thence *lift up his eyes, and behold afar off Lazarus in Abraham's boſom*: but we cannot hence infer the ſame concerning the ancient meaning of the word *ſheol*; eſpecially conſidering how the Jews, after the prophetical days, in their diſperſions becoming acquainted with the world, did borrow ſome notions and expreſſions from elſewhere; which expreſſions our Saviour and his Apoſtles might well retain, when they were ſuitable and accommodable unto truth. SERM. XXVIII. Luke xvi. 23.

3. But however it be determined concerning the proper ſenſe in general of this principal word in the propoſition, and of the reſt depending thereon, as to their ſignification here; I do thus, as to the preſent caſe, and the laſt main queſtion propounded about the meaning, whereof the words are capable with truth, anſwer briefly.

1. If we do interpret the *deſcent into hell* here affirmed of our Saviour's interment, or being laid in the boſom of that univerſal grave we before ſpake of; or if (in a notion little differing from that) we take theſe words for a phraſe (taking its ground thence in the manner fore-mentioned) importing no otherwiſe than when it was ſpoken of Jacob and others, that our Saviour did really paſs into the ſtate of death; we are ſure therein not to err; the propoſition ſo underſtood being moſt certainly true: we ſhall alſo hereby be able fairly to ſatisfy the firſt and beſt (if not the only) reaſon of this propoſition being commended to our belief. For that place in the Acts which ſeems to have been the occaſion and the main ground of this propoſition being aſſerted in theſe terms, doth not refuſe, but commodiouſly admits this interpretation: for our Saviour's *ſoul not being left in hell, and not ſeeing corruption,*

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is plainly by St. Peter himſelf interpreted of his reſurrection; *David*, ſaith he, *foreſeeing this, ſpake of Chriſt's reſurrection:* and, in like manner, by St. Paul, *As concerning that he raiſed him from the dead, now no more to ſee corruption*, he ſaid in this wiſe—that ſpeech, I ſay, *Our Saviour's ſoul not being left in hell*, and, *not ſeeing corruption*, is by the Apoſtles interpreted to denote our Saviour's reſurrection; that is, his being freed from the bands of death, and raiſed from the grave, before his fleſh had underwent corruption; and it is oppoſed unto David's continuing in death and ſeeing corruption; his body being corrupted and conſumed in the grave; the Apoſtles not deſigning to aſſert or prove more, than our Lord's reſurrection: David, argue they, fell on ſleep, and hath continued till now in that ſtate; David remained unto this day in the grave, and ſo his body being reduced to duſt ſaw corruption; ἐτελεύτησε καὶ ἐτάφη, *he died and was buried*, without any reverſion: therefore that ſpeech of his in the Pſalm muſt not fully and ultimately be underſtood of him, to whom they did not ſo exactly agree; but of ſuch an one, who did not abide in that deadly ſleep; whoſe fleſh, being opportunely raiſed, did avoid the ſight (or undergoing) of corruption. And whereas it is ſaid, τὴν ψυχήν μου, *my ſoul*, or *my life*; nothing can be thence drawn greatly prejudicial to this expoſition; for (to omit that bolder expoſition of Beza, who ſometime did by the ſoul underſtand the dead body, tranſlating the words, *Non derelinques cadaver meum in ſepulchro*) nothing is more uſual than both for the fleſh and for the ſoul (each of them ſynecdochically) to ſignify the perſon, conſidered as ſometime endued with life; *Every one that ſinneth ſhall be put to death*, and, *That ſoul ſhall be cut off*, are terms equivalent in the Law; *The ſoul that eateth, The ſoul that toucheth*, and the like phraſes, do often occur; and thoſe expreſſions, *To deliver their ſoul from death; God will redeem my ſoul from the power of the grave; What man is he that ſhall not ſee death, that ſhall deliver his ſoul from the hand of the grave?* do ſeem parallel to this, *Thou ſhalt not leave my ſoul in hell;* which yet do import no more, than the per-

Acts ii. 31. xiii. 34.

Acts ii. 29.

Exod. xxxi. 14. Levit. vii. 25, 27. v. 2, &c. Pſal. xxxiii. 19. xlix. 15. lxxxix. 48.

ſons there ſpoken of reſpectively to be preſerved from death. SERM. XXVIII.

Again, taking *ſoul* for the *living ſoul*, or that faculty by which we live, and *hell* for the ſtate of death, the words mentioned, *Thou wilt not leave my ſoul in hell*, will have this natural expoſition, agreeable to the Apoſtle's deſign; Thou wilt not ſuffer me to continue deprived of life, till my fleſh be corrupted. It is alſo obſervable, that St. Paul, in the 13th of the Acts, neglecting the former part, *Thou ſhalt not leave my ſoul in hell*, contents himſelf with the latter, *Thou wilt not yield thy Holy One to ſee corruption*; intimating both parts to ſignify the ſame thing.

If it be objected as an inconvenience to this explication of the words here in the Creed, that, admitting it, they ſignify no more, than what was before expreſſed in plain words, *dead and buried*; and ſo contain only a needleſs repetition; I anſwer,

1. That this objection concerns them who inſerted the words here; who yet, even ſuppoſing this expoſition to be good, might be excuſable, as ſuſpecting it poſſible, that our Saviour's being *ἐν ᾅδου*, according to St. Peter, might imply more than this, although they knew not what diſtinctly; who alſo might perhaps intend ſomewhat by theſe words different from this ſenſe, but not ſo truly applicable to them, or agreeable to the truth of the thing; I anſwer,

2. That to ſay our Saviour did continue in the ſtate of death for ſome time, doth add ſomewhat above his being dead and buried; wherefore thus underſtanding the *deſcent* doth not render it altogether ſuperfluous.

3. That a greater inconvenience ſeems to ariſe from expounding them otherwiſe; the doing ſo reflecting upon the more ancient compilers both of this and other breviaries of faith, as the Nicene and Conſtantinopolitan Councils, Irenæus, Tertullian, &c. who left them out; which they ſhould not have done, if they contain any thing highly material, and different from what is here otherwiſe expreſſed; whoſe credit is (as I conceive) more

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to be tendered, than of their juniors and followers unknown to us; and so much the more, for that in a matter of this kind, defect or omission is less tolerable, than any redundance in expression. Which inconvenience may seem in a manner to reach higher, even to St. Paul himself; who in the fifteenth chapter of his first Epistle to the Corinthians, declaring the sum of what he both learned and taught concerning our Saviour's last grand performances, only mentions his death, burial, and resurrection; *I delivered unto you first, that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day;* which enumeration of his, we may, it seems, well acquiesce in, as sufficient and complete, and may thence with great probability infer, that no other *descent* of our Saviour *into hell*, beside his death and burial, was by him understood, or delivered in his catechetical discourses and preachings as a point of faith; so that what is objected as an inconvenience, proves no small advantage to this exposition. But I say farther, to the main question, that,

1 Cor. xv. 3, 4.

2. Interpreting *hell* for the mansion, or habitation of souls departed hence, (to omit, that *sheol*, as I before noted, seems to signify otherwise in the Old Testament, and consequently thence the place in the Acts applied out of the Psalms would not be proper to this purpose; whereby the main ground and support of the assertion itself, taken according to this sense, were removed; waving, I say, that consideration, and taking ἅδης, according to the meaning which we must confess it sometime to bear in the New Testament, yet,) there seems to follow some inconvenience thereon. For then we must either take it for the place of damned spirits, shut up in torment or despair, (according to which acception the proposition itself would be most certainly uncertain, having no solid ground for it; and most probably false, for that it is affirmed, our Saviour's soul, the same day he died, did go into paradise; *This day*, said he to the penitent thief, *shalt thou be with me in paradise*,) or we must take it for a place common to all souls, as well good and blessed, as bad and miserable;

Εἰς ὃ πάντες οἴονται καθάπερ εἰς δοχεῖον ἐνθένδε τὰς ψυχὰς μετανίστασθαι. *Greg. Nyss. de Im. an.*

Μετάβασις εἰς τὸ ἀειδὲς καὶ ἀφανές. *Id.*

Luke xxiii. 43.

(for that it in the New Teſtament at leaſt comprehends the place of torment, is evident by the parable of the rich man and Lazarus.) But I think that St. Auſtin had reaſon to doubt, whether it were conſonant to the ſtyle of the New Teſtament, that *hades*, relating to the ſtate of ſouls, ſhould there be ever taken in a good or middle ſenſe, at leaſt, whereas it is ſaid in the Revelation, that thoſe two inſeparable companions, *death* and *hades*, (that *hades*, which is ſaid to render up its dead to judgment,) [14] *were caſt into the lake of fire*, it is hard to ſuppoſe, that *paradiſe* was caſt in there; yea hard it were to ſay, that *hades* was caſt in thither, ſuppoſing that word did then in its uſual latitude of ſignification (as Chriſtians underſtood it) comprehend *paradiſe*. Yea farther, this explication forces us upon this inconvenience, that we muſt ſuppoſe paradiſe to be ſeated in a place beneath us, or within the earth; that paradiſe, which is either the ſame with the third (or higheſt) heavens in St. Paul, or confining thereto; it is, I ſay, hard to be forced by an interpretation of theſe words, to conſent, that paradiſe (that *locus divinæ amœnitatis recipiendis ſanctorum ſpiritibus deſtinatus*; *the place of divine* comfort and *amenity, deſtined to receive the ſpirits of the ſaints*) ſhould have its place in the darkſome bowels of the earth; no commodious ſituation, it ſeems, for a garden, for delightſome walks and bowers: yet ſo it muſt be ſeated, that our Saviour's ſoul may (at leaſt in rigour and propriety of ſpeech) be ſaid to deſcend thereinto. The word *deſcend*, taking *hell* for the ancient *ſheol*, is proper enough, and hath ground both in authentic uſe and the nature of the thing; but taking *hell* in this ſenſe, (for the place of ſouls,) it is moſt probably improper, and hath no certain ground or authority to commend it; for it is ſaid, that our Saviour's ſoul was in hell, not that it deſcended thither; nor can it by conſequence be inferred ſo to have done, according to this meaning of *hell*. However,

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Rev. xx. 14.

2 Cor. xii. Οὔτε γὰρ ἐν ὑποχθονίοις εἶναι τις ἂν τὸν παράδεισον, οὔτε ἐν παραδείσῳ τὰ ὑποχθόνια, &c. *Greg. Nyſſ.* tom. 2. *de Reſur.* 1. *Tertull. Apol.* 47.

3. I add, that ſeeing it is a moſt certain truth, that our Saviour's ſoul did immediately go into the place appointed to receive happy ſouls after their receſſion from the body, and reſignation into God's hands; if we take *hell* in a ge-

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neral and common ſenſe for the place, or the ſtate of ſoul departed; and deſcending for paſſing thereinto, (by a falling, as it were, from life, or by going away together with the deſcent of the body; and thence ſtyled deſcending what appeareth viſibly happening to the body being accommodated to the ſoul;) if, I ſay, we do thus interpret our Saviour's *deſcent into hell*, for his ſoul's going into the common receptacle and manſion of ſouls, we ſhall ſo doing be ſure not ſubſtantially to miſtake. And this ſenſe I conceive, if the words can handſomely bear it, would be very proper to this place, as ſignifying ſomewhat diſtinct from what is otherwiſe expreſſed, and ſerving to the farther eſtabliſhment of thoſe great articles adjoining, our Lord's *death* and *reſurrection*; it implying the perfect accompliſhment of death, for the ſoul to have deſerted the body, and to have been tranſlated into that ἀόνατον ἄδην, (as the book of Wiſdom calls it,) that *inviſible region*, ſo far diſtant hence, whence—*revocare gradum ſuperaſque evadere ad auras*, is a labour indeed, and a work not to be effected, but by the power of him whoſe prerogative it is, *to kill, and make alive; to bring down to hell, and to bring up; to lead unto the gates of hell, and to bring back again.*

Wiſd. xvii. 14.

1 Sam. ii. 6. Deut. xxxii. 39. Tob. xiii. 2. Wiſd. xvi. 13.

This is all that I ſhall ſay about this intricate point; for I cannot well be at the pain to conſider or examine thoſe conceits, which pretend to acquaint us why and to what effect our Saviour deſcended into hell.

That our Lord went thither to preach unto, convert, and redeem from thence all, or ſome of the damned ſouls; (for ſome ſay, that he depopulated and emptied that region of darkneſs; others are not ſo liberal as to free all thence, but only the fitter objects of compaſſion and favour; both ſaying that which hath very weak or no reaſons to maintain, very ſtrong and plain objections to aſſail it.)

Iren. iv. 45. v. 31. Euſeb. Hiſt. 1. ult. Clem. Str. ii. p. 163. vi. p. 271. Euſeb. Demonſt. x. 8. Athan. Cont. Apollin.

That he went to reſcue and conduct into glory the ſouls of the Patriarchs, and other good perſons, from that infernal *limbus*, in which till then they were detained, (a place by no likely means to be proved exiſtent otherwhere

them in the fancy of its inventors;) or, that he went to deliver the ſouls of the juſt, and Prophets, from the wicked powers, into whoſe power they had fallen, (as Juſtin Martyr in his Dialogue with Tryphon, p. 105.) SERM. XXVIII.

That he went to affront, triumph over, and terrify the powers of darkneſs upon their own ground, or in their own dominions. Vid. Montac. Orig. Part. Poſt. p. 442. et in Appar. 1.

Theſe and the like conceits ſeem enough diſcountenanced by ſaying, the Scriptures nowhere plainly declare any ſuch thing, and that therefore they have no good ground to ſtand upon, (they pretend only one or two difficult and obſcure places in the firſt Epiſtle of St. Peter, which are capable of fair expoſitions not favourable to them;) whereas in teaching us, that our Lord preached upon earth ſalvation to them, who in this life ſhould be converted to believe upon him and obey his laws; damnation irrecoverable to them, who ſhould perſiſt in infidelity and diſobedience: that he merited by his obedience, and purchaſed by his blood, both a redemption from all future diſtreſs and a tranſlation into bliſs; that he by his death vanquiſhed all the powers of hell, and triumphed over them upon the croſs; in theſe things the Scripture is very clear and copious: but concerning that redemption of ſouls beneath, that tranſlation of ſouls out of ſubterraneous cloſets, or *priſons, (as they call them,) that local triumph in the Devil's kingdom, it is quite ſilent, or very dark in expreſſion about them; whence we may well be ſomewhat backward in yielding aſſent to ſuch devices, of which, if any perhaps ſhould be true, yet could not the belief thereof be of neceſſity, or great importance to us: for what our Saviour ſo did below would not belong to the ſalvation of the living, which is abundantly provided for by his death and reſurrection, with what followed them, nor would it much refer to our practice, which is otherwiſe ſufficiently directed and encouraged. So that we may however ſafely be ignorant in regard to any of thoſe notions. But let it ſuffice to have diſcourſed thus far about this endleſs queſtion; except we will end it with Heb. ii. 14. Coloſ. ii. 15. * Bellarm. Vid. Fidei Symbola in Codice Juſtinian. *Tit.* 1. *De Gen. ad lit.* viii. 5.

SERM. XXVIII. that ſaying of St. Auſtin; *Melius eſt dubitare de occultis, quam litigare de incertis:* or with that more peremptory ſaying of Calvin; *Atqui ſtultum et temerarium eſt de rebus incognitis altius inquirere, quam Deus nobis ſcire permittit.*

Calv. Inſt. iii. 25, 6.

He roſe again from the Dead.

SERMON XXIX.

ACTS i. 3.

To whom alſo he ſhewed himſelf alive after his paſſion by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God.

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THE moſt proper and moſt uſual way of God, in confirming any truth of high moment in ſpecial manner revealed by him, is by lending unto them whom he employs as meſſengers thereof his powerful arm, for the performance of works ſupernatural or miraculous. Of ſuch works there is none more certainly ſuch, than raiſing a dead perſon to life; the doing which upon ſeveral accounts plainly ſurpaſſeth the power of any creature; not only as exceeding the ordinary law and courſe of nature eſtabliſhed and upheld by God, but for that the ſouls of men departing hence do return into God's hand, or into a ſtate by high ſentence determined, whence no creature is able to fetch them down, or raiſe them up; becauſe alſo God hath reſerved the prerogative of doing this unto himſelf; he *holding* (as it is expreſſed in the Revelation) *the keys of hell and of death;* he having ſaid, *I am he, and there is no God beſide me; I kill, and I make alive.*

Rev. i. 18. Deut. xxxii. 39. 1 Sam. ii. 6. Pſal. lxviii. 20.

There could alſo particularly be no more proper way of confirming our religion to come from God, whether we conſider the perſons whom it was deſigned for, or the doc-

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trines it propounded. The Jews were uncapable of conviction by any other way, than by miracle; no other reaſon would have been apprehended by them, or would
2 Cor. i. 22. have had any force upon them: *The Jews*, ſaith St. Paul,
John iv. 48. *require a ſign;* and, *Except ye ſee ſigns and wonders, ye will not believe*, ſaid our Saviour to them. The Gentiles alſo had been ſo uſed to the winding off and on the ſubtilties and the plauſibilities of diſputation, that nothing probably in that kind would have ſufficed to perſuade them; and therefore ſomewhat miraculous in the higheſt kind might be needful to convert them: alſo the moſt peculiar and eminent doctrines of our religion (ſuch as are, *Our Lord Jeſus being the Meſſias, the Son of God, and Saviour of the world;* the *future reſurrection, general judgment*, and diſpenſation of rewards, anſwerable to men's practice in this life) cannot more immediately and directly be aſſured, than by the reſurrection from the dead of him who principally did reveal them.

Wherefore Almighty God in confirmation of our religion did perform this great work in raiſing Jeſus our Lord from the dead; and withal (for the conviction of the world, for rendering our faith reaſonable and our infidelity inexcuſable) he did take eſpecial care, that the fact ſhould by very ſufficient teſtimony be conveyed unto us;
Acts x. 41. to which purpoſe he did, as St. Peter ſaith, προχειροτονεῖν, predeſign, pick out, and appoint a competent number of perſons, in all reſpects capable and fit to aſſert it: thus is that which St. Luke in our text doth in way of hiſtorical narration affirm. And becauſe the truth thereof is in its kind the principal argument, whereby the truth of our religion in groſs may be evinced, we ſhall for the confirmation of our faith againſt all impreſſions of this incredulous (and therefore impious) age, endeavour by God's aſſiſtance now to declare and maintain it. That Jeſus truly died, all the world could teſtify; no death was ever more ſolemn or remarkable; nor do any adverſaries conteſt it; that he after that death was by divine power raiſed again to life is that which we believe and aſſert. Now whoever with reaſon ſhall doubt thereof or deny it, muſt do it,

either becauſe of ſome repugnance in the fact itſelf, implying that it could not well be done; or from deficiency of the teſtimony proving it, as to its authors, or circumſtances: but neither of theſe exceptions may reaſonably be admitted. SERM. XXIX.

As for the fact itſelf, or the notion of a reſurrection in general, there cannot, (admitting that, which, as capable of antecedaneous proof, and as acknowledged by all perſons owning any religion, may be preſuppoſed, the power and providence of God, together with his chief attributes of wiſdom and goodneſs incomprehenſible,) there cannot be any repugnance therein, or any incredibility. For it was neither in its nature impoſſible to God, or in its deſign unworthy of him; it contained nothing apparently either beyond the power of God, or preſumeable to be againſt his will.

1. To raiſe a dead man to life, is indeed, we confeſs and avow, a work ſurpaſſing the power of any creature not aſſiſted by God; but no reaſon can be aſſigned, why it ſhould go beyond the divine power. The doing it doth not involve contradiction, and is therefore an object of power, and at leaſt is achievable by Omnipotence: let the ſoul be what it will, and in whatever life may be ſuppoſed to conſiſt, nothing can hinder that God may reduce the parts of a man into the ſame ſtate they ſometime before were in. And very eaſily it is conceivable, that he who (according to the general notions and current traditions of mankind) did firſt inſpire the ſoul of man into his body, may reinfuſe it being ſeparated; that he who after death keepeth it in his hand, may thence reſtore it; who alſo (according to hiſtories received in all the principal religions that have been in the world) hath often actually performed it. Pliny indeed doth reckon this among inſtances of things abſolutely impoſſible; [a] *It is, ſaith he, a great ſolace of our imperfect nature, that even God cannot do all*

[a] Imperfectæ vero in homine naturæ præcipua ſolatia ſunt, ne Deum quidem poſſe omnia; nam neque ſibi poteſt mortem conſciſcere ſi velit, (quod homini dedit optimum in tantis vitæ malis) nec mortales æternitate donare, nec revocare defunctos. *Plin.* ii. 7.

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things; for neither can he bring death upon himſelf, if he would, nor beſtow eternity on mortals, nor recall the dead to life: but it is no wonder, that he, who thought the ſoul quite to periſh by death, ſhould conceive the reſtitution thereof impoſſible; although even ſuppoſing that, his opinion was not reaſonable; for even any thing, how corruptible ſoever by diſſolution of its ingredients, or alteration of its temperament, may, by recollecting and rejoining thoſe ingredients, or by reeſtabliſhing the cauſes of ſuch a temperament, be reſtored, (as a houſe whoſe materials are diſperſed may be reedified, or as a liquor by a new fermentation may be revived;) which to effect may not be deemed hard to him that made the whole world: however to ſuch as him we may ſay, as our Saviour did to the Sadducees, *Ye err, not knowing the Scriptures, nor the power of God.* Eſpecially to thoſe who acknowledge the immortality of the ſoul, or its permanence in a ſeparate ſtate, and who admit the truth of the ancient hiſtories among the Jews, it is not only moſt evidently poſſible, but very credible, that God upon any conſiderable occaſion ſhould perform it: with ſuch St. Paul might well thus expoſtulate; *What? doth it ſeem incredible to you, that God ſhould raiſe the dead?* to you that have ſuch previous notions and perſuaſions about God's omnipotency; (ſuch as the prophet Jeremiah expreſſeth when he ſaith, *Ah Lord God! behold, thou haſt made the heaven and the earth by thy great power and ſtretched-out arm, and there is nothing too hard for thee:*) to you who avow God to be the *Father of ſpirits,* who *formeth the ſpirit of man within him,* and that when man dieth, *his ſpirit returneth to God who gave it:* to you who believe that our ſouls are ſpiritual ſubſtances, like unto angels, ſubſiſting after death, and deſtined to future rewards: to you, in fine, who may in your holy records find ſo many experiments of this power exerted by God in his Prophets; ſuch as that of Elias's reſtoring the widow of Sarepta's ſon; of Eliſha raiſing the ſon of the Shunamite; that of the dead man reviving when his body touched the Prophet's bones: to you therefore this fact cannot be in itſelf incredible; nor

Jer. xxxii. 17.
Matt. xxii. 29.
Acts xxvi. 8.
Jer. xxxii. 17.
Zech. viii. 6.
Job xlii. 2.
Heb. xii. 9.
Num. xvi. 22. xxvii. 16.
Zech. xii. 1.
Iſa. lvii. 16.
Eccles. xii. 1.
1 Kings xvii. 21.
2 Kings iv. 35. xiii. 21.

indeed can it, for the reaſon ſuggeſted, to any man reaſonably ſeem impoſſible. SERM. XXIX.

2. Nor was it apparently in its deſign unworthy of God, or inconſiſtent with his holy will: for the ends thereof (ſuch as were pretended by the atteſters of it) were, as very great and important, ſo moſt good and reaſonable; it aimed at no ſlight or trifling matter, but ſuch as in appearance highly concerned the glory of God, and conduced to the welfare of mankind; it profeſſing itſelf to be a credential of the greateſt embaſſy that ever came down from heaven to men, importing the complete revelation of God's will and procurement of ſalvation to the world; and did therefore in that reſpect well become the wiſdom and goodneſs of God to uſe it. It pretended to confirm a doctrine containing moſt true and worthy repreſentations of God, the beſt that could be; declaring moſt gracious intentions in God of mercy and kindneſs toward men; no leſs proper for him than grateful and needful for us; preſcribing moſt excellent rules and patterns of life, (wherein the moſt genuine piety and virtue, moſt exact juſtice and hearty charity, moſt ſtrict purity and ſobriety are preſcribed,) yielding the moſt effectual helps to the practice of all goodneſs, and tendering the beſt encouragement thereto; and upon this account therefore alſo moſt worthy of God. So that indeed God could not be conceived to perform ſuch a miracle to better purpoſe, than for promoting the deſigns it pretendeth, being ſo very great, and ſo very good: it could not be improper for the Divine power to be thus exerted in favour of a religion ſo apt to promote his glory, and to procure our benefit.

If it be ſaid, that it is abſurd or improbable, that God ſhould chooſe to perform this miracle upon a perſon of this ſort; one ſo mean and obſcure in the ſtate of his life, ſo wretched and infamous for the manner of his death; that God rather ſhould have choſen for the interpreter of his mind, and miniſter of his purpoſes, a perſonage more illuſtrious in rank, and clear in repute; I anſwer, firſt, that our ſhallow fancy is a bad and incompetent judge of what

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is reaſonable or abſurd, convenient or unfit, in ſuch caſes; touching the counſels of God; *who ſeeth not as man* ſeeth; *whoſe thoughts are not as our thoughts, nor ways as our ways;* whoſe folly *is wiſer than men,* (that is, whoſe counſels, however ſeeming ſtrange to our dim apprehenſions, do yet far excel the reſults of our beſt wiſdom;) before whom, *whatever is high among men is abominable; with whom the wiſdom of this world is folly;* whoſe *judgments are unſearchable, and his ways are paſt finding out;* as the holy Scriptures teach us; and as good reaſon, conſidering the vaſt diſtance between God and us, muſt acknowledge: ſo that no ſuch appearance of incongruity can bottom a good exception againſt this, or any ſuch matter, otherwiſe well atteſted. I ſay farther, that God's choice herein, being weighed by a pure and well diſpoſed mind, will appear upon many accounts full of admirable reaſon and wiſdom; all the divine economy concerning our Lord, being rightly apprehended, will ſoon appear *wiſdom to the perfect,* and will *be juſtified by the children of wiſdom;* as that wherein God's tranſcendent goodneſs, and perfect juſtice, and glorious power are with greateſt advantage diſplayed; whereby the hearts of men are moſt ſweetly comforted under their ſenſe of ſin and fear of miſery, their minds are moſt clearly inſtructed in the ways of duty and happineſs, their affections are moſt ſtrongly excited and encouraged to the practice of all goodneſs: to ſuch purpoſes (for cauſes which, were it now ſeaſonable, we could produce) our Saviour's low condition and hard circumſtances did admirably ſerve; and therefore upon that ſcore it could not be unlikely, that God ſhould raiſe him from the dead.

1 Sam. xvi. 7. Iſa. lv. 8. xl. 13. 2 Cor. i. 25. Luke xvi. 15. 1 Cor. v. 13. Rom. xi. 33. (Pſ. xcii. 5. xxxvi. 7.) Job xi. 7. 1 Cor. ii. 6, 7, 14. Matt. xi. 19.

3. But neither (which is the moſt conſiderable point) is the teſtimony aſſerting this fact anywiſe defective or inſufficient, but hath all the conditions imaginably requiſite to the moſt entire aſſurance of any ſuch matter. The defect in the teſtimony, if any be, muſt ariſe from weakneſs or from wilfulneſs in the witneſſes, (their want of knowledge, or miſtake, their want of honeſty or their unfaithfulneſs,) or from ſome circumſtances belonging to their

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perſons, or their teſtimony, able to invalidate their atteſtation; but none of theſe things can with reaſon be ſuppoſed; they were in all reſpects more than competently qualified to atteſt, and all conſiderable circumſtances do affiſt in confirming their atteſtation; as by weighing the conſiderations following may appear.

1. As for their number, it was not one or two perſons, (although one or two ordinarily do ſuffice for deciſion of the greateſt caſes among men,) but many who conſpired in aſſerting it. *He was* (ſaith St. Paul, one who was converſant with theſe witneſſes, who, of a zealous adverſary and fierce perſecutor of this teſtimony, did become an earneſt avoucher thereof) *ſeen of Cephas, then of the twelve: after, he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent.* And, *This Jeſus*, ſay the twelve Apoſtles, *hath God raiſed up, whereof all we are witneſſes: twelve* there were who principally were deſigned, and did take it for their eſpecial duty to atteſt this matter, beſide many others, who in their order were able and ready to do it. 1 Cor. xv. 5, 6. Acts ii. 14, 32. v. 32. i. 22. x. 39.

2. Theſe witneſſes were no ſtrangers to Jeſus, but perſons by long converſation moſt familiarly acquainted with him; *who had* (as it is ſaid, and as it was notorious) *been with him from the beginning, who went out and in with him all the time* (that is, for three years' ſpace) *from his baptiſm to his aſcenſion.* John xv. 27. Acts i. 21, 22.

3. They did aver themſelves to be αὐτόπλας τοῦ λόγου, or αὐτηκόες, eye or ear-witneſſes of the matter, as fully informed about it as ſenſes could make them; *We cannot but ſpeak what we have heard and ſeen: What we did ſee with our eyes, and what our hands did handle of the word of life, that we report unto you;* ſo St. John (the beloved diſciple, who conſtantly attended on his dear Maſter) expreſſeth his teſtimony: and, *We have not followed cunningly deviſed fables, when we made known unto you the power and preſence of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty;* ſo St. Peter affirmeth concerning the manner of their teſtifying theſe matters. They did, I Luke i. 2. Acts iv. 20. 1 John i. 1. 2 Pet. i. 16.

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ſay, hear and ſee him, and that with all advantage poſſible or needful, not once or twice, not in paſſing, or at diſtance, not in way of glimpſe or rumour; but often, for a good time, thoroughly; many days converſing and interchanging diſcourſes with him; *who*, as St. Peter in the name of the reſt ſaith, *did eat and drink with him after that he roſe from the dead:* and, *To whom*, as St. Luke, their companion, from their mouth in our text ſaith, *alſo he ſhewed himſelf alive after his paſſion by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God:* and, *He was*, ſaith St. Paul, another familiar of theirs, *ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes to the people.* And two of theſe witneſſes, St. John and St. Matthew, are in writings extant relaters of paſſages occurring in their converſation with him, very many, very ſenſible as can be.

Acts x. 41.

Acts i. 3.

Acts xiii. 31.

4. We may alſo conſider, that the chief of theſe witneſſes, the Apoſtles themſelves, were at firſt (as St. Luke of them and from them confeſſeth) ſo far from being eaſy or credulous in regard to this matter, that, hearing it from others, who before had ſeen our Lord riſen, they took it for a trifle, or a fiction, and gave no credence thereto: *their words*, ſaith the text, ἐφάνησαν ὡσεὶ λῆρος, *did ſeem to them* (*a toy, or*) *an idle tale, and they believed them not.* Yea, ſome of them would hardly confide in their own eyes, nor would yield aſſent unto the fact appearing to them, until, by letting them touch him, and ſhewing them the marks of his crucifixion remaining on his body, he demonſtrated himſelf to be the very ſame perſon who had lived with them and died before them; *They were terrified and affrighted, and ſuppoſed they had ſeen a ſpirit— and while they yet believed not for joy, and wondered, &c.* are words in the hiſtory.

Luke xxiv. 11. Matth. xxviii. 17.

Luke xxiv. 37, 41. John xx. 27.

5. Upon theſe grounds, as they profeſſed, they did, without any mincing, heſitancy, or reſervation, in the moſt full, clear, downright, and peremptory manner, with firm confidence and alacrity, concurrently aver the fact; *They*

Acts iv. 31, 33. xiv. 3.

ſpake the word of God with boldneſs—and with great power gave the Apoſtles witneſs of the reſurrection of the Lord Jeſus. SERM. XXIX.

Which things being weighed, it will appear impoſſible that the atteſters of this fact (ſuppoſing them in their wits and ſenſes; and certainly they were ſo, as preſently we ſhall ſhew, and as the thing itſelf plainly ſpeaks) could not be ignorant therein, or miſtaken about it. For if all the ſenſes of ſo many perſons in a matter ſo groſsly ſenſible, ſo often, and for ſuch a continuance of time, can be diſtruſted; if the Apoſtles could imagine they ſaw their friend and Maſter, whom they ſo long had waited upon, when they did not ſee him; that they heard him making long diſcourſes with them, when they did not hear him; that they did walk, eat, and drink with him, did touch and feel him, when there was really no ſuch thing; what aſſurance can we have of any thing moſt ſenſible? what teſtimony can be of any validity or uſe? On that hand, therefore, the teſtimony is impregnable, the witneſſes cannot be accounted ignorant or miſtaken in the caſe; for number, or for ability, they cannot be excepted againſt.

'Ημεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 2 Cor. iv. 13.

It muſt be therefore only their ſerioufneſs, honeſty, or fidelity, that remains queſtionable in them; they muſt be ſaid to have wilfully deceived and impoſed upon the world; ſelf-condemned hypocrites, impudent liars, and egregious impoſtors they muſt have been, if their teſtimony was falſe: but that they were not ſuch perſons, that they could not, and would not do ſo, there are inducements to believe, as forcible as can be required, or well imagined, in any ſuch caſe.

1. They were perſons who did (with denunciation of moſt heavy judgments from God on the contrary practices) preach and preſs conſtantly and earneſtly all kinds of goodneſs, veracity, and ſincerity, together with humility, modeſty, ingenuity, and equity, as main points of that religion, which they by this teſtimony confirmed. All their diſcourſes plainly breathed a moſt ſerious and ſprightly goodneſs and charity toward men, very inconſiſtent with a baſe plot to delude them; their doctrine ut-

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terly condemned all malice, all falſehood, craft, and hypocriſy, detruding into the bottomleſs pit all *that love or make a lie.* Conſider theſe ſayings and rules of theirs: *As we have opportunity, let us do good unto all men: Let your moderation* (or equity) *be known to all men: Shew all meekneſs to all men: Laying aſide all malice, and all guile, and hypocriſies, and envies, and evil ſpeakings, as new-born babes, deſire the ſincere milk of the word, that ye may grow thereby: Putting aſide all lying, ſpeak every man truth with his neighbour: Lie not one to another, ſeeing ye have put off the old man with his deeds: Brethren, be not children in underſtanding: however in malice be ye children, but in underſtanding be perfect men.* Such were their precepts, diſcountenancing all malice and all fraud; propounded in a manner as ſerious and grave and ſimple as can be imagined; all the tenor of their doctrine conſenting to them: wherein alſo they earneſtly declare againſt and prohibit all vanity of mind and perverſeneſs of humour; all affectations of novelty and ſingularity; all peeviſh factiouſneſs and turbulency; all fond credulity, ſtupidity, and precipitancy; all inſtability and giddineſs of mind; all ſuch qualities, which diſpoſe men without moſt ſure and evident grounds either to introduce or to embrace any new conceits, practices, or ſtories: ſuch was their diſcourſe, nowiſe ſounding like the language of impoſtors; deceit could hardly ſo diſguiſe or ſo thwart and ſupplant itſelf.

Rev. xxii. 15. xxi. 27. Gal. vi. 10. Phil. iv. 5. Tit. iii. 2. 1 Pet. ii. 1. Eph. iv. 25, 15. Col. iii. 9. 1 Cor. xiv. 20. Tit. ii. 7, 8.

2. Their practice was anſwerable to their doctrine, exemplary in all ſorts of virtue, goodneſs, and ſincerity; ſuch indeed whereby they did in effect conciliate much reſpect and authority to their words: *Ye are witneſſes,* (they could, appealing to the obſervers of their demeanour, and to the all-knowing God, ſay,) *and God alſo, how holily, and juſtly, and unblameably we behaved ourſelves among you that believe:* and, *We have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully; but by manifeſtation of the truth commending ourſelves to every man's conſcience in the ſight of God.* Such a lively ſenſe of goodneſs ſhining forth in

1 Theſſ. ii. 10. 2 Cor. iv. 2, 6. ii. 17. Phil. iii. 17.

a long courſe of practice; ſo to bridle appetites, ſo to moderate paſſions, ſo to eſchew all the allurements of pleaſure, profit, and honour; to bear adverſities ſo calmly and ſweetly; to expreſs ſo much tender kindneſs and meekneſs toward all men; to be continually employed in heavenly diſcourſes and pious works; exhorting men by word, leading them by example, to all ſorts of goodneſs indiſputably ſuch: to live thus, long and conſtantly, doth nowiſe ſuit unto perſons utterly debauched in mind, and of a profligate conſcience; who had deviſed, and did then earneſtly drive on the propagation of a vile cheat. The life, I ſay, they led was not the life of wicked impoſtors, but worthy of the divineſt men; fit to countenance and carry on the beſt deſign, ſuch as they pretended theirs to be. SERM. XXIX.

3. Farther, they were perſons of good ſenſe; yea, very wiſe and prudent; not in way of worldly or fleſhly wiſdom; in ſkill to contrive or compaſs projects of gain, honour, or pleaſure to themſelves; to the commendation of them and of their teſtimony, they diſclaimed being wiſe or ſkilful that way; having no practice therein, nor caring for it; (for *they looked not* much *on things temporal and* tranſitory; they did *not mind earthly things;* they had not *their converſation*, or intereſt, here, but *above, as citizens* of another world, deeming themſelves as but *ſojourners and pilgrims here;*) but endued they were with a wiſdom, as in itſelf far more excellent, ſo more ſuitable to the perſons they ſuſtained; with great perſpicacy and ſound judgment in the matters they diſcourſed about, and in the affairs they purſued: ſuch their writings, according to acknowledgment of innumerable moſt wiſe and learned perſons, fraught with admirable wiſdom and heavenly philoſophy, (rude indeed and ſimple in expreſſion, but moſt exact and profound in ſenſe,) do manifeſt them to have been; ſuch the tenor of their doctrine evidenced them, ſhining with that luſtre and beauty, compacted with that ſtrength and harmony, that whoever will not confeſs it to have proceeded from God, muſt, upon conſideration, however allow, that it could not have been deviſed by idiots or mean perſons, but did come from perſons of much

1 Cor. i. 20. ii. 5, 6. 2 Cor. i. 12. xi. 6. 2 Cor. iv. 18. Col. iii. 2. Phil. iii. 20. 1 Pet. ii. 11. 2 Cor. xi. 6. 1 Cor. ii. 1, 13.

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subtilty and great reach: they must be no fools who could frame a religion merely by its own plausibility, without any external help, able presently to supplant all the religions in the world; and to stand durably firm upon the foundations laid by them. Such also the notable conduct of their great affair, (notwithstanding so mighty disadvantages and difficulties,) together with the prodigious efficacy their endeavours had upon men, do evince them to have been: they surely could not be weak men, who in a plain and peaceable way confounded all the wit and policy, all the learning and eloquence, all the force and violence that withstood them. Experience did attest to the truth of what St. Paul saith; *The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

Πῶς αὐτὸ κατώρθωσαν μαινόμενοι ϗ ἐξεστηκότες, &c. *Chrys. in* 1 Cor. Or. 5. elegantissime.

Acts vi. 10. 1 Cor. i. 27. 2 Cor. x. 4.

4. So were they qualified in their minds: it must be farther also considered, as to their purposes in this case, that, in falsely venting and urging this testimony, they could not have any design gainful or beneficial to themselves; but must therein to no end be mischievous to themselves and others; abusing others indeed, but far more harming themselves; they must be supposed voluntarily to have embraced all sorts of inconvenience, and designedly to have rendered themselves miserable; courting adversity, choosing naked and barren evil for its own sake: *For our exhortation was not of deceit, nor of uncleanness, nor in guile: for neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: neither of men sought we glory.* Profit, honour, or pleasure, (those baits which entice men to do evil, and *set them upon* wicked attempts,) or any worldly advantage thence to accrue to themselves, they could have no design upon; for all those things wittingly and willingly they did abandon; for the sake of this very testimony incurring extremities of loss, of disgrace, and of pain. They did plainly foresee what entertainment their

Vid. Chrys. ibid.

1 Thess. ii. 3, 5.

teſtimony would find, and how in proſecution thereof they ſhould be forced to endure all kinds of indignity, of damage, and of hardſhip from men; that *in this world they ſhould have tribulation;* that *men ſhould deliver them up to be afflicted, and ſhould kill them;* and that they ſhould *be hated of all nations for his name's ſake:* their Maſter expreſsly had forewarned them, that *all who would live godlily in Chriſt Jeſus* (that is, all profeſſors of faith in him, eſpecially the teachers thereof) *muſt ſuffer perſecution;* and *muſt through much tribulation enter into the kingdom of God;* that *bonds and impriſonments did abide them in every place;* that *God had ſet forth the Apoſtles as appointed unto death,* and expoſed them *as ſpectacles* of ſcorn and obloquy *to the world;* that they were *called to ſuffering,* and *appointed to this very thing,* as to their office and their portion: theſe were the rules and meaſures they went by; theſe the expectations they had from the world: according unto which it did in effect happen to them; *Even to this preſent hour we both hunger and thirſt, and are naked, and have no certain dwellingplace; and labour, working with our hands: being reviled, we bleſs; being perſecuted, we ſuffer it; being defamed, we intreat: we are made as the filth of the world, and as the offſcouring of all things unto this day.* So doth St. Paul deſcribe the Apoſtles' condition.

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John xvi. 33. xv. 20. xvi. 2. Matt. xxiv. 9. Luke xxi. 12. 2 Tim. iii. 12. Acts xiv. 22. xx. 23. 1 Cor. iv. 9. 1 Pet. ii. 21. 1 Theſſ. iii. 3. 1 Cor. iv. 11, 12, 13. (2 Cor. iv. 8.)

5. All theſe afflictions, as they knowingly did object themſelves to for the ſake of this teſtimony, ſo they did endure them with contentedneſs and joy; when they had been beaten, *they departed, rejoicing that they were counted worthy to ſuffer ſhame for the name of Jeſus; rejoicing that they were made partakers of Chriſt's ſufferings;* deeming it a privilege that *was given them, not only to believe in him, but to ſuffer for his name;* thinking themſelves *happy in being reproached for the name of Chriſt; taking joyfully the ſpoiling of their goods; counting all things but loſs for the excellency of the knowledge of Jeſus Chriſt their Lord, for whom they ſuffered the loſs of all things.*

Acts v. 41. 1 Pet. iv. 13. Phil. i. 29. 1 Pet. iv. 14. Heb. x. 34. Phil. iii. 9. (1 Pet. i. 6. Rom. v. 3. Jam. i. 2.)

6. Whence it is evident enough, that the ſatisfaction of their conſcience, and expectation of future reward from

SERM. XXIX. God for the diſcharge of their duty herein, was all the argument which did induce them to undertake this atteſtation, all the reaſon that could ſupport them in it; neither of which could be conſiſtent with the reſolved maintenance of ſuch a falſehood. They could not indeed but grievouſly be tormented with remorſe in their minds, they could not but dread ſevere vengeance from heaven, had they been conſcious to themſelves of ſo villanous a deſign of mocking God, (whoſe name and expreſs command they pretended, whoſe teſtimony and judgment they Acts iv. 19. v. 29. appealed to in this affair,) and together of abuſing the 2 Cor. ii. 17. iv. 2. world with ſuch an impoſture. Such muſt have been their inward ſenſe, and ſuch their expectations, had they proceeded with guilty conſcience in this buſineſs: but they 2 Cor. ix. 16. do ſeriouſly profeſs otherwiſe, and the condition of things 1 Tim. iv. 10. might aſſure us they were in good earneſt; *εἰς τοῦτο, For this end,* ſaith St. Paul, *we both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of* 2 Cor. i. 12. *all men, ſpecially of thoſe that believe:* and, *Our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world:* 1 Cor. v. 11. and, *Knowing the fear of the Lord,* (that is, being ſenſible of our duty toward God, and fearful of his judgment, if we tranſgreſs it,) *we perſuade men; but are made manifeſt unto God.* So they declare what principle it was that moved them to this practice: and the hope encouraging Rom. viii. 17. them in it they often expreſs; *If,* ſaid they, *we ſuffer with Chriſt, we ſhall be glorified together with him:* and, 2 Cor. iv. 10. *We always bear about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus may be made manifeſt in* 2 Tim. ii. 11. *our body:* and, *It is a faithful ſaying, if we are dead with* (1 Pet. i. 7. iv. 13.) *him, we ſhall alſo live with him; if we ſuffer with him, we ſhall alſo reign with him; if we deny him, he alſo will* 2 Tim. iv. 8. *deny us:* and, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith; henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous judge, ſhall give me at that day.* So they profeſs concerning the grounds and reaſons of their maintaining

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this teſtimony (and the points connected therewith) with ſo great preſent inconvenience to themſelves: and the ſtate of things rendereth their profeſſion moſt credible; for they appear not ſo blind as not to ſee thoſe inconveniences, nor ſo fond as to like them for themſelves, or upon no conſiderable account: they confeſs, that they ſhould be very ſtupid and ſenſeleſs people, if they had incurred and underwent all this to no purpoſe, or without hope of good recompenſe for it after this life; *If Chriſt be not riſen*, ſaith St. Paul, *then is our preaching vain, and your faith is alſo vain; yea, and we are found falſe witneſſes of God, that he raiſed up Chriſt;—then we have only hope in this life*; and, *if in this life only we have hope in Chriſt, we are of all men moſt miſerable.* 1 Cor. xv. 14, 15, 19, 30, 31.

7. And how indeed is it conceivable, that ſuch perſons ſhould be ſo bewitched with ſo paſſionate an affection, or ſo mighty a reſpect, toward a poor dead man, (one, who was born ſo obſcurely, who lived ſo poorly, who died ſo miſerably and infamouſly, as a malefactor; who indeed ſo died to their knowledge moſt deſervedly, ſuppoſing they did know their teſtimony to be falſe; one who never was capable to oblige them, or to recompenſe them for their actings and ſufferings in any valuable meaſure,) that merely for his ſake, or rather not for his ſake, but only for a ſmoke of vain opinion about him, (which could nowiſe profit either him or them,) they ſhould with an inflexible obſtinacy defy all the world; expoſe themſelves to all the perſecutions of the world, and to all the damnations of hell. St. Paul ſurely had another opinion of Jeſus, when he ſaid, *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? — Nay, in all theſe things we are more than conquerors through him that loved us: for I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* Could they, think we, ſpeak thus, who knew Jeſus to be a wicked deceiver, worthily hated of God and men? No aſſuredly; their Rom. viii. 35, &c.

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ſpeech and behaviour do palpably ſhew that therefore they did bear ſo vehement an affection, and ſo high a reſpect toward Jeſus, becauſe, as with their mouths they openly profeſſed, ſo they were in their hearts thoroughly perſuaded, that he was the Son of God moſt dear unto him; who died for their ſake; who was to their knowledge raiſed again; who alſo, according to his promiſes, would recompenſe their faithful adherence to him with eternal joy and bliſs.

Rom. x. 9.

Vid. Chryſ. tom. vi. Or. lxi. p. 61.

8. Again, we may conſider theſe witneſſes to have of themſelves been perſons very unlikely to deviſe ſuch a plot, very unfit to undertake it, very unable to manage and carry it through: perſons they were of no reputation for birth, for wealth, for any worldly intereſt; perſons of no education, no improvement, no endowments of mind (natural or artificial) anywiſe conſiderable:[b] they were, as to condition and manner of life, fiſhermen, publicans, and mechanics; as to abilities of mind, they were (as they report themſelves) *ἀγράμματοι καὶ ἰδιῶται*, illiterate and ſimple: they were alſo men of no great natural ſpirit or courage, but rather irreſolute and timorous; as their deſerting their Maſter, their renouncing him, their flying and ſculking, reported by themſelves, declare: *the baſe*, or ignoble, the *deſpicable*, or abject, the *weak*, the *fooliſh things of the world*, they did ſtyle themſelves; and in that no adverſary will, I ſuppoſe, contradict them. And is it poſſible, that a few (in this reſpect I mean very few) perſons thus conditioned and qualified, ſhould have the wit to contrive, or the courage to maintain a forgery of ſuch importance? What hope they could frame to themſelves of any ſucceſs therein, upon ſo extreme diſadvantages, is to any man very obvious. No kind of friends in all the world could they imagine ready to back them, or yield them any encouragement; but heaven, hell, and earth, they had reaſon to expect all to be combined in oppoſition to them and their deſign: they had all reaſon to fear, that God

Acts iv. 13. Matt. xxvi. 56. John xx. 19. 1 Cor. i. 27, 28. *ἀσθενῆ κόσμου.* 2 Cor. iv. 7.

[b] Οὔτι γὰρ λόγων ἰσχυΐ, &c. *Chryſ.* tom. v. Or. 64. Τίνι θαῤῥήσαντες; ἆρα τῇ καλάμῃ καὶ τῇ ἀγκίστρῳ, ἢ τῇ σμίλῃ καὶ τῷ τρυπάνῳ, &c. *Ibid.*

[c] Καὶ οὐκ ἂν οὕτως ἰδιῶται καὶ ταπεινοῖς πλάσαι τι τοιοῦτον ἰσχῦσι τοῖς, πλὴν εἰ μαίνοιτό τις αὐτοὺς φαίη καὶ παραπαίειν, &c. *Ibid. in Babylam.*

himſelf would croſs them and blaſt their wicked endeavours to propagate the belief of ſuch a lie, which moſt profanely they dared to father on him, and to vent in his name. They could not hope the father of lies himſelf, or any powers of darkneſs, would be favourable or helpful to them; whoſe intereſt they ſo manifeſtly impugned; that the ſucceſs of their doctrine, whether true or falſe, could not but much prejudice their kingdom; as in effect we ſee that it did in a manner quite ſubvert it: they were ſure among men to encounter the moſt potent and moſt earneſt adverſaries that could be; all the grandees of the world, both political and religious, deeply concerned in honour and intereſt to labour with all their power the detection of their cheat, and overthrow of their deſign: whence it muſt be a boldneſs more than human, more than gigantic, that could bear up againſt all theſe adverſaries, if their teſtimony was in their conſcience falſe; againſt all theſe oppoſitions and diſadvantages, what could thoſe poor men have to confide in, beſide the natural prevalence of truth, and divine aſſiſtance thereto; being in their hearts aſſured of the former, and therefore greatly hoping for the latter? SERM. XXIX.

9. And how indeed could ſuch a cheat, contrived and conducted by ſo, to human eſteem, weak and ſilly a knot of people, ſo eaſily proſper, and obtain ſo wonderful a progreſs, ſo as preſently to induce very many perſons, μυριάδες πεπιστευκότων, (*myriads of believers*, as it is Acts xxi. 20.) many of them conſiderable, (even πολὺν ὄχλον ἱερέων, *a great crowd or company of prieſts*, as it is ſaid in the Acts,) to embrace it, together with all the croſſes and damages attending it? ſo as to eſcape all inquiſition about it, and overbear all perſecution againſt it, being neither convincible by proof, nor controllable by force; but in deſpite of all aſſaults holding its ground, and running forward with huge ſucceſs; according to that in the Acts, *So mightily grew the word of God and prevailed.* Acts vi. 7. 2 Theſſ. iii. 1. Acts xix. 20. vi. 7. xii. 20. κατὰ κράτος ἴσχυεν, grew by main force.

10. The matter of their teſtimony (if we conſider that as we ſhould do) and its drift were very implauſible, ſuch as no impoſtors would be likely to forge, and no hearers,

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without great evidence of truth, would be ready to admit. [d] It was no fine ſtory apt to pleaſe the luſts, to flatter the humours, or to gratify the fancies of men; but rather very diſtaſteful to fleſh and blood, (whoſe inclinations it mainly thwarted,) likely to offend the ears of all men who ſhould hear it; apt to raiſe fierce anger and indignation in Jews, great contempt and ſcorn in Gentiles toward it. The Jews, to whom it was firſt addreſſed, it did plainly charge with heinous iniquity and impiety in cruelly murdering a Perſon moſt innocent, moſt excellent in virtue and dignity, moſt dear to God; it withal defeated their longings for a gaudy Meſſias, who ſhould reſtore and rear them into a lofty ſtate of temporal proſperity, ſubſtituting in the room a ſpiritual King, with overtures of felicity invifible and future, little ſuiting their groſs conceit and carnal guſt of things; it alſo imported the abrogation of thoſe ritual laws, and revolution of thoſe ſpecial privileges, wherein they did ſo pleaſe and pride themſelves; it opened the encloſures of God's favour and grace, making them common to all people; it croſſed their ſecular intereſts of emolument and honour annexed to the preſent outward frame of religion, which it diſſolved; it menaced ſevere vengeance and horrible deſolation to their nation and city: and was ſuch a report likely to be entertained by them otherwiſe than with diſpleaſure and deteſtation? Neither unto the Gentiles was it likely to be acceptable; for it did alſo ſubvert all the religion eſtabliſhed among them by law and cuſtom, deſtroying conſequently all the intereſts of thoſe who were concerned in upholding thereof; ſuch as thoſe who made that famous uproar, crying out, *Great is Diana of the Epheſians:* it ſeemed to thwart the common maxims of policy, and dictates of worldly prudence; it could not but appear, to men prepoſſeſſed with admiration of ſecular

Vid. Act. xxii. 21, 22.

Acts xix. 28, 34.

[d] Τί δὲ περὶ αὐτοῦ λέγοντες ἴδωσιν ἂν εἶναι πιθανοί; &c. *Chryſ. in* 1 Cor. Or. v. Si rem credibilem crediderunt, videant quam ſint ſtolidi qui non credunt: ſi autem res incredibilis credita eſt, etiam hoc utique incredibile eſt, ſic creditum eſſe quod incredibile eſt, &c. *Aug. de Civitate Dei,* xxii. 5. Vid. Chryſ. tom. vi. Or. 61.

wealth, power, and glory, a story most ridiculously extravagant, that so pitiful and wretched a person, as Jesus seemed in the eye of the world to have been, should in this miraculous way be declared the Son of God and Lord of all things, author of life and salvation to all men, sovereign object of all worship and obedience: such a story therefore it was not likely that any men in their senses should conspire to forge, should offer to obtrude on the world, so uncapable of it, so averse from embracing it; and being such, it were strange that by a general repulse it should not presently be stifled and quelled[c]. SERM. XXIX.

11. One would indeed think that this report, had it been false, might easily have been disproved and quashed: they who were mightily concerned, and as eagerly disposed to confute it, wanted no means of doing it: they were not surprised in the matter; but were forewarned of it, and did forebode it coming; they were not drowsy or neglectful, but very apprehensive, careful and cautious in preventing it, that it should not be produced, or, being so, that it might be defeated; for to this purpose they caused the sepulchre of our Lord to be sealed up, and guarded by soldiers; that being masters of his body, they might by exhibiting it disprove any report that should be made about his resurrection: they had full opportunity of examining the matter to the bottom; it being fresh, and presently divulged after its being reported done; they having also all the power and authority on their side, in furtherance of the discussion of the business: we may accordingly suppose them very zealous, diligent, and active in thoroughly sifting it, and striving to detect the falsehood therein: they did so certainly; and thereto they added strict prohibitions, fierce menaces, and bloody per-

Acts v. 28.

Matt. xxvii. 64.

Acts iv. 17, 18. v. 28.

[c] Εἰ γὰρ ἐκ τῶν πραγμάτων ἐκβεβηκότων — ὅμως εἰσί τινες μετὰ τοσαῦτα τεκμήρια, ἐκ τῆς οἰκουμένης, ὡς εἰπεῖν, ἁπάσης τὴν μαρτυρίαν, οἱ διαπιστοῦσι τοῖς γεγενημένοις, καὶ πολλοὶ οὕτως ἀβασανίστως καὶ ἀνεξετάστως, τις ἂν παρὰ τὴν ἀρχὴν μήτε πράγματα θεασάμενος, μήτε μαρτυρίας ἀξιοπίστους τούτων ἔχων ταύτην ἂν τὴν πίστιν ἐδέξατο ψυχῇ; *Chrys.* tom. v. Or. 64.

Τίς οὕτως ἐμεμήνει τῶν ταῦτα ἀκουόντων ὡς ψιλοῖς ῥήμασι πιστεῦσαι περὶ πραγμάτων τοιούτων; *Ibid.*

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ſecutions toward the ſuppreſſion thereof; yet could they not by all their induſtry confute it, nor by all their fury quell it: Why? becauſe it was not confutable; becauſe truth, proſecuted with vigorous integrity and conſtancy, or rather ſupported by divine protection and bleſſing, is invincible. Put caſe there were now the like fact by ſo many people reported done within theſe two months, wherein the Church and State were in like manner exceedingly concerned, and ſhould therefore employ all their power and care to diſcover the truth, one would think it impoſſible, that, were it an impoſture, it ſhould eſcape detection, and being ſoon, with the general ſatisfaction of men, quite blown away and exploded: this is the fate of all falſehood, ſtanding merely upon its own legs, and not propped by worldly power; but truth, as in the preſent caſe, is able to ſubſiſt by its own ſtrength, eſpecially heaven being concerned to aid it[f].

12. As alſo this teſtimony had no power to ſuſtain it, ſo it uſed no ſleight to convey itſelf into the perſuaſions of men; it did not creep in dark corners, it did not grow by clandeſtine whiſpers; it craved no blind faith of men: but with a barefaced confidence it openly proclaimed itſelf, appealing to the common ſenſe of men, and provoking the world to examine it; daring all adverſaries here to confront it, defying all the powers beneath to withſtand it; claiming only the patronage of heaven to maintain it.

1 Theſſ. v. 21.

13. Farthermore, the thing itſelf, had it been counterfeit, was in all probability apt to fall of itſelf; the witneſſes claſhing together, or relenting for their crime. That advice of Gamaliel had much reaſon in it; *Refrain*, ſaid he, *from thoſe men, and let them alone; for if this counſel or this work be of men, it will come to nought;* καταλυθήσεται, it will of itſelf be diſſolved or deſtroyed: for how indeed could it be, that among ſo many confederates in a juggle, not one, either checked by conſcience, or daunted by hazards, or wearied and worn out by ſufferings, ſhould

Acts v. 38.

[f] Οὐδεμιᾶς γὰρ δεῖται βοηθείας ἡ τῆς ἀληθείας ἰσχύς, ἀλλὰ κἂν μυρίους ἔχῃ τοὺς συνιόντας αὐτῇ, οὐ μόνον ἵνα ἀφανίζηται, ἀλλὰ καὶ δι' αὐτῶν τῶν ἐπιχειρούντων φαιδροτέρα καὶ ὑψηλοτέρα ἅπασι, &c. *Chryſ.* tom. v. Or. 64.

flinch and fall off, ſo as to detect the plot, diſavow his fault, and retire from perſecution, but that each one ſhould perſiſt ſteadfaſt in ſo high a ſtrain of vile diſſimulation? If one had fallen off, he had certainly ſpoiled all the plot, opened all men's eyes, and prevented the faith of any one perſon to the ſtory: and what cement could firmly combine ſuch a pack of men to God, and to all the world, that they ſhould continue invincibly ſtiff in their faith to one another, and conſtantly true to ſo vain a deſign, good to no man, worſt to themſelves? that, I ſay, twelve ſuch perſons, every one for a long time, during their whole life, ſhould perſevere immoveable in ſo extravagant a reſolution of lying, ſo as by no regrets or diſſatisfactions from within, no threats, no perils, no troubles or pains from without, to be ever driven out of it, but ſhould die with it in their mouths, yea, rejoice and glory in dying for it; ſhould dying carry it into the preſence of God, and dare with it to appear at his judgment, is exceedingly ſtrange and incredible: it muſt therefore ſurely be truth alone that could ſet them on this deſign, and could uphold them ſteady in it; ſo unanimous a conſent, ſo clear a confidence, ſo firm a reſolution, ſo inſuperable a conſtancy and patience, nothing but a ſenſe of truth could inſpire men with, nothing but a perfectly good conſcience could ſuſtain. Poſſible it is, that in matters of ſpeculation and ſubtilty men upon ſlender grounds may be peremptorily opinionative, and deſperately pertinacious; (this experience ſheweth:) but in a matter of this nature, (a matter of plain fact and groſs ſenſe,) none can well be imagined (none eſpecially ſo qualified, in ſuch circumſtances, to ſuch purpoſes can be imagined) to be ſo wretchedly ſtupid, or deſperately obſtinate. SERM. XXIX.

14. He then who doubts of the ſincerity of theſe witneſſes, or rejects their teſtimony as incredible, muſt inſtead of it admit of divers ſtranger incredibilities; refuſing his faith to one fact, devious from the natural courſe of things, but very feaſible to God; he muſt thence allow it to many others, repugnant to the nature of man, and to the courſe of human things; performed without God, yea Aug. de Civ. D. xxii. 5.

SERM. XXIX. againſt him. Is it credible, that perſons otherwiſe through all their lives ſtrictly blameleſs and rigidly virtuous, (even in the more heavenly parts of goodneſs, in humanity, meekneſs, peaceableneſs, humility, and patience,) ſhould, againſt cleareſt dictates of conſcience, peremptorily and perſeveringly commit ſo palpable villany, as to broach and propagate ſuch an impoſture; that they, all whoſe demeanours and diſcourſes evidently did tend to the advancement of God's glory, and promoting goodneſs, ſhould ſo in their hearts utterly defy God and deteſt goodneſs; or that perſons in a ſtrain incomparably ſolemn and ſerious ſhould ſo plainly teach, ſo ſtrongly preſs, ſo otherwiſe uniformly practiſe higheſt good-will and beneficence toward all men, while they were with all their mind and might ſtriving to gull and abuſe men? Is it conceivable, that men, otherwiſe in all their actions ſo wiſe and well adviſed, (able to manage and to perform ſo great matters,) ſhould ſo zealouſly drive on a moſt vain and ſenſeleſs project, with more unwearied induſtry labouring to maintain and diſperſe a lie, than any men beſide did ever ſtrive in behalf of truth? Is it not marvellous, that men in all reſpects ſo impotent, without any arms or aids, ſhould adventure on ſo high an enterpriſe, ſhould with ſo happy ſucceſs achieve it; that naked weakneſs ſhould boldly aſſault, and thoroughly overpower, the greateſt might; pure ſimplicity ſhould conteſt with and baffle ſharpeſt wit, ſubtleſt policy, and deepeſt learning; that rude ſpeech (void of ſtrength or ornament) ſhould effectually perſuade an uncouth and unpleaſant tale, againſt all the fineſt and ſtrongeſt rhetoric in the world? Is it not ſtrange, that a crew of vile and baſe perſons ſhould ſo inſeparably be linked together with no other hands, than deceit and diſhoneſty; no truth, no virtue, no common intereſt helping to combine or contain them together? Is it to be believed, that men of ſenſe ſhould *gratis*, for no conſiderable end or advantage, voluntarily embrace and patiently endure all that is diſtaſteful to human nature, freely expoſing themſelves, they knew not why, only for the ſake of a ſtory, to the fury of earth and

flames of hell; eagerly ſacrificing their fortunes, credits, lives, and ſouls themſelves, to the ghoſt of a forlorn wretch and infamous caitiff? is it not, in fine, prodigious, that ſo implauſible a falſehood upon all greateſt diſadvantages ſhould encounter, vanquiſh, and triumph over truth? Theſe are incredibilities indeed, able to choke any man's faith: yet he that rejects this teſtimony muſt ſwallow and digeſt them, together with others like them of as hard concoction. SERM. XXIX.

15. To theſe things we may add, that God himſelf did ſignally countenance and ratify this teſtimony; not only by conferring on the avowers thereof extraordinary graces, (invincible courage, irreſiſtible wiſdom, indefatigable induſtry, inflexible conſtancy and patience; admirable ſelf-denial, meekneſs, charity, temperance, and all virtues in an eminent degree,) not only farther by a wonderful ſucceſs and bleſſing beſtowed upon their endeavours; but by enduing them with ſupernatural gifts, and enabling them to perform miraculous works openly and frequently; *So that by the hands of the Apoſtles many wonders and ſigns were done among the people, the Lord giving teſtimony unto the word of his grace, and granting ſigns and wonders to be done by their hands;* ſo that *with great power gave the Apoſtles witneſs of the reſurrection of the Lord Jeſus, and great grace was upon them all;* (that is, there was a great appearance of the divine favour toward them, and of the divine operation in and by them.) Yielding which kind of atteſtation was the ancient and uſual method of God in authorizing his meſſengers, and approving the declaration of his mind by them, (the ſeal, as it were, put to the *letters credential* from heaven;) nor could God afford more convincing ſigns than theſe of his approbation to any perſon or deſign: that God did thus συνεπιμαρτυρεῖν *atteſt*, as the Apoſtle to the Hebrews ſpeaketh, *together with theſe* witneſſes, if the apoſtolical hiſtory (bearing in it all the characters of a ſimple, faithful, and upright narration) did not relate; yet the effect of this teſtimony, ſo ſpeedily and eaſily prevailing every where, would render it highly probable, ſince in likelihood, no

Acts ii. 43. v. 12. xiv. 3. xix. 11.

Acts iv. 33.

Heb. ii. 4.

SERM. XXIX. human endeavour, without divine aſſiſtance, could accompliſh a buſineſs ſo great and difficult: if they did no miracles, τοῦτο μέγιστον σημεῖον, this, as St. Chryſoſtom ſays, *was the greateſt miracle that could be*, that ſuch a teſtimony ſhould without any miracle prevail[5].

16. Now for concluſion, all theſe things being conſidered, it is ſufficiently apparent, that this teſtimony is above all exception; that no matter of fact ever had, or well could have in any conſiderable reſpect, a more valid and certain proof: the greateſt affairs in the world (concerning the rights and reputations, the eſtates and the lives of men) are decided by teſtimonies in all regards leſs weighty; ſo that to refuſe it, is in effect to decline all proof by teſtimony, to renounce all certainty in human affairs, to remove the grounds of proceeding ſecurely in any buſineſs, or adminiſtration of juſtice; to impeach all hiſtory of fabulouſneſs, to charge all mankind with inſufficiency, or extreme infidelity; (for if theſe perſons were not able, or not honeſt enough, what men can ever be ſuppoſed ſuch; who can by greater arguments aſſure their ability, or their integrity in reporting any thing?) to thruſt God himſelf away from bearing credible atteſtation in any caſe; (for in what caſe did he ever or can he be conceived to yield an atteſtation more full or plain, than he did in this? what farther can he perform needful to convince men endued with any competency of reaſon and ingenuity, or to diſtinguiſh them from men of contrary diſpoſition, unreaſonably and unworthily incredulous?) in fine, to diſtruſt this teſtimony is therefore in effect to embrace the vanity of the moſt wanton or wicked ſceptic.

Heb. x. 23. iv. 14. The uſe of all is in ſhort this, that we ſhould heartily thank God for ſo clear and ſtrong an aſſurance of the truth of our faith; that we therefore firmly embrace it,

[5] Ἀμάχανον γὰρ διαβεβαίωσιν ἰσχὺν δυνηθῆναι τοσαῦτα περί. *Chryſ. in* Act. i. 3. Vid. in 1 Cor. Or. v.

Si per Apoſtolos — iſta miracula facta eſſe non credunt, hoc nobis unum grande miraculum eſt, quod ea terrarum orbis ſine ullis miraculis credidit. *Aug. de Civ. D.* xxii. 5.

and ſteadily perſevere therein; that we obey it, and bear fruits worthy thereof in our practice; that ſo doing we may obtain the bliſsful rewards which upon thoſe terms it propoundeth and promiſeth; that we may all ſo do, God of his mercy grant, through Jeſus Chriſt our Lord, to whom for ever be all glory and praiſe. SERM. XXIX.

Now the God of peace, that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, make us perfect in every good work to do his will, working in us that which is wellpleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever. Amen. Heb. xiii. 20, 21.

The third day he roſe again, &c.

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LUKE xxiv. 46.

And he ſaid unto them, Thus it is written; and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.

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THE words of men leaving this world (as proceeding from a depth of ſerious concernedneſs, and influenced by a ſpecial providence) are uſually attended with great regard, and a kind of veneration: theſe are ſuch, even the words of our departing Lord: the which therefore deſerve and demand our beſt conſideration.

They reſpect two points of grand importance, the paſſion and the reſurrection of our Lord; of which I ſhall only now conſider the latter, as being moſt agreeable to the preſent ſeaſon: and whereas there be divers particulars obſervable in them, I ſhall confine my diſcourſe to one, being the main point; couched in thoſe words, *thus it behoved;* which import the needfulneſs and expediency of our Lord's reſurrection: of which I ſhall endeavour firſt to declare the truth, then to ſhew the uſefulneſs, by a practical application thereof.

The reſurrection of our Lord may appear to have been needful and expedient, upon ſeveral good accounts.

1. It was needful to illuſtrate the veracity, wiſdom, and providence of God, by making good what he had ſignified in the ancient Scriptures concerning it; either in

myſtical adumbrations, or by expreſs predictions; underſtood according to thoſe infallible expoſitions, which the Apoſtles did receive from the inſtruction of our Lord, or from illumination of that Spirit which dictated the Scriptures: the particular inſtances, as being obvious, and requiring large diſcourſe, I now forbear to mention. SERM. XXX.

2. It was needful in congruity to other events foretold, and in order to the accompliſhment of thoſe deſigns which our Lord was to manage: the whole economy and harmony of the evangelical diſpenſation, as it is repreſented by the Prophets, doth require it: it was, according to their predictions, deſigned, that Chriſt ſhould erect a ſpiritual kingdom, and adminiſter it for ever, with perfect equity, in great peace and proſperity; that he ſhould in our behalf achieve glorious exploits, ſubduing all the adverſaries of our ſalvation, (*ſin, death,* and *hell*;) that he ſhould eſtabliſh a new covenant, upon better promiſes, of another eternal moſt happy life, aſſuring to the embracers thereof an entire reconciliation and acceptance with God; that he ſhould convert the world to faith in God, and obſervance of his will: in execution of theſe purpoſes, it was declared that he ſhould undergo ſuffering, and be put to death in a moſt diſgraceful and painful manner; it conſequently muſt be ſuppoſed, that from ſuch a death he ſhould conſpicuouſly and wonderfully be reſtored to life; how otherwiſe could it appear, that he did reign in glory, that he had obtained thoſe great victories, that he had vanquiſhed death, that the former curſes were voided, God appeaſed, and mankind reſtored to favour by him? Had the grave ſwallowed him up, had God *left his ſoul in hell*, had he reſted under the dominion of common mortality, had after his diſmal paſſion no evidence of ſpecial favour toward him ſhone forth; what ground had there been to believe thoſe great things? who would have been perſuaded of them? The Scripture therefore, which *foretelleth the ſufferings of our Lord, and the glories following them*; which ſaith, that *having drunk of the brook in the way, he ſhould lift up his head*; that *when he had made his ſoul an offering* 1 Pet. i. 11. Luke xxiv. 26. Pſ. cx. 7. Iſa. liii. 10, 12.

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Isa. xlix. 7.

3. It was requisite in itself; or in respect to the many great ends for which it serveth, and the excellent fruits which it is apt to produce: as will appear by reflecting on those which are suggested in the New Testament.

I pass by its particular usefulness in regard to our Lord's Apostles and disciples; its serving to reinforce their faith, and rear their hopes, being staggered by his passion; to comfort them in those sorrowful apprehensions and despondencies of heart, which arose from the frightful events befalling him; to enlighten their minds by more perfect instruction, removing their ignorance, and reforming their mistakes concerning him and *the things of his kingdom;* to furnish them with instructions and orders requisite for managing the employments committed to them; to arm them by consolatory discourses and gracious promises of support against the difficulties, hazards, and troubles they were to encounter, in the profession and propagation of his doctrine; in fine, by all his admirable deportment with them, and his miraculous departure from them, to confirm them in their faith, and encourage them in their duty: these particular uses, I say, we shall pass over, insisting only upon those more common ends and effects in which ourselves and all Christians are more immediately concerned.

Μάλιστα πάντων— σημεῖον ἱκανὸν καὶ τοὺς ἀναισχυντοῦντας ἐπιστομίζειν. *Chrys.* in Rom. i. 4.

4. A general end of it was the production and corroboration of faith in us concerning all the doctrines of our religion; for that by it the truth of all our Lord's declarations concerning his own person, his offices, his power, his precepts and his promises, (to the highest pitch of conviction and satisfaction,) was assured; it being hardly pos-

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ſible, that any miracle could be greater in itſelf for confirmation of the whole, or more proper for aſcertaining the parts of our religion. But more particularly;

5. Firſt, From it the dignity of our Lord's perſon and his eſpecial dearneſs to God (to the voidance of all exceptions and ſurmiſes againſt him) did appear.

If the meanneſs of his birth and parentage, if the low garb and dim luſtre of his life, if the bitter pains and ſhameful diſgraces of his death, (however accompanied with rare qualities ſhining in him, and wonderful deeds achieved by him,) in perſons ſtanding at diſtance, caſting ſuperficial glances on things, and judging by external appearances, might breed diſadvantageous apprehenſions or ſuſpicions concerning him, whether he were indeed, as he pretended, the Son of God, deſigned by him to be the Saviour of mankind, *the Lord of all things*, the Judge of the world; the wonderful power and ſignal favour of God demonſtrated in his reſurrection, ſerved to diſcuſs thoſe miſts, and to correct ſuch miſtakes, evincing thoſe temporary depreſſions to have been only diſpenſations preparatory toward his greater exaltation in dignity and apparent favour with God; *for though*, ſaith St. Paul, *he was crucified out of weakneſs, yet he liveth by the power of God*; that is, although in his ſufferings the infirmity of our nature aſſumed by him was diſcovered, yet by his recovering life the divine power attending him was eminently declared; it was indeed *an exceſſive grandeur of power, an energy of the might of ſtrength* which God did exert *in the raiſing of Chriſt from the dead*, as the Apoſtle laboureth to expreſs the unexpreſſible eminency of this miracle; and being ſo high an inſtance of power, it was conſequently a ſpecial mark of favour; God not being laviſh of ſuch miracles, or wont to ſtretch forth his arm in behalf of any perſon to whom he doth not bear extraordinary regard: the which conſequence alſo, by reflecting on the circumſtances and nature of this event, will farther appear.

John vii. 24.

2 Cor. xiii. 4.

Eph. i. 19. Τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως — ἐνέργειαν τοῦ κράτους τῆς ἰσχύος.

He was perſecuted and put to death as a notorious malefactor, and an enemy to God, to true religion, to the

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from the croſs deſcended into the inviſible manſions, returning into his body,) then evidently our ſouls are diſtinct from our bodies, and capable of ſubſiſtence by themſelves; then are they apt to exiſt perpetually; then may they be put to render an account for what is acted here, and accordingly may be dealt with. Hence may we ſee, that St. Paul diſcourſed reaſonably, when he told the Athenians, that, *Now God hath appointed a day, in which he will judge the world in righteouſneſs, by the man whom he hath ordained,* πίστιν παράσχων πᾶσιν, *exhibiting an argument moſt perſuaſive to all, having raiſed him from the dead;* that St. Peter alſo might well aver, that *God hath regenerated us to a lively hope of an incorruptible inheritance, reſerved in heaven for us, by the reſurrection of Jeſus Chriſt from the dead.*

Acts xvii. 31.

1 Pet. i. 3, 4.

[d] Particularly the reſurrection of our bodies, reſtoring our perfect manhood to us, (a point wholly new to the world, which no religion had embraced, no reaſon could deſcry,) was hereby ſo exemplified, that conſidering it, we can hardly be tempted to doubt of what the Goſpel teacheth about it; that he, preceding as the *firſt-born from the dead,* and *the firſt-fruits of them which ſleep,* as *our forerunner,* and *the Captain of life;* we, ἐν ἰδίῳ τάγματι, in our *due rank* and ſeaſon, as *younger ſons of the reſurrection,* as ſerving under his command and conduct, in reſemblance and conformity to him, ſhall follow; ſo that, *If the Spirit of him that raiſed up Jeſus from the dead dwelleth in us, he that raiſed up Jeſus from the dead ſhall alſo quicken our mortal bodies by his Spirit that dwelleth is us;* that, *If we have been planted with him in the likeneſs of his death, we ſhall alſo* grow up *in the likeneſs of his reſurrection;* that, *As we have borne the image of the earthly man, ſo we ſhall alſo bear the image of the heavenly;* ſo that God, *who raiſed our Lord, ſhall alſo raiſe us by his power;* for we cannot but allow that conſequence to be reaſonable, which St. Paul doth imply, when he ſaith, *If we believe*

Rev. i. 5. Coloſ. i. 18. 1 Cor. xv. 20. Acts iii. 15. v. 31. Heb. vi. 20. 1 Cor. xv. 23. Luke xx. 36. Rom. viii. 11. Rom. vi. 5. 1 Cor. xv. 22, 49. 1 Cor. vi. 14. 1 Theſ. iv. 14.

[d] Credentes reſurrectionem Chriſti, in noſtram quoque credimus, propter quos et ille obiit et reſurrexit. *Tert. de Pat.* 9.

Reſurrectionem carnis per ſemetipſum primus initiavit. *Cyp.* Ep. 73.

that Jeſus died and roſe again, even ſo them alſo which ſleep through Jeſus will God bring with him, reducing them into a ſtate conformable to his, by reunion of their body and ſoul. SERM. XXX.

8. Fourthly, It was a deſigned conſequence of our Lord's reſurrection, that he thereby ſhould acquire a juſt dominion over us; for *to this end,* ſaith St. Paul, *Chriſt both died, and roſe, and revived, that he might be the Lord both of the dead and living:* by the obedience of his death he did earn that dominion, as a worthy recompenſe thereof; *He did by his blood purchaſe us* to be his ſubjects and ſervants: but from his reſurrection he began to poſſeſs that reward, and to enjoy his purchaſe; it being the firſt ſtep of his advancement to that royal dignity and *preeminence over all fleſh;* to which, in regard to his ſufferings, God did exalt him; concerning which, before his aſcenſion, he ſaid to his diſciples, *All power is given me in heaven and earth:* on ſo many great accounts was our Lord's reſurrection behooveful; ſo that it is no wonder, if God took ſuch eſpecial care to aſſure its truth, and recommend its belief to us; appointing ſo many choice perſons by their teſtimony to aſſert and inculcate it; to do ſo being often expreſſed a main part and peculiar deſign of the office apoſtolical. Nor is it ſtrange, that to the hearty belief and ingenuous profeſſion of this one article, (it enfolding, or inferring the truth of all other Chriſtian doctrines,) ſalvation is annexed, according to that aſſertion of St. Paul; *The righteouſneſs of faith ſaith thus,* (or this is the purport of the Chriſtian inſtitution,) *That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God raiſed him from the dead, thou ſhalt be ſaved.* Nor is it much, that a conſideration of this point ſhould be ſo continually preſent to the minds of the ancient Chriſtians, that whenever they did meet, they ſhould be ready to ſalute one another with a Χριστὸς ἀνέστη, *Chriſt is riſen;* it importing ſo great benefits, and producing ſo excellent fruits; in regard whereto St. Paul expreſſed his ſo ardent deſire and high eſteem of *knowing Chriſt, and the power of his reſurrection,* as the moſt valuable of all knowledges;

Acts xx. 28. John xvii. 2. Phil. ii. 9. Matt. xxviii. 18. Acts i. 22. x. 41. xiii. 31. Rom. x. 6, 9. Phil. iii. 10.

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which having in ſome meaſure declared, I come now briefly to apply.

1. Firſt then; The conſideration of our Lord's reſurrection ſhould ſtrengthen our faith and quicken our hope in God, cauſing us firmly to believe his word, and confidently to rely upon his promiſes, eſpecially thoſe which concern our future ſtate. God having thereby, as by a moſt ſenſible proof, againſt all objections of our feeble reaſon, demonſtrated himſelf able, as by a moſt ſure pledge declared himſelf willing, to beſtow upon us a happy immortality, in gracious reward of our obedience: for ſeeing by ſo illuſtrious an inſtance God hath manifeſted that he is thoroughly reconcileable to ſinners, that he bountifully rewardeth obedience, that death and hell are vincible, what reaſon can we have to diſtruſt his fidelity, to doubt of his power, or to deſpair of his mercy? Surely, he that was ſo faithful in raiſing our Lord from the grave, ſo notably rewarding his obedience and patience, (in advancing him to ſupreme dignity and glory at his right hand,) will not fail alſo to confer on us (walking in the footſteps of his piety) the promiſed inheritance of everlaſting life and bliſs, the never-fading crown of righteouſneſs and glory. Surely, by this noble experiment we are clearly informed, and ſhould be fully perſuaded, that nothing can deſtroy us, nothing can harm us, nothing can ſeparate us from our God and our happineſs; that no force, no fraud, no ſpite of men, or rage of hell, can finally prevail againſt us; what then reaſonably can be dreadful or diſcouraging to us, what ſhould be able to drive us into diſtruſt or deſpair?

2. This point affordeth matter of great joy, and an obligation thereto. If the news of our Saviour's firſt birth were (as an angel called them) *good tidings of great joy to all people*, how much more may the news concerning this ſecond nativity of him be hugely gladſome? for in that birth he did but aſſume our fleſh; in this he did advance it: then he began to ſuſtain our infirmities; now he ſurmounted them: by his incarnation he became *ſubject to death*; by his reſurrection death was ſubdued to him: at

Luke ii. 10.

Phil. ii. 8. 1 Cor. xv. 57.

that he entered into the field, and set upon the bloody conflict with our foes; in this he returned a triumphant conqueror, having utterly vanquished and quelled them: the fury of the world, the malice of hell, the tyranny of sin, the empire of death, all of them combined to render us miserable, he did in his resurrection perfectly triumph over: and doth it not then become us to attend his glorious victories with our joyful gratulations? [e] Is it not extremely comfortable to behold our gallant champion, (the only champion of our life and welfare,) after all the cruel blows which the infernal powers laid on him, after all the ghastly wounds which human madness did inflict, after he had passed through the scorching flames of divine wrath and justice, after he had felt the sorest pangs of death, perfectly recovered from all those distresses; standing upright, and trampling on the necks of his proud enemies? Are not most sprightful expressions of gratitude, are not most cheerful acclamations of praise due from us to the invincible *Captain of our salvation?* Shall we not with great alacrity of mind contemplate the happy success of that mighty enterprise, wherein no less our welfare than his glory was concerned? Is it not a pleasure to consider ourselves so exempted from that fatal doom, to which all human race was sentenced; to see life and immortality so springing forth upon us; to view ourselves, the children of dust and corruption, from hence in age and dignity so nigh equalled to the first-born sons of the creation?

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It is said of the first disciples, that although they saw and felt our Lord risen, yet *for joy they could not believe it;* so incredibly good was the news to them; excess of love and delight choked, or rather suspended their faith: we cannot be such infidels from surprise; but let us be as faithful in our joy.

Luke xxiv. 41. Quod credunt tardius, non est perfidiæ, sed amoris, *Chrysost.* Serm. 81.

[e] Σήμερον ἡμῶν τὰ λαμπρὰ νικητήρια γέγονε. σήμερον ἡμῶν ὁ δεσπότης τὸ κατὰ θανάτου τρόπαιον στήσας, καὶ τοῦ διαβόλου τὴν τυραννίδα καταλύσας τὴν διὰ τῆς ἀναστάσεως ὁδὸν ἡμῖν εἰς σωτηρίαν ἐχαρίσατο.

Ἡ ποθεινὴ καὶ σωτήριος ἑορτὴ—ἡ τῆς εἰρήνης ὑπόθεσις, ἡ τῆς καταλλαγῆς ἀφορμὴ, ἡ τῶν πολέμων ἀναίρεσις, ἡ τοῦ θανάτου κατάλυσις, ἡ τοῦ διαβόλου ἧττα—— *Chrys.* tom. v. Or. 85.

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3. Great conſolation ſurely it ought to breed in us, to conſider, that by this event our redemption is completed, and we become entirely capable of ſalvation; that in it a full diſcharge is exhibited from the guilt and from the puniſhment of all our ſins, whereof we do truly repent; that God's juſtice appeareth ſatisfied, and his anger pacified; that his countenance ſhineth out clearly with favour and mercy toward us; that our condemnation is reverſed, our ranſom is accepted, our ſhackles are looſed, and our priſon ſet open; ſo that with full liberty, ſecurity, and hope, we may walk forward in the paths of righteouſneſs, toward our better country, the region of eternal felicity. Farther,

4. This conſideration ſhould be a forcible engagement upon us to obedience and holy life. Our Lord did by his reſurrection gain a dominion over us, unto which if we do not ſubmit, we ſhall be very injurious and wicked; unto which if we do not correſpond by all humble obſervance, we ſhall be very ingrateful and undutiful; *He was raiſed to bleſs us, in turning every one of us from our iniquities;* and no leſs unhappy than unworthy we ſhall be, if we defeat that gracious purpoſe; it is the condition of our obtaining the happy fruits and benefits of his reſurrection, that we ſhould ourſelves riſe with him *unto righteouſneſs and newneſs of life;* by not complying therewith, we ſhall render his reſurrection unprofitable to us, becoming unworthy and uncapable of any good advantage thereby. *Awake,* ſaith the Apoſtle, *thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee life;* to awake from our ſpiritual ſlumber, to ariſe from dead works, are the terms on which Chriſt doth offer that eternal happy life: for as the pains and ignominies of his death will nowiſe avail thoſe who are not *conformable to his death,* in *dying to ſin* and *mortifying their luſts;* ſo will not they be concerned in the joys and glories of his reſurrection, who are not *planted in the likeneſs thereof* by renovation of their minds and reformation of their lives; for as *he died,* ſo he was alſo *raiſed for us, that we ſhould not henceforth live to ourſelves, but unto him who died and roſe again for us:*

Rom. xiv. 9.

Acts iii. 26.

Rom. vi. 4.

Eph. v. 14.

Phil. iii. 10. Rom. vi. 5.

2 Cor. v. 15.

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our ſins did ſlay him; it muſt be our repentance that re viveth him to us, our obedience that maketh him to live in our behalf; for Chriſt is not in effect riſen to impenitent people: as they continue dead in treſpaſſes and ſins, as they lie buried in corruption of heart and life, ſo *their condemnation abideth*, and death retaineth its entire power over them; they ſhall not *καταντᾶν εἰς τὴν ἐξανάστασιν, attain unto that happy reſurrection*, whereof our Lord's reſurrection was the pledge and pattern; ſo did our Lord aſſure in his preaching; *He*, ſaid our Lord, *that believeth in the Son* (that is, who with a ſincere, ſtrong, and lively faith, productive of due obedience, believeth in him) *hath everlaſting life*; but *ὁ ἀπειθῶν, he that diſobeyeth* (or with a practical infidelity diſbelieveth) *the Son ſhall not ſee life, but the wrath of God abideth on him*; whence we may well infer with St. Paul, *Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh: for if we live after the fleſh, we ſhall die; but if through the Spirit we do mortify the deeds of the body, we ſhall live*; that is, aſſuredly by obeying God's will we ſhall obtain, by diſobedience we muſt forfeit, all the benefits of our Lord's reſurrection.

Phil. iii. 11. John iii. 36, 15. Rom. viii. 12, 13.

5. Laſtly, The contemplation of this point ſhould elevate our thoughts and affections unto heaven and heavenly things, above the ſordid pleaſures, the fading glories, and the unſtable poſſeſſions of this world; for *him we ſhould follow whitherſoever he goeth*; riſing with him, not only from all ſinful deſires, but from all inferior concernments, ſoaring after him in the contemplation of our minds and affections of our heart; that *although we are abſent from the Lord in the body*, we may be *preſent with him in ſpirit*, having our *converſation in heaven*, and *our heart there, where our treaſure is*; for if our ſouls do ſtill grovel on the earth, if they be cloſely affixed to worldly intereſts, deeply immerſed in ſenſual delights, utterly *enſlaved to corruption*, we do not partake of our Lord's reſurrection, being quite ſevered from his living body, and continuing in vaſt diſtance from him: I ſhall therefore conclude, recommending that admonition of St. Paul; *If ye then be riſen*

Rev. xiv. 4. Eph. ii. 6. 2 Cor. v. 6. Phil. i. 23. iii. 20. Matt. vi. 21. 2 Pet. ii. 19. Rom. viii. 21. (Gal. vi. 8. Rev. iii. 1. 1 Tim. v. 6.) Col. iii. 1—4.

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with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God: ſet your affections on things above, not on things on the earth: for you are dead, and your life is hid with Chriſt in God; that *when Chriſt, who is our life, ſhall appear, then ye may alſo appear with him in glory.* Amen.

Heb. xiii. 20, 21.

Now the God of peace, that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, make us perfect in every good work to do his will, working in us that which is wellpleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever. Amen.

He aſcended into Heaven, and ſitteth at the right hand of God.

SERMON XXXI.

MARK xvi. 19.

He was received up into heaven, and ſat on the right hand of God.

OUR Lord after his reſurrection having conſummated what was requiſite to be done by him upon earth, for the confirmation of our faith, and the conſtitution of his Church; having for a competent time converſed with his diſciples, enlightening their minds with knowledge of the truths concerning him, and in right underſtanding of the Scriptures relating to him; eſtabliſhing their faith in immoveable conviction, enflaming their affections by pathetical diſcourſe, comforting their minds with gracious promiſes againſt tribulations enſuing, and arming their hearts with courage and patience againſt all oppoſitions of earth and hell; directing and preſcribing to them how they ſhould proceed in the inſtruction of men, and converſion of the world to the belief of his doctrine, the acceptance of his overtures, the obſervance of his laws; furniſhing them with authority, and giving them orders to atteſt the truth concerning him, to diſpenſe the grace and mercy procured by him, and to promulgate the whole will of God to mankind; promiſing them ſpiritual gifts and aids (both ordinary and extraordinary) neceſſary or conducible either

SERM. XXXI. to the common edification or to the particular welfare of Chriſtians; ordering them to collect and compact the ſociety of faithful believers in him, which *he had purchaſed with his blood;* in fine, imparting to them his effectual benediction, and a promiſe of continual aſſiſtance in the proſecution of thoſe great and holy deſigns which he committed to their management; having, I ſay, accompliſhed all theſe things, which St. Mark in this verſe expreſſeth briefly by the words μετὰ τὸ λαλῆσαι αὐτοῖς, *after he had ſpoken to them;* and which St. Luke compriſeth in the words ἐντειλάμενος αὐτοῖς, that is, having imparted to them all needful inſtructions, and impoſed all fitting commands upon them; he in their preſence departed away into the poſſeſſion of his glorious ſtate; *He was,* ſaith St. Mark in our text, *received up into heaven, and ſat on the right hand of God.*

Acts i. 2.

Which words of the Evangeliſt do contain two grand points of our faith, the *aſcenſion of our Lord to heaven,* and his *ſeſſion there at God's right hand;* the right underſtanding and due conſideration whereof [as it is now peculiarly, when the Church recommendeth theſe points to be the ſubjects of our devotion moſt ſeaſonable, ſo perpetually] is of great uſe for the edification of our ſouls and the direction of our practice: in order to which purpoſes, I ſhall endeavour to explain them, to confirm the truth of them, to ſhew the ends and effects of them, and practically to apply them.

I. *He was received into heaven;* this is the firſt point, wherein we may obſerve the *act,* and its *term:* the *act,* ἀνελήφθη, he was aſſumed, or *taken up,* ſaith St. Mark here; ἀνεφέρετο, he was elevated, or *carried up;* and ἐπήρθη, *he was borne up,* ſaith St. Luke; ἐπορεύθη, *he went into heaven,* ſaith St. Peter: which phraſes do import, that he was, according to his humanity, (or that his body and ſoul united together were,) tranſlated by the divine power into heaven; or that he as God (by the divine power immanent in him) did transfer himſelf as man thither; ſo that he both was carried and did go with a proper local motion, the term whereof was heaven.

Luke xxiv. 51. Acts i. 9. 1 Pet. iii. 22.

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And what is meant by *heaven*, in the proper ſenſe adequate to this matter, may appear from other places equivalent, by which this action, or the reſult thereof are expreſſed. It is called *aſcending to his Father*, and *paſſing out of this world to his Father*; that is, departing hence into the place of God's more eſpecial preſence and reſidence; where *he*, as the Apoſtle to the Hebrews ſaith, *appeareth to the face of God*; *being*, as St. Peter ſpeaketh, *exalted to the right hand of God*; (that is, to the greateſt proximity, and therefore higheſt eminency, with God.) It is termed being *taken up into glory*, and *entering into his glory*; that is, into a moſt glorious place and ſtate peculiar to him; that place which St. Peter calleth μεγαλοπρεπὴς δόξα, the magnificent, or *moſt excellent glory*. It is ſtyled *entering* εἰς τὸ ἐσώτερον τῦ καταπετάσματος, into *the moſt inward part behind the veil*; and into the τὰ ἅγια, the eſpecially *holy places*; that is, into the inmoſt receſſes of glory, inacceſſible, and in degree incommunicable, to any other. He is ſaid to have *paſſed through the heavens*, (that is, through all places inferior to the higheſt top of glory and felicity;) to have *aſcended* ὑπεράνω πάντων τῶν οὐρανῶν, *over above all the heavens*; to have *become higher than the heavens*, or advanced above them: by which expreſſions it appeareth, that the *term* of our Saviour's aſcent, called *heaven* here, was that place of all places in the univerſe of things in ſituation moſt eminent, in quality moſt holy, in dignity moſt excellent, in glory moſt illuſtrious; the inmoſt ſanctuary of God's *temple* above, *not made with hands*; the moſt auguſt chamber of preſence in the celeſtial court: and whereas there are, as our Lord telleth us, *many manſions*, or apartments, in the houſe of God, the chief and beſt of them our Lord hath taken up for his reſidence; whereas heaven is a place of vaſt extent, to the utmoſt top thereof our Lord hath aſcended, even into that φῶς ἀπρόσιτον, *inacceſſible light* where *God dwelleth*.

John xx. 17. xiii. 1. Ἐμφανίζεται τῷ προσώπῳ Θεῦ. Heb. ix. 24. Acts ii. 33. v. 31. 1 Tim. iii. 16. Luke xxiv. 26. 2 Pet. i. 17. Heb. vi. 19. ix. 12. Διελήλυθε διὰ τῶν οὐρανῶν. Heb. iv. 14. Eph. iv. 10. Ὑψηλότερος τῶν οὐρανῶν. Heb. vii. 26. Heb. ix. 11, 22. John xiv. 2. 1 Tim. vi. 16.

And there, as it followeth, *he ſitteth at God's right hand*; the meaning of which words it is not difficult to find out; it being obvious and clear, that the ſtate of things above, in the other bleſſed world, is in the Scrip-

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ture repreſented to us by that ſimilitude, which is moſt apt to beget in us reverence toward God, and which indeed really doth moſt reſemble it; by the ſtate of a king here, ſitting upon his throne, being ſurrounded with perſonages of higheſt rank, worth, and reſpect; his neareſt relations, his deareſt favourites, the chief officers of his crown, and miniſters of his affairs there attending upon him; ſo that yet for diſtinction, ſome place more eminent, and ſignally honourable, is aſſigned to that perſon, to whom the King pleaſeth to declare moſt eſpecial favour and regard; the which place by cuſtom, grounded upon obvious reaſon, hath been of old, and continueth ſtill, determined to the

Pſal. cxviii. 16. *next* place at *the right hand;* (the *next* place, becauſe nearneſs yieldeth opportunity for all kind of converſation and addreſs; at *the right hand,* becauſe that hand hath advantage for ſtrength and activity acquired by uſe, and therefore hath a ſpecial aptitude to offer any thing, or to receive, as occaſion doth require:) hence for inſtance of the cuſtom among thoſe from whom the phraſe is taken, when Bathſheba, king Solomon's mother, did come

1 Kings ii. 19. unto him, it is ſaid, *The king—ſat down upon his throne, and cauſed a ſeat to be ſet for the king's mother; and ſhe ſat on his right hand:* thus our Lord, as man, in regard to his perfect obedience and patience, being raiſed by God to the ſupreme pitch of favour, honour, and power with him,

Acts v. 31. God having *advanced him to be a Prince and a Saviour, to give repentance unto Iſrael, and remiſſion of ſins;* having

Phil. ii. 9, 10. *ſuperexalted him, and beſtowed on him a name above all names, to which all knees in heaven, in earth, and under*

Eph. i. 20, 21. *the earth muſt bow;* having *ſeated him in heavenly places above all principality, and authority, and power, and dominion, and name that is named, either in the preſent world,*

Matt. xxviii. 18. John iii. 35. xiii. 3. xvii. 2. Heb. i. 2. ii. 8, 9. 1 Pet. iii. 22. *or in that which is to come;* having *committed to him all authority in heaven and upon earth, and given all things into his hand;* having *conſtituted him heir of all things, and ſubjected all things under his feet,* and *crowned him with* ſovereign *glory and honour;* having, in fine, given unto him all that which in the Revelation the innumera-

Rev. v. 2. ble hoſt of heaven acknowledgeth him worthy of; *power,*

and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing; that is, all good and excellency conceivable in the moſt eminent degree, ſo that *γίνηται ἐν πᾶσι πρωτεύων*, he *in all things becometh to have the preeminence;* God having, I ſay, conferred all theſe preeminences of dignity, power, favour, and felicity upon our Saviour, is therefore ſaid to have *ſeated him at his right hand; at the right hand of power,* ſay the Goſpels; that is, ſo at the right hand of the Almighty Potentate, that all power is imparted to him for the governance and preſervation of his Church; *at the right hand of the majeſty on high,* and *at the right hand of the throne of God,* ſaith the Apoſtle to the Hebrews; that is, ſo at the right hand of the Sovereign King of the world, that royal dignity is communicated to him; in regard to which all honour and worſhip, all ſervice and obedience, are due to him from all creatures.

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Col. i. 18.

Eph. i. 20. Matt. xxvi. 64. Mark xiv. 62. Luke xxii. 69. Heb. viii. 1.

Thus much plainly the whole ſpeech, *ſitting at God's right hand,* doth import; the which matter is otherwiſe more generally and ſimply expreſſed by being at God's right hand; *Who,* ſaith St. Peter, *is gone into heaven, and is at the right hand of God; angels and authorities and powers being made ſubject to him:* and, *It is Chriſt,* ſaith St. Paul, *that died, yea rather, that is riſen again, who is alſo at the right hand of God:* ſometimes alſo our Lord is repreſented ſtanding at God's right hand, as in the Revelation ſeveral times, and in the viſion of St. Stephen, who *ſaw the glory of God, and Jeſus ſtanding at the right hand of God;* the which poſture doth then ſeem purpoſely aſſigned to him, when he is repreſented aſſiſting his ſervants, or in readineſs to achieve ſome great work for the good of his Church; but moſt commonly, as in our text, it is called *ſitting;* the which word in ordinary uſe denoteth an abode, or permanency, in any ſtate: but there is, perhaps, ſome peculiar emphaſis deſigned in attributing to our Lord that poſition; it implying the ſolid ground, the firm poſſeſſion, the durable continuance, the undiſturbed reſt and quiet of that glorious condition, wherein he is inſtated: the term *ſitting* may alſo ſeem to augment

1 Pet. iii. 22. Rom. viii. 34. Rev. v. 6. xiv. 1. Acts vii. 55, 56.

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the main ſenſe; for that *ſitting* is the moſt honourable poſture, and therefore implieth to the utmoſt that eminency of favour and regard which our Lord enjoyeth in God's ſight. It may farther alſo denote the nature, quality, and deſign of our Lord's preferment; his being conſtituted our ruler and our judge; *ſitting* being a poſture moſt proper and peculiar to ſuch perſons; whence this expreſſion repreſenteth him as ſeated upon a throne of majeſty, or upon a tribunal of juſtice [a].

I ſhall only farther obſerve, that the attainment and ſettlement of our Lord in this high ſtate is by one word frequently in Scripture called his glorification; *The Spirit, it is ſaid, was not yet, becauſe Jeſus was not yet glorified:* and, *When Jeſus was glorified, then they remembered that theſe things were written of him:* and, *The hour is come, that the Son of man ſhould be glorified:* and, *Now, Father,* prayeth our Saviour, *glorify me with thee, with the glory which I had with thee before the world was;* that is, conſtitute me as mediator in glory ſupereminent above all creatures, accordingly as in my divine nature I was eternally with thee moſt gloriouſly happy: and, *The God of your fathers,* ſaith St. Peter to the Jews, *hath glorified his child Jeſus, whom ye delivered up:* and, *We ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour,* ſaith the Apoſtle to the Hebrews. So much for explication of theſe points.

John vii. 39. xii. 16, 23. xiii. 32. xvii. 1, 5.

Acts iii. 13.

Heb. ii. 9.

II. The confirmation of them may be drawn partly from *ocular teſtimony,* partly from *rational deduction,* partly from *their correſpondence to ancient preſignifications and predictions.*

The aſcenſion of our Lord toward heaven was teſtified by the Apoſtles, who were eye-witneſſes thereof; for βλεπόντων αὐτῶν, *they beholding, he was,* ſaith St. Luke, *taken up, and a cloud received him out of their ſight.*

Acts i. 9.

[a] Sedere judicantis eſt, ſtare pugnantis; Stephanus ergo in labore certaminis poſitus ſtantem vidit, quem adjutorem habuit; ſed hunc poſt aſcenſionem Marcus ſedere ſcribit, quia poſt aſcenſionis ſuæ gloriam Judex in fine videbitur., *Leo M.*

His arriving at the ſupreme pitch of glory, and ſitting there, is deduced from the authority of his own word, and of his inſpired diſciples, the which ſtandeth upon the ſame grounds with other points of Chriſtian faith and doctrine; the which it is not ſeaſonable now to inſiſt upon. SERM. XXXI. Luke xxii. 69. Matt. xxvi. 64.

But it may be proper and uſeful to conſider how they (as all other important events and performances belonging to our Saviour) were by the Holy Spirit in the ancient Prophets many ways prefignified and predicted: that they were ſo, our Lord telleth us; *Ought not Chriſt,* ſaid he, *according to what the prophets had ſpoken, to ſuffer, and ſo to enter into his glory?* and St. Peter aſſureth us, that *the Spirit of Chriſt, which was in the prophets, did teſtify beforehand the ſufferings of Chriſt, and the glories after the ſame:* ſo indeed there were many ſignal types repreſenting them, and many notable paſſages reſpecting them, interpreted according to analogy, with other myſtical repreſentations. Luke xxiv. 25, 26. 1 Pet. i. 11.

Iſaac, the heir of promiſe, after his being devoted for ſacrifice, and *received from death in a parable,* was ſettled in a proſperous ſtate of life, *God being with him, and bleſſing him in all things.* Joſeph, being freed from that death to which by his envious brethren he was deſigned, and raiſed from that burial in priſon into which by the Egyptian Gentiles he was caſt, was advanced thence unto flouriſhing dignity, and eſtabliſhed in chief authority over the king's houſe, and *over all the land.* Which perſons, as they were in other things, ſo may they well be conceived in theſe reſpects to have been types of our Lord's aſcenſion and glorification. Joſhua, (who in name and performances was the moſt exact type of our Lord,) being preſerved from the common fate of the people, and with miraculous victory over all the accurſed enemies of God's people, entering as captain of Iſrael into the poſſeſſion of the promiſed land, the ſure type of heaven, doth fitly repreſent the glorious aſcenſion of our Lord into heaven, and his everlaſting poſſeſſion thereof, together with the good people which follow his conduct. The great af- Heb. xi. 19. Gen. xxvi. 3, 12, &c. Gen. xli. 40.

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fictions and depreſſions of David, with his reſtoration from them unto a mighty height of royal ſplendour and proſperity, (all enemies foreign and domeſtic being ſubdued,) may be alſo ſuppoſed to typify the ſame; his expreſſions in acknowledgment and thankſgiving for them ſeeming to allude hither, and to be more congruouſly applicable to our Lord, than to himſelf: ſuch for inſtance as thoſe are in the 21ſt Pſalm; *He aſked life of thee, and thou gaveſt it him, even length of days for ever and ever: his glory is great in thy ſalvation; honour and majeſty haſt thou laid upon him: for thou haſt made him moſt bleſſed for ever; thou haſt made him exceedingly glad with thy countenance*, &c. Enoch, having *walked with God*, (that is, in conſtant devotion, and in faithful obedience to God's will,) and having *received teſtimony that he pleaſed God, was taken unto God;* thereby prefiguring the aſcenſion of the well-beloved, *in whom God was moſt well pleaſed:* ſo was alſo the tranſlation of *Elijah into heaven*, in preſence of Eliſha and other his diſciples, after he moſt zealouſly had ſerved God, in declaration of his will and maintenance of his truth, a manifeſt prelude of our Lord's like tranſlation, after he had been employed in the like ſervice, though far more high and important, and performed it in a more eminent manner.

Pſal. xxi. 4, 5, 6.

Gen. v. 24. Heb. xi. 5.

2 Kings ii. 11.

The high prieſt was a certain type of our Lord, and the Jewiſh temple a ſhadow of heaven, and the *holy of holies* a figure of the higheſt place in heaven; wherefore the high prieſt's ſole and ſolemn entry once only in the year into the moſt holy place, after having by a bloody ſacrifice made atonement *for all the tranſgreſſions of the children of Iſrael, and his there ſprinkling the blood of the ſacrifice upon the mercy ſeat, and before the mercy ſeat*, (the emblem of God's ſpecial preſence,) doth certainly prefigure our Lord's aſcending into heaven, and ſitting there at God's right hand; there, by repreſentation of his merits and paſſion performing the office of a moſt holy prieſt and gracious mediator for us; *By his own blood*, ſaith the divine Apoſtle, *he entered once into the holy place, having obtained eternal redemption for us: He is entered,*

Heb. ix. 24.

Lev. xvi. 16, 34. Exod. xxx. 10. Heb. ix. 7.

Heb. ix. 14, 24. x. 12.

not into the holy places made with hands, which are figures of the true, but into heaven itſelf, now to appear in the preſence of God for us. SERM. XXXI.

Thus were theſe points aptly ſignified: they were alſo predicted: for David, in the 68th Pſalm, celebrating the glorious triumphs of God over the enemies of his people, and in conſequence upon them his ſolemn entrance and ſeating himſelf in Sion, the hill *which he delighteth to dwell in*, (the uſual emblem of heaven,) ſubjoineth; *Thou haſt aſcended on high*, (למרום, to the high place of heaven,) *thou haſt led captivity captive: thou haſt received gifts for men; yea, for the rebellious alſo, that the Lord God might dwell among them*: which words appoſitely ſuit to our Lord's triumphant aſcenſion, after having ſubdued all the enemies of his Church, and upon which he liberally diſpenſed wonderful gifts and graces to his people, and are by the unerring interpretation of St. Paul applied thereto. Huc etiam. Pſ. lxviii. 18. Eph. iv. 8.

The aſcenſion of our Lord ſeemeth alſo (at leaſt according to myſtical expoſition reaſonably grounded) to be reſpected in the 24th Pſalm, as generally throughout, ſo particularly in thoſe words, *Lift up your heads, O ye gates; and be ye lift up, ye everlaſting doors; and the King of glory ſhall come in*: where, according to the firſt and more literal ſenſe, the entrance of the ark (the ſymbol of our Lord himſelf, in whom God is moſt ſpecially preſent, *in whom all the fulneſs of the Godhead dwelleth bodily*) into the temple is deſcribed: but in a ſecond more elevate, more proper, and more full meaning, the entrance of our Lord (the true Shechinah) into heaven ſeemeth denoted; the doors of that temple not made with hands, into which he, *the Lord of glory*, at his aſcenſion did enter, being indeed moſt truly *the everlaſting doors*; and the doors of the earthly temple being only ſuch as typifying them. Pſal. xxiv. 7, 8, 9. Col. ii. 9.

Again, the ſeſſion of our Lord at God's right hand is expreſsly foretold by David; *The Lord*, ſaith he, *ſaid unto my Lord, Sit at my right hand, until I have made thine enemies thy footſtool.* Who but the Meſſias could be that Lord of David, unto whom God ſpake? Who but he Pſal. cx. 1.

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could be an eternal prieſt after the order of Melchizedek? Not only therefore our Lord himſelf expoundeth that place of the Meſſias, but the ancient Jews did commonly underſtand it to concern him; as appeareth by their tacit conſent, and forbearing to contradict our Lord ſo interpreting it.

Matt. xxii. 44.

In fine, all the prophecies, which are very many, that concern the ſpiritual and eternal kingdom of the Meſſias, (his being inveſted with and exerciſing regal dignity and power over God's people for ever,) do in effect declare the aſcenſion and ſeſſion of our Lord; particularly thoſe of David; *I have ſet my king upon my holy hill of Zion;* and, *Thy throne, O God, is for ever and ever; the ſceptre of thy kingdom is a right ſceptre:* and that of Daniel; *I ſaw in the night viſions one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him: and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, ſhould ſerve him: his dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed.* So were theſe points foreſhewed and foretold, to the manifeſtations of God's wiſdom and the confirmation of our faith.

Pſal. ii. 6, 8. Heb. i. 5. Pſal. xlv. 6. Heb. i. 8. Dan. vii. 13, 14.

III. Now for the ends and effects of our Lord's aſcenſion, and his abode in heaven at God's right hand, (I join them together as coincident, or ſubordinate,) they are in the Scripture declared to be chiefly theſe.

In general, our Lord by them was inveſted in the complete exerciſe of all the offices, and in the full enjoyment of all the privileges, belonging to him as perfect Mediator, Sovereign King, High Prieſt, and Archprophet of God's Church and people: he did initially and in part exerciſe thoſe functions upon earth; and a ground of enjoying thoſe preeminencies he laid here; but the entire execution and poſſeſſion of all, by his aſcenſion into heaven, and in his ſeſſion there, he did obtain particularly.

1. Our Lord did aſcend unto, and doth reſide in heaven, at the right hand of divine majeſty and power, that

as a king he might govern us, protecting us from all danger, relieving us in all want, delivering us from all evil; that he might ſubdue and deſtroy all the enemies of his kingdom and our ſalvation; the Devil with all his retinue, the world, the fleſh, ſin, death, and hell; whatever doth oppoſe his glory, his truth, his ſervice; whatever conſequently, by open violence or fraudulent practice, doth hinder our ſalvation: *The Lord ſaid unto my Lord, Sit thou on my right hand, until I have made thine enemies thy footſtool;* ſo God by the Holy Spirit in David did ſpeak unto him: whence St. Peter doth thus infer; *Therefore let all the houſe of Iſrael know aſſuredly, that God hath made him Lord and Chriſt;* that is, his being ſeated in that place of ſpecial eminency is an infallible argument of his royal majeſty and ſovereignty: and, *This man,* ſaith the Apoſtle to the Hebrews, *after he had offered one ſacrifice for ſins, for ever ſat down at the right hand of God, from henceforth expecting till his enemies be made his footſtool;* and accordingly, *He muſt,* as St. Paul ſaith, *reign, until he hath put all his enemies under his feet.* By various combats in his life, our Lord did worſt and weaken his and our enemies; and in the laſt great battle on his croſs, he did thoroughly rout and overthrow them; but by his triumphant aſcenſion into heaven *he led captivity captive,* enjoying the glory and benefit of his victory; by ſitting at God's right hand he keepeth them down in irrecoverable *ſubjection under his feet,* ſo that none of them can make any ſucceſsful inſurrection againſt him: for no power certainly ſhall ever be able to withſtand his will and command, who ſitteth at the helm of ſovereignty immenſe and omnipotent; at that right hand, which can do any thing, which wieldeth and moderateth all things every where; no fraud can elude, no ſecret conſpiracy can eſcape his knowledge, who, ſitting in that heavenly watch-tower of infinite wiſdom and omniſcience, beholdeth whatever is done, ſaid, or thought in all the world.

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Pſal. cx. 1. Matt. xxii. 44. Heb. i. 13. Acts ii. 36. Heb. x. 12, 13. 1 Cor. xv. 25. Eph. iv. 8.

He ſo there with royal might protecteth us; and with royal goodneſs, munificence, and clemency, he doth alſo thence diſpenſe grace and mercy to his faithful ſubjects:

SERM. XXXI. for all good gifts and graces beſtowed on the Church in general for common edification, and to each member thereof ſingly for its particular benefit, which are uſeful

Eph. iv. 12. for *perfecting of the ſaints, for the work of the miniſtry, for the edification of Chriſt's body* in truth, holineſs, order, and peace, are expreſſed to proceed from our Lord's aſ-

Eph. iv. 7. cenſion; *To every one of you*, ſaith St. Paul, *is given grace according to the meaſure of the gift of Chriſt;* that is, to every one of you proportionably, according to the quality of your employment, rank, or ſtation in the Church, and according to the particular exigency of your needs, as Chriſt in wiſdom ſeeth fit, grace is afforded; in correſpondence, addeth he, to the Pſalmiſt's prophecy concern-

Eph. iv. 8. ing our Saviour, *Having aſcended up on high, he led captivity captive, and gave gifts unto men.*

Particularly in virtue or conſequence of his aſcenſion and glorification, to all true penitents and converts unto God, mercy, and pardon for their ſins are diſpenſed: that repentance ſhould be acceptable to God, and available for attainment of mercy, our Lord did indeed merit for us by his ſuffering; but he effectually diſpenſeth it in God's name, being now inſtated in glory, as a noble boon of

Acts v. 31. Luke xxiv. 47. his royal clemency; *God*, ſaith St. Peter, *exalted him as a Prince and a Saviour, to give repentance unto Iſrael, and remiſſion of ſins.*

2. Our Saviour did aſcend, and now ſitteth at God's right hand, that he may, in regard to us, there exerciſe his prieſtly function. Having in this outward tabernacle once offered up himſelf a pure and perfect ſacrifice for the expiation of our ſins, he entered within the veil, into the

Heb. x. 12. moſt holy place, there preſenting his blood before God himſelf, to the full effect of obtaining mercy for us, and

Heb. ix. 24. reſtoring us to God's favour; *He is*, ſaith the Apoſtle, *entered into heaven itſelf, there to appear in the preſence of God for us;* ſo that whenever we by our frailty do fall into ſin, and do heartily by repentance turn unto God, invoking his mercy, our Lord is ready, by applying the virtue of his ſacrifice, and pleading our cauſe with God, upon the terms of that gracious covenant purchaſed and

ratified by his blood, to procure mercy for us: for, *If any man ſin, we have,* ſaith St. John, *an advocate with the Father, Jeſus Chriſt the righteous, who is a propitiation for our ſins, and for the ſins of the whole world:* and, *Who,* ſaith St. Paul, *is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us;* that is, ſeeing our Lord hath offered a well-pleaſing ſacrifice for our ſins, and doth at God's right hand continually renew it, by preſenting it unto God, and interceding with him for the effect thereof; what, ſuppoſing us qualified for mercy, can hinder us from obtaining it? SERM. XXXI. 1 John ii. 1, 2. Rom. viii. 34.

Our Lord alſo doth at God's right hand diſcharge the princely miniſtry of praying for us, and ſo interceding in our behalf, as thereby to acquire from God to be conferred on us whatever is needful or conducible to our ſalvation; *He,* ſaith the Apoſtle, *is able to ſave to the uttermoſt thoſe that come unto God by him, ſeeing he ever liveth to make interceſſion for us.* More particularly he, by his mediation there, doth procure for us a free acceſs to God in devotion, a favourable reception of our petitions and ſervices, a good ſucceſs of them in the ſupply of all our needs; for, *Through him we have acceſs by the Spirit unto the Father;* and, *Having a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of God—let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace in the time of need,* ſaith the Apoſtle to the Hebrews: and, *He,* as he is repreſented in the Apocalypſe, is that *angel of the covenant,* who *at the golden altar before God* doth *offer up the prayers of the ſaints, incenſed* by his mediation and merits. Heb. vii. 25. Eph. ii. 8. Heb. iv. 14. vii. 25. Rev. viii. 3.

Hence in his name and through him it is, that we are enjoined to preſent our prayers, our thankſgivings, and all our ſervices; * *doing all, whatever we do, in the name of the Lord Jeſus.* (John x. 9. xiv. 6. Rom. v. 2. Eph. iii. 12. Heb. x. 19. Eph. v. 20.

3. Again, our Lord telleth us, that it was neceſſary he ſhould depart hence, and enter into this glorious ſtate, that he might there exerciſe his prophetical office, by imparting to us his Holy Spirit for our inſtruction, direction, John xiv. 13. xv. 16. xvi. 23, 24.) * Col. iii. 17.

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affiſtance, and comfort; *Behold,* ſaid he upon his departure, *I ſend the promiſe of my Father upon you; but tarry ye in the city of Jeruſalem, until ye be endued with the power from on high:* this he promiſed then to his diſciples, but did not perform until his exaltation; *Being therefore,* ſaith St. Peter, *exalted to the right hand of God, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.* He did not, and indeed (in conſiſtence with the divine purpoſe and the deſigned economy of things) could not perform this until then; *It is,* ſaid he, *expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you:* that is, God, for promoting our Saviour's honour, and for the glory of his undertaking, had in his wiſdom determined, that ſo incomparably excellent a gift ſhould be the reward of his obedience, the conſequence of his triumph, the effect of his interceſſion above, an ornament of his royal ſtate, a pledge of his princely munificence: it was reſerved as a moſt rich and majeſtic gratuity, fit to be conferred at his coronation, then when he ſolemnly was inaugurated to ſovereign dignity, and inveſted with power ſuperlative: whence, *The Holy Spirit,* it is ſaid in St. John, *was not yet,* (that is, it was not yet poured forth, or beſtowed in that conſpicuous manner and copious meaſure, as God intended it ſhould be afterwards,) *becauſe Jeſus was not yet glorified:* it was from Jeſus being received into glory, and advanced to God's right hand, that ſo tranſcendent a boon was in God's purpoſe, and according to his promiſe, deſigned to come down.

Luke xxiv. 49.

Acts ii. 33.

John xvi. 7.

John vii. 39.

4. Again, our Lord himſelf telleth us, that he went to heaven, there *to prepare a place for* his faithful ſervants, to prepare *manſions* of joy and bliſs *in God's preſence, where is fulneſs of joy; at his right hand, where are pleaſures for evermore.* He accordingly hath, as the Apoſtle ſaith, entered as our προδρομος, *our forerunner into heaven;* as an honourable harbinger, having diſpoſed things there for our reception and entertainment; or rather, as the ſon and heir of that great houſe, he by his authority and in-

John xiv. 2.

Pſal. xvi. 11.

Heb. vi. 20.

tereſt there procured leave for us to enter, and reſide there, or carrieth us as his retinue thither; *It is my will,* ſaith he, *that where I am, there ſhould ye be alſo; that ye may contemplate my glory,* and conſequently may partake thereof. It was indeed our Lord's aſcenſion which did unlock the gates of heaven, before ſhut upon us by our ſins; which quenched the flaming ſword, and diſcharged the mighty cherubim, which guarded paradiſe from all acceſs to men[b].

John xvii. 24. xiv. 8. xii. 26.

The ancient Fathers generally were of opinion, that heaven, before our Lord's aſcenſion, was inacceſſible[c]; and that no man had ever ſet foot therein, until our Lord, by his actual aſcent and ingreſs, did open the paſſage thither, and removed the bars there[d]: to prove this, they allege that of our Lord in St. John; *No man hath aſcended up into heaven, but he that came down from heaven, even the Son of man, who is in heaven:* and the forecited place, *I go to prepare a place for you;* which ſeemeth to imply heaven before unfit to receive men: and thoſe places, wherein our Lord affirmeth himſelf to be *the gate of the ſheep,* and *the way to the Father:* and that of the Apoſtle to the Hebrews, concerning the Patriarchs, and other good men before Chriſt's incarnation; *And theſe all having obtained a good report through faith, received not the promiſe, God having provided ſome better thing for us, that they without us ſhould not be perfect.* Hither alſo they referred that of the Pſalmiſt, *Lift up your heads, O ye gates; and be ye lift up, ye everlaſting doors; and the King of glory ſhall come in:* which words they interpreted to ſignify the gates of heaven then to have been firſt opened, when our Lord did aſcend thither[e]. Joſhua, a moſt congruous type of our Lord, leading God's people into the

John iii. 13. John xiv. 2. John x. 7. xiv. 6. Heb. xi. 39. Pſalm xxiv. 7, 9.

[b] Flammea illa rhomphæa, cuſtos paradiſi, et præſidentia foribus Cherubim Chriſti reſtincta, et reſerata ſunt ſanguine. *Hier.* Ep. 3.

[c] Οὐρανὸς ἔτι ἦν ἄβατος. *Chryſ.* ad Heb. ix. 8.

[d] Ante Chriſtum Abraham apud inferos, poſt Chriſtum latro in paradiſo, &c. *Hier. in Epitaph. Nepot.* Ep. 3.

[e] Ὅταν ἐκ νεκρῶν ἀνέστη Χριστὸς, καὶ ἀνέβη εἰς τὸν οὐρανὸν, κελεύονται οἱ ἐν οὐρανῷ ταχθέντες ἄγγελοι ἀνοίξαι τὰς πύλας τῶν οὐρανῶν. *Juſt. M.*

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land of promiſe, did alſo to their ſenſe imply our Lord's firſt entering into heaven. The high prieſt alone entering into the ſanctuary, did, as they deemed, argue the ſame; the Apoſtle to the Hebrews ſeeming much to favour their ſentiment, when he ſaith, *Into the ſecond* (tabernacle) *went the high prieſt alone once every year, not without blood, which he offered for himſelf, and the errors of the people: the Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, whilſt the firſt tabernacle was yet ſtanding.* The ſame alſo was, ſay they, ſignified by thoſe perſons, who, for offences wide of malice, were detained in the cities of refuge, and prohibited to return home, until the death of the high prieſt, but were afterward reſtored *to the land of their poſſeſſion;* thereby, ſay they, being intimated, that until after our Saviour's death no man could return into paradiſe, his primitive home, from which man for his ſin had been excluded; but that thenceforth all perſons, in an evangelical account, not malicious or wicked, had a right and liberty to return thither[f]. Upon theſe and the like grounds did the Fathers commonly ſuppoſe no perſon before our Lord's aſcenſion to have entered heaven; but however it were as to the time, yet aſſuredly, in order of nature and cauſality, it was he that did firſt aſcend thither; and by virtue of his aſcenſion it is, that any man ever did or ſhall ever come thither; *His blood was,* as St. Hierome ſaith, *the key of paradiſe*; the efficacy of which he carrying up with him did unlock it; ſo that thenceforth it doth ſtand wide open to thoſe who can ſoar up thither, following his ſteps in perſevering obedience. *Having therefore,* ſaith the Apoſtle to the Hebrews, *boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the veil, that is to ſay, his fleſh; and having a high prieſt over the houſe of God; let us draw near with a true heart:* and, *He, being per-*

Heb. ix. 7, 8.

Numb. xxxv. 28.

Sanguis Chriſti eſt clavis paradiſi. *Hier.* Ep. 129.

Heb. x. 19, 20.

[f] Quid eſt quod homicida poſt mortem pontificis abſolutus ad terram propriam redit? niſi quod humanum genus, quod peccando ſibi mortem intulit, poſt mortem veri ſacerdotis, id eſt Chriſti, peccatorum vinculis ſolvitur, et in paradiſi poſſeſſionem reparatur. *Greg. M. Hom. in Ezech.*

fected, (or conſummated in his ſtate of glory,) *became to all* SERM. *that obey him the author of everlaſting ſalvation; being* XXXI. *denominated by God a high prieſt after the order of Mel-* Heb. v. 9, 10. *chizedek.*

5. It was indeed an effect of our Lord's aſcenſion and glorification, that all good Chriſtians are with him in a ſort tranſlated into heaven, and advanced into a glorious ſtate; being thence by him *made kings and prieſts to God.* Rev. i. 6. *We have,* ſaith Tertullian, in *Chriſt Jeſus ſeized on heaven:* v. 10. Uſurpavi- and the Apoſtle ſaith as much; *Us,* ſaith he, *who were* mus cœ- *dead in treſpaſſes and ſins, God hath quickened together* lum, et reg- num Dei in *with Chriſt, and hath raiſed us up together, and made us* Chriſto *ſit together in heavenly places in Chriſt Jeſus.* In many Jeſu. *Tert.* reſpects we thereby are raiſed to heaven and eminent *de Reſ.* c. 51. glory.

We thence even as men become greatly dignified, our nature being ſo highly advanced thereby: we thereby get the honour of being brethren or kinſmen to the world's great Lord and King; ſo that any of us may ſay with St. Auſtin, *Where my fleſh reigns, there I believe myſelf to reign*[g]: hence, as the Apoſtle to the Hebrews teacheth us, is that of the Pſalmiſt verified concerning man; *Thou* Pſ. viii. 5. *haſt crowned him with glory and honour, and haſt ſet him* Heb. ii. 7. *over the works of thy hands.*

We alſo more as Chriſtians are elevated thereby by our near relation to him, and our participation with him as our head: for where the head is, there the body is: they are inſeparably connected; there can be no breach, no diſtance between them[h]; and the honour conferred on the head doth neceſſarily accrue to the members; according to St. Paul's rule, *If one member be glorified, all the mem-* 1 Cor. xii. *bers do rejoice with it,* or do partake of its joyful ſtate. 26. *Chriſti aſcenſio noſtra eſt provectio, The aſcenſion of Chriſt is our preferment; and whither the glory of the head is gone*

[g] Ubi caro mea regnat ibi me regnare credo. *Aug. Med.*

[h] Ἐνθεν ἡ κεφαλὴ, ἐκεῖ καὶ τὸ σῶμα· οὐδενὶ γὰρ μέσῃ διίςγιλαι ἡ κεφαλὴ καὶ τὸ σῶμα. *Chryſ. in Eph.* λ. 3.

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before, thither likewiſe is the hope of the body called, ſaith a devout Father[i].

We alſo are by our Lord's glorification advanced and advantaged, in that his being ſo glorified is a ſure pledge and an earneſt of that glorious reward which all good Chriſtians ſhall receive. *Chriſt* being *made heir of all things,* did in his aſcenſion, *adire hæreditatem,* take poſſeſſion of that inheritance; and we conſequently, as *co-heirs* with him, and *having a ſhare in the inheritance of the ſaints in light,* do ſeize thereon, acquiring therein a right and propriety at preſent, being aſſured in due time (if by our miſcarriages we do not forfeit our title) of an actual poſſeſſion thereof; *As,* ſaith Tertullian, *Chriſt did leave to us the earneſt of the Spirit, ſo he received from us the earneſt of the fleſh, and carried it into heaven as a pledge of the whole ſum to be ſometime brought in thither*[k].

Heb. i. 2. Rom. viii. 17. Eph. i. 11. Col. i. 12.

We do alſo in a manner aſcend with Chriſt to heaven, in regard that by his aſcenſion our principal concernments, our only conſiderable intereſts, (that κρείττων ὕπαρξις καὶ μένουσα, *better and enduring ſubſtance,*) the true objects of our affection, and all our hope, are transferred thither; whence heaven becometh our only true country, our *abiding city,* our real home: we having here no true reſt, no ſettled manſion, no certain eſtate; but indeed being *ſtrangers, ſojourners, and pilgrims upon earth.* Our πολίτευμα, our politic capacity, relates to heaven, or we are citizens thereof, ſaith St. Paul; we are *fellow-citizens of the ſaints, and domeſtics of God;* are *proſelytes to mount Sion, and unto the city of the living God, the metropolis of the ſaints, the heavenly Jeruſalem;* we are *tranſlated into the kingdom of God's beloved Son,* are *called into his kingdom and glory,* have *our hope laid up for us in heaven,* are *dead to this world,* and *our life is hid with Chriſt in God:*

Heb. x. 34. Heb. xiii. 14. 1 Pet. ii. 11. i. 17. 2 Cor. v. 6. Phil. iii. 20. Eph. ii. 19. Heb. xii. 22. Περιπολιόμενον. Coloſ. i. 13. 1 Theſ. ii. 1, 2. Coloſ. i. 5. Gal. vi. 14. ii. 20. Col. iii. 3.

[i] Chriſti aſcenſio noſtra eſt provectio; et quo præceſſit gloria capitis, eo ſpes vocatur et corporis. *Leo P.*

[k] Quemadmodum Chriſtus nobis arrhabonem Spiritus reliquit, ita et a nobis arrhabonem carnis accepit, et vexit in cœlum pignus totius ſummæ illuc quandoque redigendæ. *Tertull. de Reſurr.* c. 51.

and where we are ſo concerned, there eſpecially in ſpirit and heart we may be ſuppoſed to be. SERM. XXXI.

6. I might add, that God did thus advance our Saviour, to declare the ſpecial regard he beareth to piety, righteouſneſs, and obedience, by his ſo amply rewarding and highly dignifying the practice thereof. *We,* ſaith the Apoſtle, *ſee Jeſus, for the ſuffering of death, crowned with glory and honour.* We ſee him, not only as an object of our contemplation, but as a pattern of our practice, and as a ground of our encouragement; *Looking up,* ſaith that Apoſtle again, *unto Jeſus, the captain and the perfecter of our faith, who for the joy that was ſet before him endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of God.* God, it ſeemeth, did intend, and he doth propound, our Lord's exaltation, for an engagement and motive to us of following him in the way by which he attained it; giving us aſſuredly to hope for the like rewards of glory and joy, in proportion anſwerable to our imitation of his exemplary obedience and patience. Heb. ii. 9. Heb. xii. 2.

Such are the principal ends and effects of our Lord's aſcenſion, and ſeſſion at God's right hand; the conſideration of which points may have great uſe, ſhould have much influence upon our practice.

1. It may ſerve to guard us from divers errors, which to the dangerous prejudice and diſparagement of our religion (introducing into it notions thwarting reaſon and ſenſe, charging it with needleſs and groundleſs incredibilities, expoſing it to difficulties and objections ſo maſſy, that the foundations of Chriſtian truth are ſcarce able to ſupport them) have been and are aſſerted by divers perſons, or by ſects of men profeſſing Chriſtianity, ſuch as are that of the old Eutychians, who held, that the human nature of our Lord was converted into his divinity, or ſwallowed up thereby; that of the German Ubiquitaries, who ſay, that our Lord according to his human nature corporally doth exiſt everywhere; that of the Lutheran Conſubſtantialiſts, and of the Roman Tranſubſtantiators, who affirm, that the body of our Lord is here upon earth at once preſent in many places, (namely, in every place

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where the Hoſt is kept, or the Euchariſt is celebrated:) which aſſertions, by the right underſtanding of theſe points, will appear to be falſe. For our Lord did viſibly in human ſhape aſcend to heaven, (which to do is inconſiſtent with the inviſible, omnipreſent, and immoveable nature of God,) and therefore he continueth ſtill a man; and as ſuch he abideth in heaven, and therefore he doth not exiſt everywhere or otherwhere. It is the property of a creature to have a definite exiſtence, or to be only in one place at one time; for could it be in divers places at once, it might by like reaſon be in any or in every place, and conſequently it might be immenſe; nor can we conceive a thing to be at once in ſeveral diſtant places, without its being multiplied in eſſence: it eſpecially is repugnant to the nature of a body at once to poſſeſs ſeveral places, ſeeing its ſubſtance and quantity do not really differ, or are inſeparably combined, whence it cannot be multiplied in dimenſions, anſwerable to many localities, without being multiplied in ſubſtance; wherefore ſince our Lord, as man, did by a proper local motion aſcend, paſs through, and enter into the heavens, (being, as it is ſaid in holy Scripture, in the viſible form and dimenſions of his body, *taken, carried, lifted up, gone into heaven, parting* from his diſciples, *going away from us, leaving the world* and *going to the Father;* being *where no man here can come, or can follow him;* being to be *no more in the world,* ſo that *we have him not always with us;* being there, where *we, being in the body, are abſent from him;* ſeeing he doth now reſide in heaven, which *muſt,* as St. Peter affirmed, *receive* (or hold) him, *until the reſtitution of all things;* where he conſtantly *appeareth in God's preſence for us,* and *ever liveth to make interceſſion for us;* whence alſo we do expect, that in the like viſible manner as he went, that he ſhall come again, *deſcending,* as St. Paul ſpeaketh, *from heaven,* and *coming in the clouds of heaven,* at the laſt reſurrection and judgment, which is therefore commonly termed his *preſence* and *appearance* here;) ſince, I ſay, according to the tenor of Scripture, our Lord did thus, as man, in his fleſh go into heaven, and

Heb. ix. 24. iv. 14. Acts i. 2, 9, 10, 11. Luke xxiv. 50, 51. Mark xvi. 19. Matt. xxvi. 11. 1 Pet. iii. 22. John xvi. 5, 7, 10, 28. xiv. 25. xiii. 3. vii. 33, 34. viii. 21. xiii. 36. xvii. 11. 2 Cor. v. 6. Ὃν δεῖ οὐρανὸν δέχεσθαι. Acts iii. 21. Heb. vii. 25. ix. 24. Acts i. 11. 1 Theſ. iv. 16. i. 10. 2 Theſ. i. 7. 1 Cor. xv. 47. Phil. i. 20.

there perpetually doth abide in glory, until he ſhall thence return hither to judge the world, we muſt not ſuppoſe him to be any where corporally upon earth. He is indeed every where by his Divinity preſent with us; he is alſo in his humanity preſent to our faith, to our memory, to our affection[1]; he is therein alſo preſent by myſterious repreſentation, by ſpiritual efficacy, by general inſpection and influence upon his Church; but *in body*, as *we are abſent from him*, ſo is he likewiſe ſeparated from us; we *muſt depart hence, that we may be with him*, in the place whither *he is gone to prepare for us. Who ſhall aſcend into heaven, to bring Chriſt down* thence? ſaith St. Paul, intimating where he doth immoveably abide, in excluſion to all other places. Theſe things (beſide many other ſtrong reaſons) if we do conſider, it will ſuffice to guard us from thoſe rampant abſurdities, which ſo long, with ſuch impudence and ſuch violence, have outbraved plain reaſon and ſenſe. But to leave this, and to come to more practical applications.

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Rev. i. 7. Matt. xxiv. 30. (Εἰς ἀπάντησιν Κυρίου. 1 Theſ. iv. 17.) Παρουσία. Ἐπιφάνεια. 2 Cor. v. 6. Phil. i. 23. 1 Theſ. iv. 17. Rom. x. 6.

2. Is Chriſt aſcended and advanced to this glorious eminency at God's right hand? Then let us anſwerably behave ourſelves toward him, rendering him the honour and worſhip, the fear and reverence, the ſervice and obedience ſuitable and due to that his ſtate. In regard hereto all the *angels of God* are commanded *to adore him*; and they willingly ſubmit thereto, acknowledging him to deſerve the higheſt worſhip; *Every creature* (it is in the Revelation) *in heaven, in earth, and under the earth*, doth in its way ſend up acclamations of bleſſing and praiſe unto him. And ſhall we then refuſe or neglect to do the like? we, who of all creatures in equity and gratitude are moſt obliged, who in reaſon and intereſt are moſt concerned to honour him, as ourſelves receiving moſt honour and advantage from his exaltation? Shall we be backward in yielding obedience to him, who is in nature ſo nearly re-

Heb. i. 6. Rev. v. 12, 13.

[1] Secundum majeſtatem ſuam, ſecundum providentiam, ſecundum ineffabilem et invifibilem gratiam impletur quod ab eo dictum eſt, Ecce ego vobiſcum——ſecundum carnem vero—non ſemper habebitis me vobiſcum. *Aug. in Joh. Tract.* 50.

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lated to us, and in affection ſo well diſpoſed toward us; who, out of tender good-will toward us, hath undertaken this high charge, and exerciſeth it with deſign to do us good; who therefore eſpecially is pleaſed to ſit at the helm, that he may protect us from all the enemies of our welfare, and that he may ſettle us in the enjoyment of happineſs? Shall we dare to oppoſe his will, and not dread to diſpleaſe him, to whom *all power in heaven and earth is given;* whoſe will is executed by the irreſiſtible right hand of God; who therefore can eaſily check us in our bad courſes, and will ſurely chaſtiſe us for our diſobedience? We do plainly hereby incur the heinous guilt, and ſhall ſurely undergo the grievous puniſhment, of rebellion; this being the ſentence which, refuſing ſubjection to him, we ſhall one day hear and feel; *Thoſe mine enemies, that would not have me reign over them, bring them hither, and ſlay them before me.*

Matt. xxviii. 18.

Luke xix. 27.

3. Theſe points do afford ground and matter of great joy and comfort to us. Have we not cauſe to rejoice, that our Lord hath obtained ſo abſolute and glorious a victory over all our cruel enemies? Should we not with joyful gratulation applaud the triumphs of goodneſs over wickedneſs, of charity over malice, of mercy over wrath, of life and happineſs over death and miſery? Is it not matter of huge ſatisfaction that one of our kind and kindred, who beareth toward us the bowels of a man and the affection of a brother, who hath yielded ſo wonderful expreſſions of good-will and charity toward us, who ſo loved us as to lay down his life for us, is raiſed to ſuch preferment? Shall we not be pleaſed, that we have ſo good a friend in ſo high place and ſo great power; or that he who is ſo willing, is alſo ſo able to do us good? Have we not great cauſe to acquieſce in our ſubjection to ſo juſt, ſo mild, ſo gracious a Governor; *the ſceptre of whoſe kingdom is a right ſceptre,* whoſe *yoke is eaſy, and burden light?* Shall we not be glad, conſidering that we have ſo merciful and ſo kind an interceſſor always reſident with God, always ready to do good offices for us at the throne of grace? Conſidering this, what is there that can be or

happen in the world that ſhould diſpleaſe, diſcourage, or diſturb us? What enemies ſhould we fear, ſince all our enemies lie proſtrate under his feet? What good can we fear to want, ſince all things are at his diſpoſal, and all good is diſpenſed by him? What events ſhould trouble us, ſince all things are managed and ordered by his good hand? Will he ſuffer any thing to hurt us? Will he ſee us need any convenience? Will he let us be oppreſſed by any miſchief or diſtreſs, whoſe office it is and continual care to protect and ſuccour us? Have we not, in contemplation of theſe things, abundant reaſon to comply with that precept, of *rejoicing in the Lord always?* Be our caſe in this world what it will, conſidering where our Lord is, we have great cauſe to be cheerful, according to that injunction of our Lord, enforced by this conſideration; *In the world ye ſhall have tribulation: but be of good cheer; I have overcome the world.* SERM. XXXI. Phil. iv. 4. iii. 1. John xvi. 33.

4. The conſideration of theſe things ſerveth to cheriſh and ſtrengthen all kind of faith and hope in us. If the reſurrection of our Saviour might beget in us a ſtrong perſuaſion concerning the truth of our Lord's doctrine, and *a lively hope* of ſalvation from his undertakings and performances for us, his aſcenſion and ſeſſion in glory (confirmed by the ſame indubitable teſtimonies and authorities) muſt needs nouriſh, improve, and corroborate them. We cannot ſurely diſtruſt the accompliſhment of any promiſes declared by him, we cannot deſpair of receiving any good from him, who is aſcended into heaven, and ſitteth at the right hand of divine wiſdom and divine power, thence viewing all things done here, thence ordering all things every where for the advantage of thoſe who love him and truſt in him.

It eſpecially doth ſerve to quicken in us that *bleſſed hope*, as St. Paul calleth it, of a joyful and happy reſt after the troubles and ſorrows of this wretched life; *which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the veil; where the forerunner is for us entered, even Jeſus, made an high prieſt for ever after the order of Melchizedek.* Tit. ii. 13. Heb. vi. 19.

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5. Theſe points do likewiſe ſerve to excite and encourage our devotion: for having ſuch a mediator in heaven, ſo near God's preſence, ſo much in God's favour; having ſo good and ſure a friend at court, having ſuch a *Maſter of requeſts* ever ready to preſent up, to recommend, and to further our petitions, what ſhould deter, what ſhould anywiſe withhold us from cheerfully, upon all occaſions, by him addreſſing ourſelves to God? We may therefore, as we are exhorted by the Apoſtle, *come to the throne of grace with boldneſs, that we may receive mercy, and find grace for ſeaſonable aid.* We cannot, conſidering this, anywiſe doubt of thoſe promiſes being effectually made good to us; *Whatever ye ſhall aſk in prayer, believing, ye ſhall receive; whatſoever ye aſk in my name, that will I do.* There is nothing which he, enjoying ſuch power, cannot do for us; and there is nothing which he, our loving and merciful brother, will not do, that is good for us, if we do with humble confidence apply ourſelves to him for it. And what greater incitement can there be to devotion, than an aſſurance ſo firmly grounded of fair acceptance and happy ſucceſs thereof? Yea, what an extreme folly, what a huge crime is it, not to make uſe of ſuch an advantage, not by ſo obliging an inducement to be moved to a conſtant practice of this ſo beneficial and ſweet kind of duties?

Heb. iv. 16.

Matt. xxi. 22. vii. 8. Mark xi. 24. 1 John v. 14. John xiv. 13. xv. 7. xvi. 23.

6. It may encourage us to all kind of obedience, to conſider what a high pitch of eternal glory and dignity our Lord hath obtained, in regard to his obedience, and as a pledge of like recompenſe deſigned to us, if we tread in his footſteps, *running the race that is ſet before us, and looking up unto Jeſus, who for the joy that was ſet before him endured the croſs, and is ſet at the right hand of the throne of God.* As God, in reſpect to what he ſhould perform, did offer to him ſo high a promotion; ſo doth he likewiſe, upon condition of our obedience to his commandments, oblige himſelf to put us into a like excellent and happy ſtate: ſo our Lord himſelf declared, when he ſaid, *I covenant to you a kingdom, as my Father covenanted to me a kingdom:* it goeth before, *Ye are they which have*

Luke xxii. 29.

continued with me in my temptations: there is the condi- SERM.
tion, faithful and conſtant adherence to Chriſt in doing and XXXI.
ſuffering; upon performance of which condition our Lord Rev. i. 6.
tendereth that glorious reward of an eternal kingdom: v. 10.
and the divine covenant being thus effectually fulfilled
unto him, doth aſcertain us, that his overture will like-
wiſe be made good to us; *It is,* ſaith St. Paul, *a faithful* 2 Tim. ii.
ſaying, (that is, a word, upon which we may confidently 11, 12.
rely,) *if we be dead with him,* (dead to ſin and vanity,) *we*
ſhall alſo live with him, (live with him in glory and joy;)
if we endure, (or perſevere in obedience and patience after
him,) *we ſhall alſo reign with him:* and, *To him* (ſaith our Rev. iii.
Lord in the Revelation) *that overcometh will I grant to* 21.
ſit with me on my throne, even as I alſo overcame, and am
ſet down with my Father on his throne.

7. Laſtly, the conſideration of theſe points ſhould ele-
vate our thoughts and affections from theſe inferior things
here (the vain and baſe things of this world) unto hea-
venly things; according to that of St. Paul; *If ye be riſen* Col. iii. 1.
with Chriſt, ſeek the things above, where Chriſt is ſitting at
the right hand of God. To the head of our body we
ſhould be joined; continually deriving ſenſe and motion,
direction and activity from him: where the maſter of our
family is, there ſhould our minds be, conſtantly attentive
to his pleaſure, and ready to ſerve him; where the city
is, whoſe denizens we are, and where our final reſt muſt
be, there ſhould our thoughts be, careful to obſerve the
laws and orders, that we may enjoy the immunities and Heb. xi. 16.
privileges thereof; in that country, where only we have
any good eſtate, or valuable concernment, there our mind
ſhould be, ſtudying to ſecure and improve our intereſt
therein: our reſolution ſhould be conformable to that of
the holy Pſalmiſt; *I will lift up mine eyes to the hills, from* Pſ. cxxi. 1.
whence cometh my help. Chriſt is our life, ſaith St. Paul; Col. iii. 4.
and ſhall our ſouls be parted from our life? *Chriſt,* ſaith Gal. ii. 20.
he again, *is our hope;* and ſhall our mind and hope be 1 Tim. i. 1.
aſunder? Chriſt is the principal object of our love, of our Col. i. 27.
truſt, of our joy, of all our beſt affections; and ſhall our Animus eſt, ubi amat.
affections be ſevered from their beſt objects? By his being

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in heaven all our treaſure becometh there; *and where our treaſure is, there* (if we apprehend and believe rightly, there naturally) *our hearts will be alſo:* if they be not, it is a ſign we take him not for our beſt treaſure. *We do in our bodies ſojourn from the Lord,* as St. Paul ſaith; but in our ſpirits we may and ſhould be ever preſent, ever converſant with him; contemplating him with an eye of faith, faſtening our love upon him, repoſing our confidence in him, directing our prayers and thankſgivings to him; meditating upon his good laws, his gracious promiſes, his holy life, and his merciful performances for us. We ſhould not, by fixing our hearts and deſires upon earthly things, (upon the vain delights, the ſordid intereſts, the fallacious and empty glories, the ſinful enjoyments here,) nor by a dull and careleſs neglect of heavenly things, avert, eſtrange, or ſeparate ourſelves wholly from him. No, *ſurſum corda,* let us, unlooſing our hearts from theſe things, and with them ſoaring upward, follow and adhere to our Lord; ſo ſhall we anticipate that bleſſed future ſtate, ſo ſhall we aſſure to ourſelves the poſſeſſion of heaven, ſo here enjoying our Lord in affection, we ſhall hereafter obtain a perfect fruition of his glorious and bliſsful preſence; the which God of his mercy by his grace vouchſafe us, through the ſame our ever bleſſed Saviour; to whom be for ever all glory and praiſe. *Amen.*

2 Cor. v. 6.

O God the King of glory, who haſt exalted thine own Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; we beſeech thee leave us not comfortleſs, but ſend thine Holy Ghoſt to comfort us, and exalt us to the ſame place, whither our Saviour Chriſt is gone before; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. Amen.

From thence he ſhall come to judge the Quick and the Dead.

SERMON XXXII.

THE REASONABLENESS AND EQUITY OF A FUTURE JUDGMENT.

ECCLES. iii. 17.

I ſaid in my heart, God ſhall judge the righteous and the wicked.

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THESE words are the reſult of a ſerious contemplation upon the ſtate of human affairs and common occurrences in this world: the Royal Philoſopher *having*, as he telleth us, *given his heart to ſeek and ſearch out by wiſdom concerning all things that were done under heaven*; what was the proper nature, what the juſt price of each thing; what real benefit or ſolid comfort each did afford; how every perſon did fare in the purſuit and ſucceſs of his deſigns; did, after full examination and careful balancing all things reſolve upon ſuch concluſions as theſe: Eccleſ. i. 13.

That no kind of undertaking here did in effect yield any conſiderable profit or complete ſatisfaction, but all in the iſſue did prove vain and vexatious. Eccleſ. i. 8. ii. 11.

That no man from his care and induſtry, in any courſe of life, could promiſe himſelf any certain ſucceſs, or reap anſwerable reward. Eccleſ. ii. 11. ix. 11. xi. 6.

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That although between wiſdom and folly (or between goodneſs and wickedneſs) there is ſome intrinſic difference of worth, (*one excelling the other, as light doth excel darkneſs,*) yet, as to external advantages, and as to final event here, there is no great odds diſcernible; for that events (proſperous and adverſe) did appear to fall out, not according to the qualifications or to the practices of men, but indifferently, according to the ſwinge of *time and chance*; and for that death and oblivion alike do ſeize upon all; ſo that apparently, in that reſpect, *a man hath no preeminence over a beaſt.*

Eccleſ. ii. 13.

Eccleſ. ii. 15. vii. 15. ix. 1, 11.

Eccleſ. ii. 16. iii. 19.

That in common life nothing doth appear better, than for a man, with the beſt advantage he can, to enjoy ordinary ſenſible delights and comforts, which his condition doth afford.

Eccleſ. ii. 24. iii. 12. v. 18. viii. 15. xi. 10.

That in regard to the preſent things here, life were not deſirable to any man, the inconveniences and troubles thereof outweighing its benefits; ſo that even the wiſeſt, greateſt, and happieſt perſons (ſuch as he himſelf was) had cauſe *to hate life, and all their labour which they had taken under the ſun.*

Eccleſ. iv. 2, 3. ii. 17, 18.

That the mind and affection of God toward men are very reſerved; the courſe of Providence very abſtruſe, the reaſon of events unſearchable to the wit or ſtudy of men; ſo that we can hardly from appearances here deſcry any conſpicuous marks of God's favour or his diſpleaſure.

Eccleſ. iii. 11. viii. 17. xi. 5.

From theſe obſervations, as from ſo many arguments, he doth both here and otherwhere in ſeveral places of this Book infer, that there ſhall be a divine judgment, paſſing upon all men, both righteous and wicked; whereby theſe ſeeming incongruities in the providential adminiſtration of things ſhall be ſalved; and in regard whereto our preſent opinions of things may be rectified: this he interpoſeth here; *I ſaid in my heart,* (that is, by the conſideration of things I was perſuaded,) *that God ſhall judge the righteous and the wicked:* this he ever now and then toucheth, as incident to his meditations: this he in the cloſe of all propoſeth as the grand inducement to piety, and obedience to God's commandments; *For God ſhall*

Eccleſ. xi. 9. xii. 14. v. 8. viii. 12. vii. 18.

Eccleſ. xii. 14.

bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil. SERM. XXXII.

This judgment he expreſſeth indefinitely, ſo as not to determine the kind or time thereof; and as to the abſolute force of his words, it may ſignify the decree of God, to reward or puniſh men here in this life, according to their deſerts, the which in holy Scripture is commonly ſtyled God's judgment; but the force of his arguments (or at leaſt of ſome of them) plainly doth infer a future judgment after death; and ſo therefore I ſhall take his ſenſe to be, grounding thereon this obſervation, That from a wiſe conſideration of human affairs, and obvious events here, we may collect the reaſonableneſs, the equity, the expediency, the moral or prudential neceſſity of a future judgment, according to which men ſhall receive due recompenſes, anſwerable to their demeanour in this life: this obſervation it ſhall be my endeavour by God's help to declare, and prove by arguments deduced from the reaſon and nature of things.

Firſt then, I ſay, it is reaſonable and equal, that there ſhould be a future judgment: this will appear upon many accounts.

1. Seeing all men come hither without any knowledge or choice, having their life, as it were, obtruded on them; and ſeeing ordinarily (according to the general complaints of men) the pains of this life do overbalance its pleaſures; ſo that it ſeemeth, in regard to what men find here, a puniſhment to be born[a]; it ſeemeth alſo thence equal, that men ſhould be put into a capacity, upon their good behaviour in this troubleſome ſtate, of a better ſtate hereafter, in compenſation for what they endure here; otherwiſe God might ſeem not to have dealt fairly with his creatures; and we might have ſome colour to expoſtulate, with Job; *Wherefore is light given to him that is in miſery, and life to the bitter in ſoul? Why died I not from*

Eccleſ. iv. 3, 4. ii. 17. Job iii. 3. xv. 10. Jer. xx. 14, &c.

Job iii. 20, 21.

[a] Vitam non mehercule quiſquam accepiſſet, niſi daretur inſciis. *Sen. ad Marc.* 22.

Nemini contigit impune naſci. *Ibid.* 15.

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the womb? why did I not give up the ghoſt when I came out of the belly?

2. Seeing man is endued with a free choice and power over his actions, and thence by a good or bad uſe thereof is capable of deſerving well or ill, it is juſt that a reſpective difference be made, according to due eſtimation; and that men anſwerably ſhould be proceeded with either here or hereafter, reaping the fruits of what they voluntarily did ſow. There is a natural relation between merits and rewards, which muſt come under taxation, and find effect, otherwiſe there would be no ſuch thing as juſtice and injuſtice in the world.

Job iv. 8. Prov. xxii. 8. Jer. xxxii. 19.

3. Seeing there is a natural ſubordination of man to God, as of a creature to his maker, as of a ſubject or ſervant to his lord, as of a client or dependent to his patron, protector, and benefactor, whence correſpondent obligations do reſult; it is juſt that men ſhould be accountable for the performance, and for the violation or neglect of them; ſo as accordingly either to receive approbation, or to be obliged to render ſatisfaction; reſpectively, as they have done right, and payed reſpect to God, or as they have offered to wrong and diſhonour him; otherwiſe thoſe relations would ſeem vain and idle.

4. Seeing alſo there are natural relations of men to one another, and frequent tranſactions between them, founding ſeveral duties of humanity and juſtice; the which may be obſerved or tranſgreſſed; ſo that ſome men ſhall do, and others ſuffer much injury, without any poſſible redreſs from otherwhere, it is fit that a reference of ſuch caſes ſhould be made to the common Patron of right, and that by him they ſhould be ſo decided, that due amends ſhould be made to one party, and fit correction inflicted on the other; according to that of St. Paul; *It is a righteous thing with God to recompenſe tribulation to them that trouble you; and to you who are troubled reſt with us, in the revelation of our Lord Jeſus.*

2 Theſſ. i. 6, 7.

5. Whereas alſo there are many ſecret good actions, many inward good diſpoſitions, good wiſhes, and good purpoſes, unto which here no honour, no profit, no plea-

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ſure, no ſort of benefit is annexed, or indeed well can be, (they being indiſcernible to men;) there are likewiſe many bad practices and deſigns concealed, or diſguiſed, ſo as neceſſarily to paſs away without any check, any diſgrace, any damage or chaſtiſement here; it is moſt equal that hereafter both theſe kinds ſhould be diſcloſed, and obtain anſwerable recompenſe.

6. There are alſo perſons whom, although committing grievous wrong, oppreſſion, and other heinous miſdemeanours, offenſive to God and man, yet, by reaſon of the inviolable ſacredneſs of their authority, or becauſe of their uncontrollable power, no juſtice here can reach, nor puniſhment can touch; who therefore ſhould be reſerved to the impartial and irreſiſtible judgment of God; and fit it is, that (for ſatisfaction of juſtice, and diſtinction of ſuch, from thoſe who contrariwiſe behave themſelves well) a Tophet ſhould be prepared for them. Iſa. xxx. 33.

7. Upon theſe and the like accounts, equity requireth that a judgment ſhould paſs upon the deeds of men; and thereto the common opinions of men and the private dictates of each man's conſcience do atteſt: for all men ſeeing any perſon to demean himſelf brutiſhly and unworthily, committing heinous diſorders and outrages, are apt to pronounce it unfit, that ſuch an one ſhould eſcape with impunity: likewiſe when innocent and good perſons (who do no harm, and do what good they can) do ſuffer, or do enjoy no benefit thence, it is a pity, will any indifferent perſon be ready to ſay, that ſuch a man's caſe ſhould not be conſidered; that ſome reparation or ſome reward ſhould not be allotted to him: the which apprehenſions of men are in effect the verdicts of common ſenſe concerning the equity of a judgment to be.

8. Every man alſo having committed any notable miſdemeanour, (repugnant to piety, juſtice, or ſobriety,) doth naturally accuſe himſelf for it, doth in his heart ſentence himſelf to deſerve puniſhment, and doth ſtand poſſeſſed with a dread thereof; ſo, even unwillingly, avouching the equity of a judgment, and by a forcible inſtinct preſaging it to come. As likewiſe he that hath performed any vir-

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tuous of honeſt action, doth not only reſt ſatisfied therein, but hath raiſed in him a ſtrong hope of benefit to come from heaven in recompenſe thereof; the which apprehenſions and hopes do involve an opinion, that it is reaſonable a judgment ſhould be. All which conſiderations (ſeeing it is manifeſt that there is not generally or frequently any ſuch exact judgment or diſpenſation of rewards in this life, nor perhaps, without changing the whole frame of things and courſe of Providence, can well be) do therefore infer the fitneſs and equity of a future judgment.

It is farther, upon divers accounts, requiſite and needful, that men ſhould have an apprehenſion concerning ſuch a judgment appointed by God, and conſequently that ſuch an one ſhould really be. It is requiſite toward the good conduct of human affairs here, or to engage men to the practice of virtue; it is neceſſary to the maintaining any belief concerning religion, or ſenſe of piety: without it therefore no convenient ſociety among men can be well upheld.

1. It is, I ſay, needful to engage men upon the practice of any virtue, and to reſtrain them from any vice; for that indeed without it, no conſideration of reaſon, no proviſion of law here, can be much available to thoſe purpoſes. He that will conſider the nature of men, or obſerve their common practice, (marking what apprehenſions uſually ſteer them, what inclinations ſway them, in their elections and purſuits of things,) ſhall, I ſuppoſe, find, that from an invincible principle of ſelf-love, or ſenſuality, deriving itſelf through all their motions of ſoul, and into all their actions of life, men generally do ſo ſtrongly propend to the enjoyment of preſent ſenſible goods, that nothing but a preſumption of ſome conſiderable benefit to be obtained by abſtinence from them, or of ſome grievous miſchief conſequent on the embracing them, can withhold them from purſuing ſuch enjoyment. From hence (ſeeing fancy, reaſon, and experience do all prompt men to a foreſight of events, and force them to ſome regard of the conſequences of things) it followeth, that hope and fear are the main

ſprings, which ſet on work all the wheels of human action; ſo that any matter being propounded, if men can hope that it will yield pleaſant or profitable (that is, tending to pleaſant) fruits, they will undertake it; if they do fear its conſequences will be diſtaſteful or hurtful, they will decline it: very rare it is to find, that the love or liking of a thing, as in itſelf amiable to the mind, or ſuitable to reaſon, doth incline men thereto; that honeſt things, bare of preſent advantages, and barren of hopeful fruits, are heartily purſued; that any thing otherwiſe averteth us from itſelf, than as immediately preſenting ſome miſchief, or dangerouſly threatening it. When goodneſs therefore doth claſh with intereſt or pleaſure, *human wiſdom* (the φρόνημα τῆς σαρκὸς, *natural ſenſe of the fleſh*, which St. Paul ſpeaketh of as oppoſite to virtue) will diſpoſe men to take part with theſe; and, except ſome higher aid come in to ſuccour goodneſs, it is odds that ever they will prevail over it. If it do appear, that virtue can pay men well for their pains, they perhaps may be her ſervants; but they will hardly wait on her in pure courteſy, or work in her ſervice for nothing; if ſhe bringeth viſibly a good dowry with her, ſhe may be courted; but her mere beauty, or worth, will draw few ſuitors to her: who will forego ſenſible pleaſures, or wave ſubſtantial profit; who will reject the overtures of power, or honour, for her ſake? And if vice, how ill ſoever it look or lear, do offer fairly, how many perſons will be ſo nice or ſqueamiſh, as merely out of fancy, or in deſpite to her, to refuſe or renounce her? In ſhort, as men are baited with pleaſure or bribed with profit, ſo they purſue, as they are ſtung with pain or curbed with fear, ſo they eſchew things; it is a gift (or a ſpecious appearance of ſome good offered) which perpetually moveth the greateſt part, which often *blindeth the eyes and perverteth the heart* of the wiſeſt ſort of men.

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Rom. viii. 6.

Deut. xvi. 19. Exod. xxiii. 8.

It is farther to common ſenſe very obvious, that this life cannot promiſe or afford to virtue any rewards apparently ſo conſiderable, as in the common judgment of men to overpoiſe the pains and difficulties required to the pro-

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curement and maintenance thereof, (the pains and difficulties to be overgone in maſtering ſtubborn inclinations, in moderating greedy appetites, in reſtraining violent paſſions, in encountering frequent and ſtrong temptations, in abſtracting our minds and affections from ſenſible things, in aſſiduous watching over our thoughts, words, and actions,) together with the manifold inconveniences, croſſes, and troubles, which do attend the ſtrict practice of virtue; that likewiſe here there are not ordinarily any ſuch diſcouragements affixed to vice, which do much weigh down the pleaſures with which it is tempered, and the advantages waiting on it.

As for human laws, made to encourage and requite virtue, or to check and chaſtiſe vice, it is alſo manifeſt that they do extend to caſes in compariſon very few; and that even as to particulars which they touch, they are ſo eaſily eluded, or evaded, that without intrenching upon them, at leaſt without incurring their edge, or coming within the verge of their correction, men may be very bad in themſelves, extremely injurious to their neighbours, and hugely troubleſome to the world; ſo that ſuch laws hardly can make tolerable citizens, much leſs throughly good men, even in exterior demeanour and dealing. However, no laws of men can touch internal acts of virtue or vice; they may ſometimes bind our hands, or bridle our mouths, or ſhackle our feet; but they cannot ſtop our thoughts, they cannot ſtill our paſſions, they cannot bend or break our inclinations: theſe things are beyond the reach of their cognizance, of their command, of their compulſion, or their correction: they cannot therefore render men truly good, or hinder them from being bad.

Upon which and the like conſiderations it is plain enough, that ſetting aſide the perſuaſion of a future judgment, all other incentives to virtue and reſtraints from vice, which either common experience ſuggeſteth or philoſophical ſpeculation may deviſe, are very weak and faint, and cannot reaſonably promiſe conſiderable effect: the native beauty and intrinſic worth of virtue, or its ſuitableneſs to reaſon and the dignity of our nature; the

grace and commendation with which it decketh the practiſers of it; its goodly, pleaſant, and wholeſome fruits of manifold conveniences, of health to ſoul and body, of peace and amity among men, of tranquillity and ſatisfaction in mind, if they do not reach beyond this tranſitory life, cannot to the common apprehenſions of men appear ſo conſiderable, or prove ſo efficacious, as to engage men cloſely and conſtantly to adhere thereto. Neither will the worſt of evils innate or acceſſory to vice, (its eſſential deformity and turpitude, or its being diſagreeable to reaſon and diſhonourable to human nature, together with the diſtempers, the damages, the diſgraces, the diſturbances apt to ſprout from it,) if no more hereafter is to be feared in conſequence thereof, be ſufficient to deter or diſcourage men from it: the peril of death itſelf (the worſt evil which men pretend to inflict, and that which our nature ſeemeth moſt to abhor) will not import much toward the diverting indigent, ambitious, or paſſionate men from the moſt deſperately wicked attempts: it is the obſervation of Cicero, from which he inferreth the need of ſuppoſing future puniſhments, as the only effectual reſtraints from ſuch actions; *That*, ſaith he, *there might be in this life ſome fear laid upon wicked men, thoſe ancients did think good, that there ſhould be ſome puniſhments appointed in hell for impious perſons; becauſe indeed they underſtood, that ſetting theſe apart, death itſelf was not to be feared*[b]. SERM. XXXII.

There have been indeed vented ſuch fine and ſtately notions as theſe: that reaſon ſimply, however attended, doth challenge obedience to itſelf; that virtue is abundantly its own reward, and vice a complete puniſhment to itſelf; that we ſhould not in our practice be mercenary, regarding what profit or detriment will accrue from it, but ſhould be good abſolutely and gratis; that moral goods are the only deſirable goods, and moral evils the only evils to be grieved at; that nothing can happen amiſs to good men, and whatever their condition is, they are perfectly happy; that Cic. de Fin. iii. Tuſc. 5. Cic. de Leg. 1. Sen. de Clem. i. 1.

[b] Ut aliqua in vita formido improbis eſſet, apud inferos ejuſmodi quædam illi antiqui ſupplicia impiis conſtituta eſſe voluerunt, quod videlicet intelligebant his remotis non eſſe mortem ipſam pertimeſcendam. *Cic. Catil.* 4.

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nothing can truly benefit ill men, or exempt them from miſery: [c] but theſe and the like notions, frequently occurring in philoſophers, as they are, (being rightly underſtood, or taken in a qualified ſenſe,) ſuppoſing religion and a future judgment, evidently reaſonable and true; (as alſo perhaps, even abſtracting from that ſuppoſition, they may have in them a kind of ſlim and duſky truth, diſcernible to one in a thouſand, who is very ſharpſighted, and looketh moſt wiſtly on them; as they may be reliſhed by a few perſons of very refined ſpirit, or of ſpecial improvement;) ſo to the common herd of people, (unto whoſe inclinations and capacities it is fit that the general rules of practice, and the moſt effectual inducements thereto, ſhould be ſquared,) to men immerſed in the cares, the toils, and the temptations of the world, they plainly are unſuitable; their groſſer conceit cannot apprehend, their more rugged diſpoſition will not admit ſuch fine notions; they in effect, by the generality of men, have been ſlighted and exploded, as incongruous to common ſenſe and experience, as the dictates of affectation or ſimplicity; as the dreams of idle perſons, addicted to ſpeculation, and regardleſs of the world, ſuch as it really doth exiſt, and will ever perſiſt, while men continue endued with the ſame natural inclinations and affections: ſo that from ſuch notions little ſuccour can be expected toward promoting virtue, or reſtraining vice in the world.

Upon theſe conſiderations the neceſſity or great uſefulneſs of ſuppoſing a judgment doth appear; that it being caſt into the ſcales may, to the common underſtanding of men, evidently render virtue more conſiderable and eligible than vice; as even in conſequential profit and pleaſure far ſurpaſſing it.

2. Whence manifeſtly the ſame ſuppoſition is alſo needful for the welfare of human ſociety; the which, without the practice of juſtice, fidelity, and other virtues, can

[c] Neque bona, neque mala quæ vulgus putet; multos qui conflictari adverſis videantur beatos, ac pleroſque quanquam magnas per opes miſerrimos, ſi illi gravem fortunam conſtanter tolerent, hi proſpera inconſulte utantur. *Tac. Ann.* 6.

hardly ſubſiſt[d]; without which practice indeed, a body of men would be worſe than a company of wolves or foxes; and vain it were to think, that it can any where ſtand without conſcience; and conſcience, without fear checking, or hope ſpurring it on, can be no more than a name: all ſocieties therefore, we may ſee, have been fain to call in the notion of a future judgment to the aid of juſtice, and ſupport of fidelity; obliging men to bind their teſtimonies by oaths, and plight their troth by ſacraments; implying a dread of that divine judgment to which they ſolemnly do then appeal and make themſelves accountable. SERM. XXXII.

3. But farther, the perſuaſion concerning a future judgment is, upon peculiar accounts, moſt requiſite to the ſupport of religion and defence of piety.

It is certain, that no authority, upon whatever reaſon or equity grounded, if it do not preſent competent encouragements to obedient ſubjects, if it do not hold forth an armed hand, menacing chaſtiſement to the refractory, will ſignify any thing, or be able to ſuſtain the reſpect due to it; that no laws, however in themſelves equal or commodious, if a certain account or trial, backed with a diſpenſation of valuable rewards, and infliction of formidable puniſhments, be not annexed to them, will obtain any force, ſo as to be obſerved or regarded; that no obligation whatever, of duty or gratitude, will prevail upon men, if they do not apprehend themſelves under a conſtraint to render an account, ſo as to be forced either to do reaſon, or to ſuffer for not doing it: ſo it is generally; and ſo it is even in regard to God, the ſovereign King and Governor of the world, as piety doth ſuppoſe him: his authority will never be maintained, his laws will never be obeyed, the duties towards him will never be minded, without influence upon the hopes and fears of men; they will not yield to him any reverence, they will nowiſe regard his commands, if they may not from their reſpect and obedience expect good benefit, if they dread not a ſore vengeance for their rebellion or neglect; nothing to them will ſeem more

[d] Deos agere curam rerum humanarum, ex uſu vitæ eſt; pœnaſque maleficii, aliquando ſeras, nunquam autem irritas eſſe, &c. *Plin.* xi. 7.

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fond, than to ſerve him, who doth not well requite for the performance, than to revere him, who doth not ſoundly puniſh for the neglect of his ſervice.

Foraſmuch alſo as piety doth require duties ſomewhat high and hard, as much croſſing the natural inclinations and deſires of men, it peculiarly, for the overruling ſuch averſion, doth need anſwerably great encouragements to the practice, and determents from the tranſgreſſion of what it requireth; upon which ſcore it may alſo farther appear, that temporal judgments, and recompenſes here, are not ſufficient to procure a due obedience to the laws of piety; for how indeed can he, that for the ſake of piety doth undergo diſgrace, loſs, or pain, expect to be ſatisfied here? What other benefits can he preſume upon beſide thoſe which he doth preſently forfeit?

Of this particular God may ſeem deſignedly to have ſet before us a pregnant inſtance or experiment worthy our conſideration: God in a very notorious and affecting manner declared his will and law to the Jews; and, to engage them to obedience, he not only recommended it to them as very good in itſelf, and very convenient for them to obſerve; but he enforced it with promiſes of the greateſt bleſſings concerning this life, that men are capable of, if they ſhould obey; and with curſes or menaces of the moſt diſmal miſchiefs imaginable in reference to this life, in caſe of diſobedience; and that he both could and would in both reſpects make his word good, he did by miraculous diſpenſation of ſignal mercies and judgments moſt evidently ſhew and aſſure them: yet what was the effect? it was, that, as the Pſalmiſt expreſſeth it, *They deſpiſed the pleaſant land—and hearkened not unto the voice of the Lord: their heart was not right with God, neither were they ſtedfaſt in his covenant: they tempted and provoked the moſt high God, and kept not his teſtimonies:* they did not ſo value thoſe benefits, they could not ſo dread thoſe penalties, as in regard to them to perſiſt for any time in a ſteady obedience, as not eaſily in deſpite of them to be drawn into the worſt of crimes prohibited to them: the ſweeteſt enjoyment of thoſe good things could not hold

Pſ. cvi. 24, 25. lxxviii. 37, 56.

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them cloſe to their duty, nor was the ſaddeſt ſmart of thoſe evils able to reclaim them from ſin; but even that very people (we may farther obſerve) having afterward (by ſparks of light darted from the Prophets, or otherwiſe) obtained ſome clearer notions and ſtronger perſuaſions concerning a future ſtate, and rewards diſpenſed therein of higher conſideration than any temporal ones here, became thereupon very conſtant and reſolute in obſervance of their law; they proved valiant and fierce in defence thereof; they choſe rather to endure the moſt grievous afflictions, than to tranſgreſs it; as the hiſtory of the Maccabees doth inform us: they, as the Apoſtle to the Hebrews remarked of them, *waxed valiant in fight, and turned to flight the armies of the aliens: they* alſo *were tortured, not accepting a deliverance; that they might obtain a better reſurrection:* this hope it was, which then did raiſe them to ſo vigorous reſolution, and ſo cheerful patience: from the ſame Apoſtle we alſo learn, that it was a ſenſe of our being here in a tranſitory ſtate, and *having an eye to the recompenſe of reward* after this life, which did engage the good Patriarchs and Prophets of the Old Teſtament ſo readily upon all occaſions to comply with God's will, and to perform the moſt difficult commands by him impoſed on them: theſe things they did, *not,* ſaith the Apoſtle, *having* indeed *received the promiſes,* (that is, not having the evangelical promiſes concerning a future life in ſo formal and expreſs a manner, as we now have, propoſed to them,) *but* yet *having ſeen them afar off, and having been perſuaded of them, and having embraced them, and having* (in declaration of thoſe perceptions and perſuaſions) *confeſſed that they were ſtrangers and pilgrims upon earth.*

2 Mac. vi. 26. vii. 28, 29. Heb. xi. 34, 35.

Heb. xi. 26.

Heb. xi. 13.

The like obſervation might be made even concerning the Pagans, who, while the perſuaſions concerning judgments and rewards after this life were retained in common vogue, did live more innocently and virtuouſly; but after thoſe generally were diſcarded, ſo that the Satyriſt could ſay, that *ſcarce boys did believe any ghoſts, or ſubterraneous*

SERM. XXXII. *judicatures*[e], then did all wickedness mainly prevail and overflow. Comparing which things we may discern, as the weakness of considerations merely regarding this present life, so the force of those which concern a future state, in order to the procuring obedience to God's law; supposing both entertained with the same faith or persuasion of mind: from whence the necessity of that judgment, which we speak of, toward the maintenance of piety doth appear.

But beyond these things this point is very needful, to secure the very foundations of all religion and piety, the existence of God, and his providence over human affairs: the belief of a Deity, according to any tolerable notion thereof, and of a providence over us, apt to engage or encourage us to religious performances, without supposition of a judgment, and of a dispensation according to it of future rewards, cannot be well maintained; the objections assailing them would strike too hard, and pierce too deep, were we not furnished with this good shield to receive and repel them.

Τὸ ῥᾶστον εἶπας, αἰτιάσασθαι θεούς. *Eurip.*

Eccles. ix. 1, 2. To find that of the Preacher certified by experience; *No man knoweth either love or hatred by all that is before him. All things come alike to all: there is one event to the righteous, and to the wicked; to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that sweareth not.*

To behold virtue grovelling on the ground, and trampled on; while vice is mounted on the perch, and sitteth proudly domineering; to view innocence and right sadly groaning under oppression, while fraud and violence do triumph and insult; which sights are obvious in the world; as the Preacher observed; *I saw*, said he, *under the sun, the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there: I considered all the oppressions that are done under the sun; and*

Eccles. x. 4.

Eccles. iii. 16.

Eccles. iv. 1.

[e] Esse aliquos manes, et subterranea regna——
Vix pueri credunt. *Juv. Sat.* ii.

behold the tears of ſuch as were oppreſſed; on the ſide of their oppreſſors there was power; but they had no comforter: ſo did Job alſo take notice, when he ſaid, *The tabernacles of the robbers proſper, and they that provoke God are ſecure:* and the Pſalmiſt complained of wicked oppreſſors; *They are encloſed in their own fat,* and *with their mouth they ſpeak proudly:* and the Prophet Malachi; *Now we call the proud happy; yea, they that work wickedneſs are ſet up; yea, they that tempt God are delivered.* SERM. XXXII. Job xii. 7. Pſ. xvii. 10. Mal. iii. 15.

[f] To obſerve it frequently to happen, that moſt innocent and virtuous perſons do conflict all their days with hardſhips and croſſes, and ſometime after all die ſadly in pain, and under ignominy; while perſons moſt outrageous in lewdneſs and iniquity do flouriſh and rant it out in a long undiſturbed courſe of proſperity, and in the end depart hence fairly and quietly; according to that in Eccleſiaſtes; *There is a juſt man that periſheth in his righteouſneſs, and there is a wicked man that prolongeth his life in wickedneſs:* the former was the caſe of Socrates, of Phocion, of Regulus, of many other remarkably gallant and worthy perſons; the latter, as Cicero obſerved, of Dionyſius, who, after thirty years of unjuſt and cruel domination, in much ſplendour, died quietly in his bed [g]. Eccleſ. vii. 15.

Thus, I ſay, to ſee and conſider, that commonly *to juſt men it happeneth according to the work of the wicked, and to wicked men according to the work of the righteous,* as the Preacher ſpeaketh, that here piety with its beſt friends do ſuffer deeply, and impiety with its worſt abettors do notably thrive; yea, that not only good men ſuffer, but often ſuffer for being good, (from envy and malignity of men that hate goodneſs,) and that bad men Eccleſ. viii. 14.

[f] Sed cum res hominum tanta caligine volvi
Adſpicerem, lætoſque diu florere nocentes
Verſarique pios, rurſus labefacta cadebat
Religio, &c. *Claud. in Ruff.* 1. init.

[g] Dies deficiat ſi velim numerare, quibus bonis male evenerit, nec minus ſi commemorem, quibus improbis optime. *Cic. de Nat. Deor.* 3.

Dionyſius 30 annos tyrannus fuit opulentiſſimæ et beatiſſimæ civitatis—atque in ſuo lectulo mortuus. *Cic.* ib.

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not only proſper, but proſper by their wickedneſs, (by their fraud and violence,) hath been a huge ſcandal to religion, which hath cauſed many to ſtumble, hath caſt ſome quite down into the gulf of atheiſm or epicuriſm [h]; hath brought ſome men to doubt, hath induced others flatly to deny, that there is a God, (that is, a moſt wiſe, powerful, juſt, and good Being, every where preſent,) or that he being, doth preſide over, or anywiſe concern himſelf in our affairs: from this ſource did flow all thoſe impious conceits, which Seneca thus expreſſeth; *One objecteth to the gods neglect of us; another, iniquity; another caſts them out beyond his world, and leaves them forlorn, as lazy and dull, without any light, or any work* [i]. From hence it hath been, that in all places and times there have been perſons ready to ſay with thoſe in the Pſalms, *How doth God know? is there knowledge in the Moſt High? The Lord doth not ſee, neither doth the God of Jacob regard it: God hath forgotten; he hideth his face, and will never ſee it.*

Vid. Luc. in Jup. Conſut. Plut. de Placitis, &c. Plin. xi. 7.

Pſal. lxxiii. 11. xciv. 7. x. 11.

[k] And not only upon blind Pagans and profane perſons, but even upon the moſt pious of God's people theſe conſiderations have made impreſſion, extorting from their hearts and mouths expoſtulations like that of Jeremiah; *Wherefore doth the way of the wicked proſper? wherefore are all they happy that deal very treacherouſly?* and that of Job, *Wherefore doth the wicked live, become old, and are mighty in power? their ſeed is eſtabliſhed in their ſight, their houſes are ſafe from fear, neither is the rod of God upon them—they ſpend their days in wealth, and in a moment go down to the grave:* and that, *Is it good unto*

Jer. xii. 1.

Job xxi. 7.

Job x. 3.

[h] Improborum proſperitates, ſecundæque res redarguunt (ut Diogenes dicebat) vim omnem Deorum et poteſtatem. *Cic. De Nat. Deor.*

Ἦ χρὴ μηκέτ' ἡγεῖσθαι θεοὺς, εἰ πλοῦτ' ἔσται τῆς δίκης ὑπέρτερα. *Eurip. Elect.*

[i] Alius illis objicit negligentiam noſtri, alius iniquitatem; alius illos extra mundum ſuum projicit, et ignavos hebeteſque illos ſine luce, ſine ullo opere deſtituit. *Sen. de Benef.* vii. 31.

[k] Quippe ſapientiſſimos veterum, quique ſectam eorum æmulantur, diverſos reperies; ac multis inſitam opinionem non initia noſtri, non finem, non denique homines Diis curæ; ideo creberrima et triſtia in bonos, læta apud deteriores eſſe. *Tac. An.* 6.

thee that thou ſhouldeſt oppreſs, that thou ſhouldeſt deſpiſe the work of thine hand, and ſhine upon the counſel of the wicked? Such queſtions did this kind of obſervations draw forth, and it ſhrewdly tempted them to a diſſatisfaction in their pious practice, that they were ready to ſay with the Pſalmiſt, *Verily I have cleanſed my heart in vain, and waſhed my hands in innocency;* or with thoſe in the Prophet; *It is vain to ſerve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord?* ſo that hence, *their feet were almoſt gone, and their ſteps had well nigh ſlipped* into a diſtruſt of God's wiſe and juſt providence; they were moved to ſuſpect, that God did not indeed bear that ſpecial regard to goodneſs, and affection to good men, that great hatred of iniquity, and diſpleaſure toward the lovers of it, which religion ſuppoſeth, as the main grounds of piety: thus, I ſay, have men, both good and bad, upon ſuch occaſions been induced or tempted to doubt concerning thoſe fundamental points; and that not without apparently weighty cauſe, admitting that all accounts are made up here in this life between God and men; or that there is no reckoning behind, to be adjuſted in another world by divine juſtice and goodneſs; then indeed that ſaying, it is *a reproach to the Deity that bad men do proſper*[l], and good men ſuffer, hath a plauſible ſemblance of truth; then he that affirmed, *there was no God, and heaven to be a void place, proving his aſſertion hence, that while he thus affirmed, he found himſelf in a good caſe*[m], did argue ſmartly; then Diagoras from an unpuniſhed perjury collected probably, that God did not exiſt, or did not mind what was done here; for that being, and regarding things, he would not have endured himſelf to be ſo affronted, and thoſe under his care ſo abuſed[n]; SERM. XXXII. Pſal. lxxiii. 13. Mal. iii. 14. Pſ. lxxiii. 2.

[l] Θεῶν ὄνιδος τοὺς κακοὺς εὐδαιμονεῖν.

[m] Nullos eſſe Deos, inane cœlum,
Affirmat Selius, probatque quod ſe
Factum, dum negat hæc, videt beatum. *Mart.* iv. 30.

[n] ——Sunt nobis nulla profecto
Numina, cum cœlo rapiantur ſecula caſu
Mentimur regnare Jovem, &c. *Luc.* vii. 445.

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then had Dionyſius ſome reaſon to juſtify his ſacrilege by his proſperous navigation from committing it; and with fair colour Diogenes might ſay, that Harpalus's ſucceſsful treachery and rapine did *teſtimonium dicere adverſos deos, bear teſtimony againſt the gods*, as guilty of injuſtice or careleſſneſs: theſe ſort of diſcourſes would, I ſay, upon excluding the ſuppoſition of future judgment, have ſome validity, or ſpeciouſneſs: and for want of that ſuppoſition we may obſerve the apologies for Providence, elaborately compoſed by ſome philoſophers, to be very lame and unſatisfactory. But ſuppoſing a judgment hereafter deſigned by God, and a proceeding with all men according thereto, all difficulty in theſe caſes vaniſheth, all objections have plainly no moment or force: then God's preſent connivance, or patient indulgence toward wicked men will ſignify no more, than what moſt becometh him as God and governor of the world; his moſt excellent goodneſs and admirable clemency toward his creatures and ſubjects; in *waiting to be gracious*, and providing for their return to a better mind; affording them time and means of reforming their minds and manners, that ſo they may eſcape the ſtroke of final vengeance: ſo in moſt caſes; and in ſome alſo ſignifying his wiſe juſtice, in ſuffering bad men to proceed forward to an inexcuſable pitch of guilt, in order to their more clearly juſt condemnation and ſevere puniſhment hereafter; that being *κατηρτισμένοι εἰς ἀπώλειαν*, *thoroughly fit*, as St. Paul ſpeaketh, or ripe *for perdition*; being *prepared*, as the Prophet Jeremiah expreſſeth it, or *ſanctified for the ſlaughter*; [o] being by their preſent eaſe and abuſed proſperity become fat and fair, they may fall more proper victims to divine ſeverity.

Rom. ii. 4. ix. 22. 2 Pet. iii. 9, 15.

Rom. ix. 22. Jer. xii. 3.

Then alſo from God's permitting good men to ſuffer, how ſmartly ſoever, nothing can be inferred prejudicial unto divine goodneſs or juſtice; ſince they are thereby made fitter for, and do attain a ſurer title to, thoſe excellent rewards, which he upon ſuch trial and approbation of

[o] Ἅγνισον αὐτοὺς εἰς ἡμέραν σφαγῆς αὐτῶν. LXX.
Ut victimæ ſaginantur, ut hoſtiæ coronantur. *Min. Fel.*

their virtues doth intend to confer upon them [p]; especially considering that afflictions are neceſſary, both as means of rendering men good, and as occaſions of expreſſing their goodneſs, that ſcarce any virtue could ſubſiſt or could appear without them [q]. SERM. XXXII.

There could be no ſuch thing as patience, if there were no adverſities to be endured; no ſuch thing as contentedneſs, if there were no wants to be felt; no ſuch thing as induſtry, if there were no pains to be taken; no ſuch thing as humility, if ſenſible infirmities and croſſes did not prompt us to ſober thoughts, and ſhew us what we are [r]. There would be no true wiſdom, no clear knowledge of ourſelves, or right judgment of things, without experiencing the worſt half of things. We ſhould never learn to maſter our paſſions, or temper our appetites, or wreſt our inclinations to a compliance with reaſon, if that diſcipline were away, which the holy Pſalmiſt intimateth, ſaying, *It is good for me that I have been afflicted, that I might learn thy ſtatutes.* How much we do love God, how ſubmiſſive we are to God's will, how little we do value theſe mean things here, we cannot otherwiſe than by willingly undergoing or patiently bearing afflictions, well expreſs; without it no ſure trial of virtue can be, without it no excellent example of goodneſs had ever been. As therefore it is neceſſary that good men, even that they may be good, ſhould ſuffer here; ſo it is, ſuppoſing a future judgment, very juſt that they ſhould do ſo, that they may acquire a title to the rewards following it; rewards far outweighing the light afflictions they are put to endure here.

Vid. Chryſ. ἀνὴρ. a.

Pſal. cxix. 67, 71, 75. No martyrs, if no perſecution.

Magnum exemplum niſi mala fortuna non invenit. *Sen. de Prov.* 3.

2 Cor. iv. 17. Rom. viii. 18.

In reference therefore to the preſent impunity of bad men, and letting iniquity to prevail or to proceed here, that which cured David, Job, and Solomon, may ſatisfy us; *going into the ſanctuary, and underſtanding the end of*

Matt. v. 12.

Pſal. lxxiii. 17.

[p] Juſtis quicquid malorum irrogatur, non eſt pœna criminis, ſed virtutis examen. *Aug.*

[q] Experitur, indurat, ſibi ipſum præparat. *Sen. de Prov.* 1.

[r] Semper eſſe felicem, et ſine morſu animi tranſire vitam, ignorare eſt rerum naturæ alteram partem. *Sen. de Prov.* 4.

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thoſe men; conſidering, that *the wicked is reſerved to the day of deſtruction, and ſhall be brought out to the day of wrath;* that after all their jollity and pleaſure, *God for all theſe things will bring them into judgment.* In regard to the righteous being afflicted here, that of St. Paul may ſuffice, ſaying of them, *It is a manifeſt inſtance of God's righteous judgment, that they may be made worthy of the kingdom of God, for which they ſuffer:* that of our Saviour; *Bleſſed are ye, when men ſhall hate you, and ſhall reproach you; rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven:* that of Solomon; *Though a ſinner do evil a hundred times, and his days be prolonged, yet ſurely I know that it ſhall be well with them that fear God.* In reſpect to both ſorts of men, that of St. Peter will reſolve all doubt; *God knoweth how to deliver the godly out of trials, and to reſerve the unjuſt unto the day of judgment to be puniſhed.* All ſcores will be fully quitted by the execution of that ſentence pronounced by our Judge himſelf, *The wicked ſhall go away into everlaſting puniſhment, but the righteous into life eternal.*

Job xxi. 30. Rom. ii. 5. Eccleſ. xi. 9. 2 Theſ. i. 5. Luke vi. 22, 23. Eccleſ. viii. 12. Iſa. iii. 10, 11. 2 Pet. ii. 29. Matt. xxv. 46.

This hypotheſis doth indeed even to our common ſenſe throughly ſolve moſt of thoſe appearances in the courſe of things here, which otherwiſe might ſeem intricate or ſtrange; clearing Providence from all miſprifions, and ſatisfying our minds, ſo far as is needful, concerning the reaſons of moſt occurrences here. From it we may learn,

That God in this great drama, made up of his providence and our free-will concurrently or interchangeably acting, doth mean, in order to this cataſtrophe of judgment in the laſt and chief act, to let men go on playing their parts undiſturbedly, according to their inclinations and humours, yet within certain limits, and under the check of his hand, in proper ſeaſons, to prevent confuſion of all interpoſing itſelf[s].

That it is not, therefore, fit now by open ſignifications, either of approbation or diſlike, often to interrupt the proceſs of human actions; eſpecially conſidering that the

[s] Διὰ τοῦτο ὕστερον κρίσις, ἵνα πασῃ πάσης στεφανωθῶμεν, ἵνα ἀπὸ πολλῆς μισθαλλαξώμεθα εἰς ἀρετήν. *Chryſ. in Matt. Or.* 11.

final doom concerning perſons is not to be grounded upon SERM. XXXII.
ſingle paſſages, or the particular acts of one time, but upon the whole body of action paſſing through the courſe of each man's part, in the place and time allotted to him; and that he who now acteth laudably may, before all is done, come to faulter; he that now behaveth himſelf untowardly may afterward learn to do better, and in the end come off well.

That hence it is not to be wondered, that God here ſhould be ſomewhat reſerved in diſpenſing teſtimonies of favour to thoſe who at preſent do ſeem good, ſomewhat ſparing in declaring wrath toward thoſe who now appear bad; that he ſhould not miraculouſly pour down golden ſhowers on the heads of the righteous, nor ſend *fire from heaven*, as angry man would have him, upon every provocation, to conſume ſinners. Eccleſ. iii. 11. viii. 11. xi. 5. Luke ix. 54.

That this life is not a time of reaping, but of ſowing; not of approbation, but of trial; not of triumph, but of combat: this world is not a place of enjoyment, but of work; our condition here is not a ſtate of ſettlement, but of travel; whence no man ſhould expect more of encouragement, than is needful to ſupport him in this work and way; ſhould look to receive wages before his taſk is done; to get the prize, before he hath gone through the race; to gather the ſpoils, before he hath fought out the battle; to enjoy reſt, before he is at his journey's end; to be put in full poſſeſſion of happineſs, before his right and title thereto is completely aſſured: that no man alſo ſhould preſume or pleaſe himſelf upon preſent impunity for his miſbehaviour or ſloth, like thoſe of whom the preacher ſaith, *Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil;* ſeeing this is the ſeaſon of mercy and patience, when God commonly doth not farther inflict croſſes on us, than may ſerve to mind us of our duty, or urge us to the performance of it; and ſeeing the longer vengeance is withheld, the more heavy it will at laſt fall on us, if we deſpiſe the preſent ſeaſon of grace, and proceed to the end in impenitence; that preſent im- Eccleſ. viii. 11.

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punity, therefore, is a ſore puniſhment, and correction here a really great favour.

That ordinarily temporal proſperity and adverſity, as in compariſon to things relating to our future ſtate they are plainly inconſiderable, ſo they can be no arguments of God's ſpecial favour or diſpleaſure; whence it appeareth to be no ſmall raſhneſs to conclude how God ſtands affected to any perſon from what befalleth him here, (as thoſe who inferred concerning the Galileans, *whoſe blood Pilate mixed with their ſacrifices;* and concerning thoſe Jews, *upon whom the tower in Siloam did fall,* that they were more ſinners than others of their nation,) yea, that if we muſt be interpreting God's mind from theſe occurrences, it is rather more reaſonable to conceive, that God diſliketh them whom he doth not check, and approveth them whom he chaſtiſeth; whence the proſperity of bad men is rather pitiable than invidious, as that which aggravateth and ſtrengtheneth their wickedneſs, which accumulateth guilt, which draweth them forward, and plungeth them deeper into perdition; that the adverſity of good men is no miſery, but a bleſſing and happineſs to them, as exerciſing and fortifying their virtues, enſuring their ſtate, endearing them to God. However,

Luke xiii. 1, &c.

Prov. iii. 12. Job v. 17. Heb. xii. 7. Rev. iii. 19. Prov. xxiii. 17. Luke xvi. 25.

That God plainly doth mean to vilify theſe preſent things, appearing to our ſenſe good or evil, by ſcattering them abroad with an indifferent hand; ſo that his friends taſte as little good and as much evil as his enemies[t].

[u] That there is no reaſon to wonder or to complain that things here do not go on in a courſe ſo ſmooth and ſtraight as they ſhould do; for that vanity and iniquity have their part and time to act upon this ſtage, yea are allowed ſometimes a ſeeming reign; but juſtice, though at preſent it ſeemeth to ſleep, or to wink at things, will at length awake, and effectually beſtir itſelf; that right, although here it may be ſometime croſſed or foiled, yet it can never

[t] Nullo modo poteſt Deus magis concupita traducere, quam ſi illa in turpiſſimos defert, ab optimis abigit. *Sen. de Prov.* 5.

[u] Dantur bonis ne putentur mala, dantur malis ne putentur ſumma bona. *Aug.*

be quelled or overthrown; it may be ſuſpended, but can- SERM.
not be ſuppreſſed; it may be ſomewhat eclipſed, but it XXXII
cannot be quite extinguiſhed, yea infallibly in the end it will triumphantly prevail.

That no good deſign ſhall be undertaken, nor any honeſt labour can be ſpent in vain; ſeeing although they chance to find no ſucceſs, or to yield no fruit here, yet they cannot fail to obtain a happy iſſue and a plentiful reward hereafter.

That how ſmall ſoever the difference doth now appear between wiſe men and fools, or between virtuous and vicious perſons, there will be hereafter a vaſt diſcrimination made, when in conſequence of that upright trial one ſhall enter into eternal bliſs, the other ſhall fall into an abyſs of miſery.

That this life is not contemptible, nor all things here utterly vain; ſeeing that upon this life is founded our eternal ſtate; ſeeing theſe occurrences have influence upon our eternal joy or woe; ſeeing all things here will conduce to the illuſtration of divine mercy or juſtice. That God is indeed here *Deus abſconditus*, as the prophet ſtyleth him, *a God that hideth himſelf;* adviſedly ſuffering his goodneſs and juſtice to be under a cloud, that at length they may break out more glorioufly *in that day, when*, as St. Paul ſaith, his δικαιοκρισία, his moſt *righteous dealing* (both in governance of all affairs now, and in deciding of all caſes then) *ſhall be revealed*, and made conſpicuous to all the world. Iſa. xlv. 15. Rom. ii. 5.

Thus doth it, upon many accounts, appear fit and needful, that there ſhould be a future judgment; the apprehenſion thereof being the ſharpeſt ſpur to virtue, the ſtrongeſt curb from vice, the ſureſt fence of human ſociety, the ſafeſt bulwark of religion, (ſecuring the authority of God, and guarding his providence, together with all his holy attributes, from all batteries, all ſiniſter aſperſions, all profane miſconſtructions;) in ſhort, the moſt effectual means, if it be heartily embraced, to render men, in their minds and in their enjoyments, ſober, juſt in their dealings toward their neighbour, and in all their life pious toward

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God; there being indeed no conſideration, whereof the mind of man is capable, more apt to beget in him a care and conſcience of what he doeth, than this; that after a very ſhort and tranſitory life all his actions muſt undergo a ſtrict ſcrutiny, according to the reſult whereof he ſhall be either approved and rewarded, or condemned and puniſhed: whereof any man being thoroughly perſuaded, and anywiſe conſidering it, he cannot ſurely but accuſe himſelf of extreme folly and madneſs, if he doth not provide for that account, and order all his practice with a regard thereto. The which uſe of this point God by his grace diſpoſe us to make, for the ſake of Jeſus, our bleſſed Redeemer, to whom for ever be all glory and praiſe.

1 Theſ. v. 23. *Now the very God of peace ſanctify you wholly; and I pray God your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* Amen.

From thence he shall come to judge the Quick and the Dead.

SERMON XXXIII.

THE CERTAINTY AND CIRCUMSTANCES OF A FUTURE JUDGMENT FROM DIVINE REVELATION.

ACTS x. 42.

And he commanded us to preach unto the people, and to testify that it is he which was ordained by God to be Judge of quick and dead.

THESE words are part of a sermon preached by St. Peter to Cornelius and his friends, wherein the Apostle briefly declareth unto them the chief particulars in the history of Christ, together with some main points of Christian doctrine most fit for them to know; particularly he doth in these words express the point concerning the *future judgment;* reporting that our Lord especially did charge his Apostles *to preach unto the people and testify,* that is, first publicly to declare and explain, then by convenient proofs, especially by divine attestations, to evince and persuade this point; the importance whereof, and eminence among other Christian doctrines, doth hence plainly appear, that the author of our faith did make so especial provision, and gave so express charge concerning the promulgation and probation thereof: the which cir-

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cumſtance is indeed remarkable and weighty; but I ſhall not inſiſt on it, meaning immediately to ſet upon conſidering the point itſelf, as it is here laid down in theſe terms; *that it is he which was ordained by God to be Judge of quick and dead:* in which words are couched three particulars moſt conſiderable.

1. A judgment ordained by God, and to be declared to men.

2. The Judge, by whom immediately that judgment is adminiſtered; *he;* Jeſus, our Lord and Saviour.

3. The extent of that judgment, or its adequate object; *quick and dead.*

Theſe particulars I ſhall in order touch, inſerting ſome material conſiderations about the nature and manner of this judgment, with ſome reaſons why it ſhould be thus managed; then I ſhall adjoin ſome practical applications.

I. There is a judgment ordained by God, and to be declared to men; that is, concerning the perſons and actions of men performed in this life. How juſt and fit it is that there ſhould be ſuch a judgment, how uſeful and requiſite the declaration thereof is upon ſeveral accounts, (for engaging men upon the practice of virtue and reſtraining them from vice, for the preſervation and maintenance of human ſociety, for the ſupport and defence of religion, for the vindication of Divine Providence, and illuſtration of all God's holy attributes,) I have already endeavoured to declare; and in that regard I ſhall content myſelf now to ſay, that as upon the apparent equity and uſefulneſs of this doctrine all nations commonly have ever embraced the general ſubſtance thereof, as a fundamental principle of their religion, (all men commonly with a ready inclination having avowed it reaſonable to ſuppoſe that every man after this life ſhall be brought unto a juſt and impartial bar, where his doings ſhall be exactly ſcanned, and his perſon anſwerably doomed unto a comfortable or afflictive recompenſe,) ſo our religion, in a peculiar manner, doth moſt expreſsly aſſert, moſt clearly deſcribe, and moſt vigorouſly inculcate it, with all poſſible advantage, both for the clearing God's dealings and attributes, and for the

Juſt. M. p. 1. et p. 106.

excitement of men to a virtuous and pious life. The nature, manner, proceſs, and reſult of the future judgment are in the holy Scripture moſt punctually ſet down. SERM. XXXIII.

1. It teacheth us, that God hath appointed a determinate time for this judgment. *God*, ſaith St. Paul, *hath appointed a day, in which he will judge the world in righteouſneſs*; that which is called *the day of judgment, the laſt day, the day of the Lord, the great* and *the illuſtrious day*; and, by ſignal excellency, *The day*; and, *That day*; intimating, beſide the certainty of the thing itſelf, the moſt eſpecial regard that men are concerned to bear thereto. Acts xvii. 31. ii. 20. Jud. vi. 2 Tim. i. 18. iv. 8. 1 Theſ. v. 4. Heb. x. 25.

2. That in order to this judgment all the actions of men are with greater exactneſs regiſtered in books; (the books of divine omniſcience, ſeeing all things preſent, and retaining all things paſt, which nothing can eſcape;) *The books* (it is ſaid in the Revelation) *were opened*, and the *dead were judged from the things written in the books, according to their works.* (Job xiii. 27. xiv. 17.) Rev. xx. 12. Dan. vii. 10.

3. That, in order thereto, there ſhall be (effected by divine power and command) a general reſurrection of all perſons, both *juſt and unjuſt: The hour*, ſaith our Lord, *is coming, in which all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good, to the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.* Acts xxiv. 15. John v. 28.

4. That then all perſons ſo raiſed ſhall be preſented at the bar of our Lord, to anſwer and undergo their trial; *I ſaw*, ſaith St. John, *the great and ſmall ſtanding before God's throne*; and, *We muſt all*, ſaith St. Paul, *be made appear, and be ſet forth at the judgment-ſeat of Chriſt*; and, *The Son of man*, ſaith our Lord, *ſhall ſit upon the throne of his glory, and all nations ſhall be gathered together before him.* Rev. xx. 12. Rom. xiv. 10. Φανερωθῆναι. 2 Cor. v. 10. Παρεστῆναι. Matt. xxv. 31, 32.

5. That then and there every thought, every word, every work of men ſhall be throughly diſcloſed and diſcuſſed; ſo that it, together with its due quality and deſert, ſhall plainly appear; all the deſigns and pretences of men ſhall be laid bare; every caſe ſhall be conſidered; every

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plea heard and ſcanned; the merits of every cauſe weighed in an even balance, according to truth and equity; men's neglects and omiſſions of duty ſhall alſo come under conſideration; an account will be exacted of all the talents entruſted to any man, (of the abilities, opportunities, and advantages he ever had of doing God ſervice,) and of what improvements anſwerable he hath made; what men have done themſelves, and what they have done by others, from the influence of their advice, their perſuaſion, or their example, ſhall be ſearched out and poiſed; *God*, ſaith St. Paul, *will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of hearts*; and, *Of every idle word that men ſhall ſpeak, they ſhall render an account at the day of judgment*, ſaith our Lord; and, *After a long time*, ſaith he again, *the Lord of thoſe ſervants* cometh, and *reckoneth with them*, &c. and, *Every work*, ſaith the Preacher, *God ſhall bring into judgment, with every ſecret thing, whether it be good, or whether it be evil.*

1 Cor. iv. 5. Rom. ii. 29. 1 Pet. 4, 5. Matt. xii. 36. Matt. xxv. 18. Eccleſ. xii. 4.

6. That upon each man, according to the true quality of his doings, thus detected, examined, and ſtated, a definitive ſentence ſhall paſs, whereby he ſhall be acquitted and approved, or condemned and reprobated; τότε ὁ ἔπαινος γενήσεται ἑκάστῳ, *Then*, ſaith St. Paul, *praiſe ſhall be to each one; praiſe*, that is, generally, (by an εὐφημισμὸς, or favourable manner of ſpeech,) a due taxation and eſteem, according to merit: then, *Well done, good and faithful ſervant*, and, *O thou bad and ſlothful ſervant*, ſhall be pronounced to one or the other ſort of men, reſpectively, according to their demeanour here.

1 Cor. iv. 5. Matt. xxv. 21, 26.

Μισθαποδοσία. 7. That according to the purport of this ſentence a diſcrimination ſhall be made; and to one party a gracious reward, correſpondent to the quality and meaſure of their good works, in a bliſsful place; to the other, a ſore puniſhment, in proportion to their demerits, in a place of miſery: to the one, everlaſting joy and glory above in heaven; to the other, endleſs ſorrow and ſhame beneath in hell, ſhall be aſſigned and diſpenſed effectually. *The Son of man ſhall come in the glory of his Father with his angels; and then*

Heb. xi. 26. Matt. xvi. 27.

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he ſhall reward every man according to his works; he will *ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats; and he ſhall ſet his ſheep on his right hand, but the goats on the left: then the King ſhall ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world:*—and, *Then he ſhall ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels:* and, the good and faithful ſervant ſhall *enter into his Maſter's joy;* the bad and ſlothful *ſhall be caſt into utter darkneſs, where is weeping and gnaſhing of teeth:* ſo our Lord himſelf expreſſeth it: and St. Paul thus; *We muſt,* ſaith he, *all appear before the tribunal of God, ἵνα κομίσηται ἕκαστος, that each one may bear away the things done in the body, according to what he hath done, whether it be good or bad:* and, *God will render unto every man according to his works: to them who by patient continuance in well-doing ſeek for glory and honour and immortality, eternal life: but unto them that are contentious, and obey not the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh, upon every ſoul of man that doeth evil:* and even of old the Prophet Daniel thus briefly did expreſs this different doom; *Many of them that ſleep in the duſt of the earth ſhall awake; ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* Hence in regard to one party is the time of judgment ſtyled *the ſeaſon of refreſhment,* the *day of redemption,* the time of *recompenſe;* in reference to the other, *the day of wrath,* the *day of deſtruction,* the time of *vengeance;* when our Lord *will,* as St. Paul ſaith, *take vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.*

Matt. xxv. 32, &c.
Matt. xxv. 31, 30.
2 Cor. v. 10.
Rom. ii. 6—9.
Dan. xii. 2.
Acts iii. 19. Eph. iv. 30. Luke xiv. 12. Col. iii. 24. Rom. ii. 5. 2 Pet. iii. 7. 2 Theſ. i. 8.

8. We are alſo farther taught, that all this ſhall be tranſacted in a regular, public, and moſt ſolemn manner, in open court, in the face and audience of all the world, before angels and men. For our Lord is deſcribed coming to judgment with attendance of all the holy angels;

2 Theſ. i. 7. Luke ix. 26. Matt. xxv. 31. xvi. 27.

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and the ſaints, being themſelves firſt approved, ſhall become aſſeſſors there; and all men are repreſented as preſent at the trial, or as ſpectators and auditors thereof:

Jude xiv. 1 Cor. vi. 2. Matt. xix. 28. Luke xii. 8, 9. Matt. x. 32. Luke xii. 2. *Whoſoever*, ſaith our Lord, *ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God; but he that denieth me before men, ſhall be denied before the angels of God:* and, *There is nothing covered that ſhall not be revealed; neither hid, that ſhall not be known: whatſoever ye have ſpoken in darkneſs ſhall be heard in the light; and that which ye have ſpoken in cloſets ſhall be proclaimed upon the houſe-tops.*

9. That alſo the judgment ſhall paſs to the full conviction and entire ſatisfaction of all that are preſent; ſo that each one concerned therein ſhall be forced in conſcience to acquieſce in his doom, as moſt juſt and equal; the condemned ſtooping with awe to his juſtice; the abſolved adoring with humble reverence his mercy; the ſpectators applauding with admiration his holy wiſdom: for that

Rom. ii. 5. day will be, as St. Paul calleth it, *a day of revelation of God's righteous judgment;* and God in regard thereto is

Rom. xiv. 11. repreſented ſpeaking thus; *To me, as I live, ſaith the Lord, every knee ſhall bow, and every tongue ſhall give*

2 Theſ. i. 10. *glory to God:* and, our *Lord, in that day*, ſaith St. Paul, *will be glorified in his ſaints, and admired in all them that*

Jude xv. *believe:* and, *He will* then, as it is in St. Jude, *convince all that are ungodly of all their ungodly deeds, which they have ungodlily committed, and of all the hard ſpeeches which ungodly ſinners have ſpoken againſt him.* So that thereupon thoſe confeſſions and acclamations of praiſe in

Rev. xix. 2. xvi. 7. vii. 10. xv. 3. the Revelation ſhall be reſounded through heaven; *Alleluia; Salvation, and glory, and power, be to the Lord our God; for true and righteous are his judgments: Salvation be unto our Lord, that ſitteth on the throne, and to the Lamb: Great and wonderful are thy works, O Lord God Almighty; juſt and true are thy ways, O thou King of Saints.*

Thus do the holy Pandects of our religion ſet out that judgment, which all men hereafter muſt undergo; wherein all the attributes of God ſhall be conſpicuouſly glorified;

his wonderful clemency ſhall be ſweetly diſplayed, his exact juſtice ſhall be terribly demonſtrated, his perfect wiſdom ſhall be clearly unfolded; wherein the knotty intrigues of Providence ſhall be looſed, and the myſterious depths of the divine counſels ſhall be laid open; and God's honour, which now by the bold and raſh judgments of men is often attacked, ſhall be thoroughly cleared and repaired, to the joyful ſatisfaction of all pious men, and ſad confuſion of the impious; wherein the great wiſdom of thoſe, who before all things chooſe to be good and to ſerve God, and the extreme folly of thoſe who ſcorn or neglect piety, ſhall be moſt evidently apparent; wherein, finally, all ſcores that now ſo undiſcernibly run on ſhall be exactly quitted and even; impartial right ſhall be done; every man ſhall have his due aſſigned and rendered to him. SERM. XXXIII.

But let ſo much ſuffice concerning the judgment appointed: we proceed to the next particular, the Judge ordained; *he*; that is, Jeſus, our Lord and Saviour.

II. The original right and abſolute power of judging doth inſeparably pertain to God Almighty, whoſe creatures, whoſe ſervants, whoſe ſubjects we are, and conſequently to whoſe judgment we ſtand obnoxious; as he is naturally the Sovereign Lord and King of the world, ſo he is, as the Apoſtle calleth him, κριτὴς πάντων, the *Judge of all* perſons and things; and particularly *Judge of all the earth*, or of all men, as Abraham did ſtyle him; as upon the grounds ſpecified we do owe obedience to the laws he preſcribeth us, performance of the ſervice he allotteth us, and improvement of the talents he committeth to us; ſo we do thence ſtand obliged to render an account to him of our correſpondent behaviour, and due management in thoſe reſpects, and are liable to the judgment he ſhall make thereof: all judgment therefore muſt be exerciſed either immediately by God himſelf, or in ſubordination to him; in his name and right, and by virtue of authority derived from him; otherwiſe that of St. Paul, *Who art thou that judgeſt another's ſervant*, might be Heb. xii. 13. Gen. xviii. 25. Rom. xiv. 4.

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alleged againſt any, who, without licence or commiſſion from him, ſhould preſume to judge us.

Now that immediately God ſhould adminiſter any judgment, is incongruous to his nature and to ours; it is particularly unſuitable to the manner of this judgment, which God deſigneth to be ſuch as may paſs openly before all the world, to the conſpicuous declaration of his glorious juſtice and mercy, to the clear ſatisfaction and conviction of all perſons intereſted therein: which, that it might be, *it was fit*, as St. Auſtin ſaith, *that they who were to be judged ſhould ſee their judge;* [a] it is fit, that the aſſiſtants, and ſpectators, or witneſſes thereof, ſhould diſcern the proceſs: but the glorious and dreadful preſence of God cannot be diſcernible by us, or would not be ſupportable; *He*, ſaith St. Paul, *inhabiteth inacceſſible light*, ſo *that no man hath ſeen, or can ſee him:* and, *Thou canſt not ſee my face*, ſaith he to Moſes; *for there ſhall no man ſee me, and live*: that majeſty, before which the pureſt ſeraphins, being dazzled with its infinite brightneſs, are conſtrained to veil their faces; that preſence, of which the Prophet ſaith, *The mountains quake at him, and the hills melt, and the earth is burnt in his preſence; yea, the world, and all that dwell therein;* how ſhould frail and impure fleſh ſuſtain? how ſhould guilty ſinners appear before him? *Who may ſtand in his ſight when he is angry?* when he is angry, *at whoſe wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation:* What ear of mortal man could endure that *voice, at which the earth melteth;* that *reproof, at which the pillars of heaven are aſtoniſhed?* It being therefore from the divine excellency impoſſible or inconvenient, that God himſelf, immediately as ſuch, ſhould exerciſe judgment; it hath pleaſed him, in his ſtead, to conſtitute one moſt fit for that employment: as he for particular temporal judgments here hath appointed princes and governors viſibly to ma-

1 Tim. vi. 16.

Exod. xxxiii. 20. Iſa. vi. 2.

Nah. i. 5. (Pſ. civ. 32. xviii. 18.)

Pſ. lxxvi. 7. cxxx. 3. cxliii. 2. Jer. x. 10.

Pſ. xlvi. 6. Job xxvi. 11.

[a] Etenim ea quæ judicantur, oportebat videre judicem et ſcire hunc a quo judicantur, &c. *Iren.* iii. 9.

Rectum erat, ut judicandi viderent judicem. *Aug.*

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nage them as his miniſters and vicegerents in his name and behalf; ſo that univerſal and ultimate judgment he hath (for his own greater glory and our ſpecial benefit) committed unto his beloved Son Jeſus, our bleſſed Mediator and Saviour; the ſame who, with moſt admirable condeſcenſion of grace and charity, did once come hither in our nature to reſcue us from ſin and miſery; who underwent ſo many croſſes and troubles for us; who freely laid down his life to redeem and ſave us; he it is, who is ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς, *decreed* and determined *by God* (or under him, as his ſubſtitute and deputy) *to be our judge:* ſo in our text; and ſo again St. Paul; *God hath appointed a day, in which he will judge the world in righteouſneſs,* ἐν ἀνδρὶ ᾧ ὥρισεν, *by the man,* or in the man, *whom he hath ordained;* whence it is called *the judgment-ſeat of Chriſt, before which we muſt appear:* and, *The Father,* ſaith our Lord himſelf, *judgeth no man,* (that is, immediately and ſeparately,) *but hath given all judgment to the Son:* and, *The Father,* he addeth, *hath given to the Son the authority, and to execute judgment, becauſe he is the Son of man;* that is, God hath conferred on him the ſovereign regal authority, and hath particularly committed to him that prime branch thereof, judicial power; *even as he is the Son of man:* ſo that as in our nature he performed all that was requiſite to ſave us, as in our nature he was exalted to God's right hand to rule and bleſs us; [b]ſo for conſummation of all done in our regard, he ſhall in our nature appear to judge us; awarding to us the rewards he purchaſed for us, or puniſhments for the contempt of his favours.

(1 Cor. xv. 27.) Acts xvii. 31. Rom. xiv. 10. 2 Cor. v. 10. 1 Cor. iv. 4. John v. 22, 27. 2 Tim. iv. 1.

And, indeed, that he under this name and notion was deſigned to this office, even the ancient Prophets did foreſhew: for it was *one like the Son of man,* whom *Daniel did behold coming with the clouds of heaven,* having all royal dominion and power given unto him; and it was, according to Iſaiah's predictions, the *Son, born and given unto us, upon whoſe ſhoulder the government ſhould be,* and

Dan. vii. 13, 14. Iſa. vii. 14. ix. 6, 7. xi. 3. xlii. 1, 8.

[b] Illa forma videbitur Filii, quam ſibi per ſacramentum incarnationis univit, &c. *Proſp. Sent.* 337.

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to whom the kingdom ſhould be aſſigned, *to order it, and eſtabliſh it, with judgment and juſtice for ever.*

The point then is manifeſt, that our Saviour Jeſus, by deſignment and deputation from God, is inveſted with this eminent office and power. And why it ſhould be ſo, many reaſons, many fair congruities, may be aſſigned.

1. It was requiſite (as we before touched) that the judge ſhould be viſible, and audible; ſuch whom the parties concerned might (without extreme ſurpriſe and amazement) diſcern and converſe with, in order to their clearer and fuller ſatisfaction, or conviction: ſuch our Lord, the Son of man, clothed with glorified fleſh, will be; his mild and ſweet, though bright and ſtately aſpect, all men in ſome manner may be capable of ſeeing; his calm and clear voice all men may hear: him the juſt may with cheerful ſatisfaction behold ſmiling on them with gracious kindneſs; and the wicked alſo with ſad confuſion may view frowning toward them with juſt diſdain: thoſe with comfortable joy may hear him acquitting, commending, and bleſſing them; theſe with due regret alſo may hear him convincing, reproving, and denouncing the fatal curſe on them: ſo that hereupon the former, with humble thankfulneſs, ſhall willingly acknowledge and praiſe his grace; the latter, with ſhameful horror, conſtrainedly ſhall confeſs their guilt before him: *Behold*, ſaith St. John, with an emphatical regard it ſeems to this conſideration, *he cometh in the clouds; and every eye ſhall ſee him, even they who pierced him:* and, *They*, ſaith our Lord himſelf, *ſhall ſee the Son of man coming upon the clouds of heaven, in power and great glory:* and our Lord is repreſented in judgment ſpeaking and arguing the caſe with all parties concerned, receiving their plea, and expreſſing his mind to them: this is a kind of natural capacity qualifying him for this employment; but there are conſiderations of a higher nature peculiarly fitting him for it.

Rev. i. 7.

Matt. xxiv. 30. xxvi. 64. xxv. 34, &c.

2. It was indeed a good part of that regal office, which God, in reward of his obedience, and to declare his acceptance thereof, did confer upon him; giving him *a power over all fleſh, all authority in heaven and earth;* whence it

John xvii. 2. Mat. xxviii. 18.

is by St. Paul called *his kingdom; I charge thee*, ſaith he to Timothy, *before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and his kingdom:* he being then our King, and as ſuch the fountain of all juſtice, muſt either himſelf in perſon, or by ſome delegate, adminiſter it; but that he ſhould immediately do it, divers ſpecial reaſons do ſuggeſt themſelves. SERM. XXXIII. 2 Tim. iv. 1.

3. It is an office of too great eminence and dignity to be imparted to any other: he alone who ſubſiſts in union with God, who is the Son of God, who hath moſt highly pleaſed God, who hath merited a ſovereignty over us, and a ſupreme eminency above all creatures, is capable of the honour to determine thoſe points of the higheſt importance concerning the final doom of God's creatures, and the ſalvation of thoſe ſouls whom he hath purchaſed; *Worthy is he alone to receive the book*, (of judgment,) *and to open the ſeals thereof; becauſe he was ſlain, and hath redeemed us to God by his blood: Worthy is the Lamb* (worthy excluſively, and ſolely) *that was ſlain to receive the power and honour, the glory and bleſſing*, annexed to this high office. Rev. v. 9, 12.

As there is nothing more apt to beget in us veneration toward him, than conſidering that he ſhall be our judge, upon whoſe ſentence our fate and felicity muſt depend; ſo it is therefore moſt fit, that it incommunicably and ſolely ſhould belong to him; eſpecially ſeeing God with eſpecial regard to his honour did aſſign the judicial office to him: the *Father*, it is ſaid, *hath committed all judgment to the Son; that all men might honour the Son, as they do the Father.* John v. 22, 23.

4. He alone alſo hath capacities proper for this judicature: he only hath that divine faculty of ſearching men's hearts; he only is furniſhed with wiſdom to know all matters of fact that ever were, and to diſcern the right in every caſe; he above all, being abſolutely good, is endued with perfect equity of mind, and immutable love of right, always diſpoſing him to judge moſt juſtly; he alone can have in him that μετριοπάθεια, or exact temperament of affection toward men, which is requiſite to the diſtribution of equal juſtice toward them, according to due mea- Διὰ τοῦτο γὰρ καὶ μόνος κρίνει, ὅτι ἀναμάρτητος μόνος. *Clem. Al. Paed.* l. 2. Heb. v. 2.

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ſures of mercy and ſeverity; the higheſt angel in heaven were incapable ſo rightly to diſtinguiſh the ſtrict bounds of theſe things. Wherefore in regard to theſe diſpoſitions peculiar to him, we are even by the ancient Prophets in-

Iſa. xi. 2, 3, 4. formed, that this office is allotted to him; *The ſpirit of the Lord*, ſaith Iſaiah, *ſhall reſt upon him, the ſpirit of wiſdom—and ſhall make him of quick underſtanding in the fear of the Lord: and he ſhall not judge after the ſight of his eyes, nor reprove after the hearing of his ears: but with righteouſneſs ſhall he judge the poor, and reprove with equity for the meek of the earth:* and, *A bruiſed reed* (ſaith God in the ſame Prophet, intimating his incomparable ſagacity, equity, and temper, as it were, for this

Iſa. xlii. 3. purpoſe) *ſhall he not break, and the ſmoking flax ſhall he not quench: he ſhall bring forth judgment unto truth:* and,

Pſal. xlv. 7. *Thou*, ſaith the Pſalmiſt concerning him, *loveſt righteouſneſs, and hateſt iniquity: therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.*

5. By this deſignation the glory of God is eſpecially promoted, his moſt excellent attributes being much illuſtrated thereby: his wiſdom appeareth in conſtituting one ſo in all reſpects moſt fit to diſcharge the office, and his goodneſs moſt clearly ſhines therein: for ſince it was requiſite that a judgment ſhould paſs upon us, how could the terror thereof be better allayed, than by putting it into the hands of his Son? to whoſe cognizance, were the choice permitted to us, ſhould we rather ſubmit our actions, than to his? to whom rather ſhould we freely commit all our life and welfare, than to him, who by nature is ſo nearly allied to us, and hath not diſdained to

Matt. xi. 29. Heb. ii. 17. iv. 15. call us brethren? who in diſpoſition of ſpirit is ſo *meek and lowly*, ſo *merciful* and *compaſſionate?* who here was viſibly in diſpoſition and demeanour a lamb, and is repreſented to us continuing ſuch; than to him, who by ſo many ſignal experiments hath expreſſed an exceſs of kindneſs towards us, and tenderneſs of our welfare; who hath conſpicuouſly evidenced himſelf to be the beſt friend to mankind; that he ardently deſireth the ſalvation of all men,

even of his worſt enemies; for whom he willingly did ſpend his blood, for whom he dying earneſtly prayed; whom he continually wooeth to reconciliation and repentance, and conſequently to the enjoyment of greateſt happineſs? How then could God more plainly expreſs his goodneſs toward us, than in aſſigning ſuch a Judge for us? SERM. XXXIII.

How alſo could he exhibit a more illuſtrious inſtance of his juſtice, and love to righteouſneſs, than in advancing him to ſo glorious an office, who out of perfect compliance to his will did freely ſtoop ſo low, and gladly undergo ſo much? Worthy of God it was, and a congruous retribution, to place the crown on his head, to put the ſceptre into his hand, who willingly bore a croſs, who patiently ſubmitted to a ſcourge; to conſtitute him the Judge, who, out of abundant piety to God and charity to God's creature, was contented to be arraigned, to be ſentenced, to be executed as a malefactor: he dearly purchaſed the right to be *Lord of dead and living*, and juſt it was that in effect he ſhould obtain it. Rev. v. 12. Rom. xiv. 9.

6. Juſt it likewiſe was, that to him, immediately and ſolemnly, ſhould be conſigned a power to acknowledge and reward his faithful friends and ſervants; thoſe who had believed his word, had obſerved his laws, had out of love and reſpect done much and ſuffered much for him.

Juſt alſo it was, that he ſhould be empowered to do himſelf right upon his proud and ſpiteful enemies; that he ſhould ſee them lying under his feet, and at his diſpoſal, who had ſo ſcornfully inſulted on him, and ſo cruelly miſuſed him; that he righteouſly ſhould judge them, who ſo maliciouſly had accuſed and ſo injuriouſly condemned him; ſhould chaſtiſe them ſeverely, who moſt unmercifully had afflicted and ſlaughtered him; ſhould worthily reprobate all thoſe, who had unworthily rejected him: in fine, that he ſhould render a due recompenſe to all wicked perſons, who by diſtruſting his word, by deſpiſing his overtures of grace and mercy, by reſiſting his will and rejecting his authority, by trampling upon his holy doctrine and laws, had wronged, had diſhonoured, had diſclaimed him.

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7. This appointment of Jeſus for our Judge is farther very conducible to our edification, in way of excitement to the practice of our duty, and encouragement thereto; in way of conſolation and ſatisfaction to our ſoul.

It conſidered is apt to raiſe in us a high reverence and dread of our Saviour; and conſequently to diſpoſe us to the obſervance of his laws, and imitation of his example.

It is matter of ſpecial comfort and encouragement to conſider, that hence aſſuredly we ſhall find a fair and favourable trial; ſince it is no enemy, not one diſaffected, yea, not one indifferently affected toward us, who ſhall judge us, but our beſt friend; from whom we may expect not only juſtice and equity, but all the favour and kindneſs our cauſe will bear.

It alſo duly pondered is moſt proper to work in us an earneſt care, and fear of ſinning, and thereby of becoming obnoxious to condemnation: for what an aggravation will it yield to our whether fooliſh perverſeneſs or ſlothful negligence; how extreme diſingenuity, how wretched ingratitude will it argue in us, to be caſt and condemned by ſuch a judge; a judge ſo fair and equal, ſo mild and gentle, ſo benign and favourable to us; ſo willing to acquit us, ſo deſirous to ſave us! With what face, think we, having tranſgreſſed his moſt good and righteous laws, having rejected all his gracious tenders of mercy and favour, having defeated all his moſt ſerious purpoſes, and fruſtrated his moſt painful endeavours for our welfare; having violated our manifold obligations and engagements to him; having abuſed his ſo unexpreſſible great love and good-will toward us; having hence deplorably forfeited all his favour, and incurred his moſt grievous diſpleaſure; with what face, I ſay, having done all this, ſhall we appear in his preſence? how then ſhall we bear the frowns of his tender love changed into fierce diſdain, of higheſt patience turned into extreme fury, of ſo terrible a majeſty provoked by ſo heinous affronts? with what heart ſhall we hear that once moſt ſweet and charming voice, which in ſo pleaſant and affectionate a ſtrain did ſound forth words of peace and
2 Cor. v. 20. comfort in our ears; that ſo kindly invited us to reconci-

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liation, ſo meekly ſued us to a compliance with him, ſo liberally offered to us the beſt things in the world upon ſo gentle terms, now only uttering toward us bitter complaints and ſore rebukes; thundering forth words of indignation and terror, denouncing moſt horrible menaces and curſes upon us.

Thus, and to ſuch purpoſes, is Jeſus our Lord appointed to be our Judge: I ſhall only farther touch the manner of his exercising and executing this office, or the way of his addreſs and proceeding thereto; the which in holy Scripture (for the begetting in us a regard, veneration, and awe ſuitable thereto) is deſcribed to be with greateſt glory, ſtate, and ſolemnity. Our Lord came once in a meek humility to ſhew us our duty, but he ſhall come again with a dreadful majeſty to exact an account thereof; taking his progreſs from the higheſt heavens in moſt royal magnificent equipage, attended upon with a numerous, or with a numberleſs, and moſt pompous train of angels, (*with all the holy angels*, it is expreſsly ſaid,) accompanied with triumphal ſhouts and acclamations; *a trumpet of God*, (that is, a wonderfully and unconceivably ſonorous trumpet, blown, as it were, by the mouth of God,) and *the voice of an archangel* reſounding before him an univerſal ſummons, with a noiſe ſo loud and piercing, as ſhall immediately, *in a moment, in the twinkling of an eye*, ſhake all the earth, and rouſe all the dead out of their mortal ſlumber; the irreſiſtible breath of that all-powerful voice wafting them, together with all ſurviving people, through the clouds into the preſence of their Judge, conſpicuouſly ſeated in moſt glorious ſtate upon his royal tribunal.

μεγάλων. Heb. xii. 22. Matt. xxv. 31. Jude 14. 1 Theſ. iv. 16. 2 Theſ. i. 7. 1 Cor. xv. 52. 1 Theſ. iv. 17. Matt. xxv. 31.

This ſame Jeſus, ſaid the two angels to the Apoſtles, expreſſing this matter in the moſt ſimple and plain manner, *ſhall come in like manner as ye have ſeen him go into heaven: a cloud took him up from their eyes* then, and the clouds, as they imply, ſhould reſtore him to their ſight; for, *Behold*, ſaith St. John, *he cometh with the clouds; and every eye ſhall ſee him*: and, *They ſhall ſee the Son of man coming upon the clouds of heaven in power and great glory*; and, *When the Son of man ſhall come in his glory, and all*

Acts i. 11. Rev. i. 7. Matt. xxiv. 30. xvi. 64. Matt. xxv. 31. xvi. 27. 2 Theſ. i. 17.

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the holy angels with him, then ſhall he ſit upon the throne of his glory, ſaith our Lord himſelf ſomewhat more explicitly: but St. Paul with moſt punctuality deſcribeth the manner of his appearance; *The Lord,* ſaith he, *ſhall deſcend from heaven with a ſhout,* (ἐν κελεύσματι, with an exciting or commanding ſummons,) *with the voice of an archangel, and with the trump of God; and the dead in Chriſt ſhall riſe firſt: then we, which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air; and ſo ſhall we ever be with the Lord.* In ſuch manner, to the purpoſe of exciting due reſpect and dread within us, is our Lord repreſented at the end of the world to come down from heaven, for the exerciſing this judgment.

1 Theſſ. iv. 16. 1 Cor. xv. 52.

III. I proceed to the laſt particular obſerved in the text, which is the objects, or the extent of the judgment ordained: whom is our Lord ordained to judge? how many ſhall they be? It is reſolved; all, without exception; expreſſed here by the words *quick and dead:* and otherwhere by St. Paul; *I charge thee,* ſaith he to Timothy, *before God and the Lord Jeſus Chriſt, who ſhall judge the quick and dead at his appearing and his kingdom:* and by St. Peter likewiſe; *Who,* ſaith he, concerning profane men, *ſhall render an account to him that is ready to judge both the quick and dead:* which places evidently do confirm the truth of the propoſition, that all men are obnoxious and ſhall be ſubjected to this judgment; but yet ſo that the words themſelves, *quick and dead,* may ſeem to need ſome explication; for it being a common law, to which all men by nature, ſuch as it now ſtands, after the curſe, are ſubject to undergo death; for thence *it is,* as the Apoſtle ſaith, *appointed for men once to die, and after death judgment;* and, *What man is he,* ſaith the Pſalmiſt, *that ſhall not ſee death?* and that being ſo, why ſhould not the dead comprehend all that are to be judged? accordingly as we ſee it expreſſed in the Revelation; *I ſaw the dead, great and ſmall, ſtanding before God—and the dead were judged for the things written in the books, according to their works.* The dead were judged; no men-

2 Tim. iv. 1. Rom. xiv. 9.

1 Pet. iv. 5.

Heb. ix. 27. ἀπόκειται. Iſa. lxxxix. 48.

Rev. xx. 12.

tion is made of the living: wherefore, to evade this objection, ſome have interpreted the dead and living, not for a diſtinction of perſons, but of parts in men; of the living ſouls and dead bodies of men: others have taken the words as ſignifying metaphorically *the living*, that is, righteous men, ſay they, or perſons endued with a ſpiritual life; and *the dead*, that is, perſons *dead in treſpaſſes and ſins*, or void of ſpiritual ſenſe and activity. But the difficulty is not ſo mighty as to force us upon ſo remote and abſonous interpretations, St. Paul having plainly enough ſhewed us how to underſtand his words, and how to ſolve the knot propounded; that by the living are to be underſtood thoſe who ſhall be found, as it were ſurpriſed, alive at our Lord's coming; by the dead, all other perſons, who, from the beginning before that time, had deceaſed, and ſhould be raiſed up at the ſound of the laſt trump; *This we ſay to you*, ſaith he to the Theſſalonians, *in the word of the Lord, that we which live, remaining at the preſence of the Lord, ſhall not prevent them which are aſleep.* Our Lord is therefore ſuppoſed by the Apoſtle to find ſome alive at his coming; wherefore, that which is affirmed concerning all men being appointed to taſte death, (being otherwiſe, as the inſtances of Enoch and Elias ſhew, liable to exception,) is to be underſtood, by a ſynecdoche very ordinary in ſuch caſes, for the incomparably greater part of men; for all indeed, but one generation; or with this abatement, all but thoſe whoſe death ſhall be prevented by our Lord's appearance; (the which is ſet out as very ſudden and unexpected, *like* the coming of *a thief in the night*;) even thoſe men alſo being in nature and condition mortal like others, although accidentally thus eſcaping the actual ſtroke of death. Neither ſhall even thoſe perſons be ſo exempted from death, but that they muſt undergo ſomewhat equivalent thereto; a change, which ſhall render them alike prepared for judgment with thoſe who had undergone death; for, *Behold*, ſaith St. Paul again to the Corinthians, *I tell you a myſtery; We ſhall not all fall aſleep, but we ſhall all be changed, in an inſtant, in the twinkling of an eye:* which words

Eph. ii. 1.

1 Theſſ. iv. 15.

1 Cor. xv. 51.

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alone do with ſufficient evidence declare the meaning of this diſtinction between *quick* and *dead*. The ſum is, that all perſons, none excepted, of what condition or quality, what nation or time, what ſex or what age ſoever, ſhall be expoſed to the judgment; high and low, rich and poor, wiſe and ſimple, learned and ignorant, good and bad; the mightieſt princes and lords, no leſs than the meaneſt ſubjects and ſlaves; the ſubtleſt ſtateſmen and deepeſt ſcholars, no leſs than the ſillieſt idiots: in a word, moſt univerſally *all* without any diſtinction, any privilege, any acceptance of perſons, all and every one muſt certainly appear at this bar, muſt undergo this trial, muſt here receive their ſentence and doom, muſt undergo reward or puniſhment accordingly.

IV. The doctrinal part I have thus gone through of this grand point; it remaineth to make ſome application thereof. The conſidering it is indeed moſt neceſſary, and exceedingly profitable in many reſpects: there is no kind of virtue or good practice, which the ſerious conſideration thereof is not apt to produce; no good affection, which it may not ſerve to excite; no good duty, to which it doth not powerfully engage us: there is likewiſe no ill paſſion, which it may not help to quell or repreſs; no bad deſign or action, which it may not effectually deter or diſcourage us from. Of ſo many particular uſes I ſhall only touch thoſe which are moſt obvious; eſpecially thoſe unto which the Scripture doth expreſsly apply the conſideration thereof.

1. It greatly doth engage us to be very circumſpect in all our converſation, and vigilant over our ways; for ſince by irreverſible decree it is appointed, that we muſt render an account of every thought ariſing in our mind, (at leaſt of thoſe which find harbour and entertainment there;) of every word that paſſeth through our mouth; of every action which we do undertake; what exceeding reaſon have we, with moſt attentive and accurate regard, to mind whatever we do? Since it is certain, that for all theſe things we ſhall be judged, but uncertain to us when we ſhall be called thereto; how watchful are we concerned

Matt. xxv. 13. xxiv. 42, 44.

Rev. iii. 3. xvi. 15.

to be, that we be not ſurpriſed, and found unready to yield a good account: how obſervant in all reaſon ſhould we be of our Lord's admonition in the Goſpel; *Watch, for ye do not know the day, nor the hour, when the Son of man cometh:* how affected ſhould we be with that warning, or menace, in the Revelation; *If thou doſt not watch, I ſhall come upon thee as a thief, and thou ſhalt not know when I come upon thee!* It may be, as we ſee intimated, the next day, for all we can know, or the next hour, when death ſeizing on us ſhall carry us into that priſon or place of durance, where we ſhall be detained until the time of our being preſented at the bar; and what an unexpreſſible miſery then will it be, to be found unprepared for the trial, and unable to render a good account! If we be quite aſleep, in a total neglect of our duty; or if we be drowſy, in a careleſs and ſluggiſh performance thereof; or if our ſenſes reſt amuſed upon other cares and buſineſſes impertinent to this account; in what an extreme danger do we abide! as our Saviour again doth warn, adviſing thus; *Take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.* You know what the fortune was of the fooliſh Virgins, whoſe *lamps were gone out* for want of oil; that is, whoſe ſouls were deſtitute of true goodneſs, and whoſe lives conſequently did not ſhine with good works; how, being ſurpriſed in that caſe by the Bridegroom's coming, they were unfit to meet him, they were excluded from his favour, they were rejected with an, *I know you not.* The like fate you know of that bad ſervant, who *ſaying in his heart, My Lord delayeth to come,* (that is, not believing, or not conſidering his ſtate in relation to the future judgment,) *began to beat his fellowſervants, and to eat and drink with the drunken;* (that is, did live in the practice of injuſtice, uncharitableneſs, and intemperance;) his fate ſhall be this; *The Lord of that ſervant will come in a day when he looketh not for him, and in an hour that he is not aware of, and ſhall cut him aſunder, and appoint his portion with the hypocrites:* the ſame, if we do live in groſs neglect, or in heinous vio-

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Luke xxi. 34. 1 Theſſ. v. 3. Matt. xxv. 8. Matt. xxiv. 48. Luke xii. 45.

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lation of our duty, will be our doom. *Let therefore* (as our Lord again doth enjoin and inculcate) *our loins be girded about, and our lamps burning; and we ourſelves like men that wait for their Lord, when he will return from the wedding; that when he cometh, we may open unto him immediately.* *Let us*, as St. Peter exhorteth, *gird up the loins of our mind, be ſober, and hope to the end for the grace that* (in caſe of our faithful and conſtant obedience) *ſhall be brought unto us at the revelation of Jeſus Chriſt.* In fine, conſidering theſe things, *what manner of perſons then ought we to be in all holy converſation and godlineſs, looking for and haſting unto the coming of our Lord?* as that great Apoſtle doth again admoniſh and argue.

Luke xii. 35, 36.

1 Pet. i. 13.

2 Pet. iii. 12.

2. The conſideration of this point is the moſt effectual means poſſible to beget and preſerve ſincerity in us; diſpoſing us to live ſimply, without diſſimulation or deceit, ſpeaking as we think, doing what we profeſs, performing what we promiſe, being as we ſeem; for, ſeeing our hearts muſt be thoroughly ſearched and ſifted; ſince our moſt retired thoughts muſt be diſcloſed; ſince our moſt ſecret deſigns and our deſires muſt come to light, and be expoſed to the public view of angels and men; ſince the day approacheth, when (all vizards being taken off, all varniſh of pretence being wiped away) every perſon ſhall appear ſtark naked in his own true ſhape and colours; every thing ſhall ſeem what it really is, diveſted of falſe gloſſes, what profit can it be now to diſſemble, to conceal, or to diſguiſe our thoughts or doings? To what purpoſe doth it ſerve to palliate our ambitious or covetous intents with ſpecious garbs of zeal or conſcience? What comfort can we find in driving on our ſelf-intereſts, or ſatisfying our private reſentments, in diſturbing the peace of mankind, or fomenting ſtirs and factions in the world under ſuch maſks? What a folly is it to delude men with falſe appearances, or rather by them to abuſe themſelves; ſeeing they ſoon will be rightly informed, and we grievouſly diſgraced for it? What other ſatisfaction indeed can we have, than in real goodneſs and pure integrity in heart and life; whereby we may now approve our conſciences

unto God, and ſhall afterward by his unqueſtionable judg- SERM.
ment be approved to all the world? our true wiſdom is XXXIII.
to be εἰλικρινεῖς καὶ ἀπρόσκοποι, as St. Paul ſpeaketh; that
is, *ſimple and inoffenſive toward the day of Chriſt*; that is, Phil. i. 10.
without any indirect regard or deſign, conſcionably to perform our duty toward God and man, in order to the rendering a good account at the laſt judgment; our beſt comfort will prove that of St. Paul—*the teſtimony of our* 2 Cor. i. 12.
conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world.

3. The conſideration of this point ſhould render us very ſober and ſerious in all our thoughts, our opinions, our affections, our actions; ſuppreſſing all proud and haughty conceits, all admiration of theſe tranſitory things, all vicious exceſſes, all vain curioſities, all wanton joys and ſatisfactions: for,

Why ſhould any apprehenſion of worldly ſtate, of wealth, of honour, of wit, of any natural or acquired endowment, puff up our minds, ſeeing the day is near at hand, which in theſe regards will quite level men, and ſet them all upon even ground before an impartial bar, where no ſuch things ſhall be had in any conſideration or regard; when all ſecular and external advantages being laid aſide, the moral qualities of men only ſhall be taxed and eſtimated;[b] a day wherein all theſe admired vanities ſhall vaniſh into nothing; all our empty tumours ſhall be depreſſed; all the fond arrogance of man ſhall be confounded; ſo that the proud and profane ones of the world ſhall be conſtrained to ſay after the Wiſe Man, *What* Wiſd. v. 8,
hath pride profited us? or what good hath riches with our 9.
vaunting brought us? All theſe things are paſſed away as a ſhadow, and as a poſt that haſted by.

And why ſhould we much value thoſe ſplendid toys, or that ſordid traſh, which men here do ſo eagerly ſcrape, and ſcramble, and ſcuffle for; which then evidently will

[b] Οὐ πλούσιος, οὐ πένης, οὐ δυνάστης, οὐκ ἀσθενὴς, ὁ σοφὸς, οὐκ ἄσοφος, οὐ δοῦλος, οὐκ ἐλεύθερος, οὐδεὶς ἐκεῖ φανεῖται, ἀλλὰ τῶν πραγμάτων τούτων συντριβέντων, ἡ τῶν ἔργων ἐξέτασις ἕστηκε μόνη. *Chryſ. in* Matt. xvii. 9.

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be diſcountenanced, will at leaſt appear worthleſs and unprofitable to us? what indeed in this world, ſuppoſing this judgment, being truly rated, can ſeem great, or worthy to affect us?

And why, having affairs on foot of ſo immenſely vaſt importance, ſhould we amuſe ourſelves with trivial matters, impertinent at leaſt, if not prejudicial to our main accounts?

And how ſhall we dare to embrace the ſerpent of ſinful exceſs, conſidering, beſide the poiſon in its body, what a dreadful ſting it carrieth in the tail thereof; how theſe flaſhes of pleaſure do kindle a flame, that will ſcorch us to eternity? One thought of judgment mixed with any brutiſh enjoyments were enough, one would think, to allay their ſweetneſs, to render them indeed not only inſipid, but diſtaſteful and bitter to us.

And how can we be eaſily tranſported into wild merriments, ſuffering our minds to be ruffled, and the tone of our reaſon to be ſlackened by them, if we conſider how infinitely ſerious buſineſs lieth upon us; what a diſmal hazard we ſtand in, how nearly our everlaſting welfare lieth at ſtake? If here in this world we were bound in few days to undergo a trial concerning our life, all our eſtate, and all our reputation, we ſhould deem it ſeaſonable to be ſomewhat intent, to be indeed very ſolicitous about what we ſhould plead, and how we ſhould get off; rather than to be lightly ſporting at, and looſening our minds in little pleaſant humours; much more rather than to be looſing our minds, and baniſhing all ſober thoughts away in exorbitant frolicks: extremely wild or ſtupid would he ſeem, who in ſuch a caſe ſhould ſo behave himſelf: it is plainly the caſe of us all, in a degree infinitely more high than we can ſuppoſe any other to be: wherefore reflecting thereon ſhould, methinks, quaſh all extravagant and diſſolute mirth, apt to beat out of our minds and hearts the care of our ſouls; ſhould compoſe our minds into a very ſerious frame; ſhould preſently drive us into and conſtantly hold us in, a ſober ſadneſs of heart; it is a duty which both in wiſdom and piety we do owe to this

2 Cor. v. 11.

great matter, (*the terror of the Lord*, as St. Paul calleth

it,) to fear and dread it: with which diſpoſition of ſpirit exceſſive tranſports of carnal joy are ſcarce conſiſtent: however let us hear (let us, I ſay, whoſe ſpirits are high, and fancies ſtrong, hear) what the great obſerver of the world, the Preacher, doth admoniſh; *Rejoice*, ſaith he, *O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes: but know, that for all theſe things God will bring thee to judgment.* SERM. XXXIII. Eccleſ. xi. 9.

4. The conſideration of this point ſhould engage us carefully to improve all the talents by God's providence and grace committed to us; that is, all the means and abilities, all the advantages and opportunities afforded us of doing good, or ſerving God. Hath God beſtowed wealth upon us? this will engage us ſo to uſe it, as not therewith to cheriſh our pride, or pamper our luxury, not merely to gratify our pleaſure or humour; but to expend it in ſuccouring our indigent neighbour, or otherwiſe promoting God's ſervice. Hath God inveſted us with power? this ſhould induce us to uſe it moderately and fruitfully; not therewith to domineer or inſult over our brethren, not anywiſe to wrong or miſuſe them; but to yield protection, aid, and comfort to them; to afford patronage and ſuccour to right; to miniſter encouragement, ſupport, and defence to virtue; *remembering that we have alſo a Lord in heaven*, and a judge, to whom we muſt be accountable. Hath God vouchſafed us any parts, any wit, any knowledge? this ſhould move us to employ them, not ſo much in contriving projects to advance our own petty intereſts, or in procuring vain commendation to ourſelves, as in ſetting forth God's praiſe, in recommending goodneſs, in drawing men with the moſt advantage we can to the practice of virtue and piety. Hath God conferred on us any thing of honour or credit among men? this may oblige us not to build high conceits upon it, or to find vain complacences therein; but to uſe it as an inſtrument of bringing honour to God, of miniſtering aid or countenance to the intereſts of piety: to thoſe purpoſes, I ſay, this conſideration greatly ſerveth; for that it Eph. vi. 9.

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is plainly declared, that we are but ſtewards of theſe things, having received them in truſt, not to uſe them according to our pleaſure, but to employ them with the beſt advantage for God's ſervice; and accordingly ſhall in the laſt judgment be ſtrictly accountable for them; ſo that if we have embezzled or perverted them to abuſe, it will then appear far worſe for us, than if we never had received them; much better indeed it will be for us, that we had been pooreſt beggars, filleſt idiots, moſt deſpicable wretches here, than not to have duly improved our wealth, parts, and honour to God's ſervice; *To whomſoever much is given, from him much ſhall be required,* is the rule that punctually in that great audit will be obſerved.

Matt. xxv. 14. xxiv. 45.

Luke xii. 48.

5. The conſideration of this point may induce us to the obſerving ſtrict juſtice and equity in all our dealings: there are in this world many advantages of doing injury and iniquity ſafely in reſpect to men; without intrenching upon human laws, without incurring any check, or any correction from them; they reach to very few caſes, they

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1 Theſſ. iv. 6.

[c] Quam anguſta innocentia eſt, ad legem bonum eſſe, quanto latius officiorum patet, quam juris regula? *Sen. de Ir.* ii. 27.

his brother in any matter, διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, *becauſe God will judge and avenge for all theſe things;* ſo that, as the ſame Apoſtle teacheth us, *the unjuſt, the wrongful, the revilers, the rapacious, ſhall not inherit the kingdom of God;* that day will detect all wicked fraud and cozenage, will defeat all unjuſt might and oppreſſion; no power ſhall be able to break through, no wit ſhall ſkill to decline, no friendſhip or favour will help to keep off the impartial ſentence and the irreſiſtible ſtroke of that judgment; *There is no darkneſs or ſhadow of death, where the workers of iniquity may hide themſelves* from being detected, from being proſecuted and puniſhed. The poor, the meek, the ſimple, who rather chooſe to ſuffer than do wrong, ſhall there find a certain patronage and a full redreſs; that ſtrict abſtinence from wrong, which here may paſs for ſimplicity, ſhall then be approved for the beſt wiſdom; and this overreaching craft, which now men are ſo conceited of, will then appear wretched folly, when all ill-gotten profits with ſhameful regret ſhall in effect be refunded, yea ſhall bring grievous damages and ſore penalties for them: in fine, then it will be moſt evident, that he who injureth another doth indeed chiefly hurt himſelf; he that cheateth his neighbour doth really gull himſelf, and abuſe his own ſoul.

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Matt. xxv. 35.

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fore, Come, ye bleſſed of my Father, enter into the kingdom prepared for you from the foundation of the world. To them, who contrarily had neglected to ſuccour and comfort their poor brethren, he will pronounce the contrary doom; *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels: for I was hungry, and ye gave me no meat,* &c. And what argument can there be imagined more forcible to engage us on the practice of this duty?

Matt. xxv. 41.

2. It ſhould likewiſe diſpoſe us readily to forgive all injuries and diſcourteſies received from any man: for ſince we ſhall at that trial need abundance of favour and mercy from God, we ſhould in all reaſon and duty be willing to ſhew the like to others for God's ſake and at his command; eſpecially ſince he hath appointed the doing ſo for an indiſpenſable condition, without which we ſhall not receive mercy or pardon from him; ſo that infallibly, if we will be rigorous and hard to others in this caſe, we muſt expect the like extremity and ſeverity from God: for the laws and rules of God's proceeding then are theſe; *He ſhall have judgment without mercy, that hath ſhewed no mercy; If ye forgive not men their treſpaſſes, neither will God forgive you your treſpaſſes:* and by a lively example, in way of hiſtory or parable, our Lord in the Goſpel hath expreſſed what words (in caſe of our refuſing to remit to our neighbour his debts and treſpaſſes againſt us) we ſhall hear, what uſage we ſhall find at that day; *O thou wicked ſervant,* (will God ſay to any ſuch unmerciful perſon of us,) *I forgave thee all that debt, becauſe thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And the Lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him.*

James ii. 13. Matt. vi. 15. Matt. xviii. 32.

3. It likewiſe ſerveth to reſtrain us from all undue, all raſh and harſh cenſure concerning the perſons, the actions, the ſtate of our neighbour; whereby we do invade our Lord's office, making ourſelves judges in his room; whereby we uſurp his right, exerciſing juriſdiction over his ſubjects; whereby we arrogate to ourſelves his attri-

butes, who alone is able to know and judge rightly; SERM. XXXIII.
Why, ſaith St. Paul, *doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? we ſhall all ſtand at the judgment ſeat of Chriſt*; it is the office of Chriſt, which we muſt not encroach upon: and, *Who art thou* (doth he again expoſtulate) *that judgeſt another's ſervant? to his own maſter he ſtandeth or falleth.* We wrong our Lord, in aſſuming authority over his ſervants; we wrong our brethren, in making ourſelves their maſters: and, *Judge nothing before the time*, ſaith the ſame Apoſtle, *until the Lord come, who ſhall enlighten the hidden things of darkneſs, and manifeſt the counſels of hearts.* We blind wretches in effect do make ourſelves gods, and ſacrilegiouſly aſſert his incommunicable perfections to ourſelves, when we preſume to ſearch the hearts, or pretend to know the ſecret intentions of our brethren. Again, *There is*, ſaith another Apoſtle, *one lawgiver, who can ſave or deſtroy: who art thou that judgeſt another?* that is, how intolerably raſh, unjuſt, and arrogant art thou, who ſeateſt thyſelf upon God's tribunal, and thence doſt adventure to pronounce doom upon his people? Did we indeed well conſider this judgment, we ſhould rather think it adviſeable to be mindful of our own caſe, than to paſs ſentence upon that of others; obſerving how liable ourſelves are, we ſhould ſcarce have the heart to carp at others; finding what great need our actions will then have of favourable interpretation, we ſhould ſurely be more candid and mild in cenſuring other men's actions; eſpecially conſidering, that by harſh judgment of others we make our own caſe worſe, and inflame our reckoning; we directly thence incur guilt, we aggravate our own offences, and render ourſelves inexcuſable; we expoſe ourſelves upon that ſcore to condemnation; for, *With what judgment we judge, we ſhall be judged; and with what meaſure we mete, it ſhall be meaſured to us again*, our Lord doth ſay: and, *Inexcuſable*, ſaith St. Paul, *thou art, O man, whoever thou art that judgeſt; for wherein thou judgeſt another, thou condemneſt thyſelf*: and, μὴ στενάζετε κατ' ἀλλήλων, *Do not*,

Rom. xiv. 10.
Rom. xiv. 4.
James iv. 12.
Matt. vii. 2. Luke vi. 37.
Rom. ii. 1, 3.
James v. 9.

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ſaith St. James, *grudge* (or make moanful complaint) *againſt one another, leſt you be condemned: behold, the judge ſtandeth before the doors.*

7. It ſerveth alſo to ſupport and comfort us, as againſt all other wrongful dealing, ſo againſt injuries of this kind; againſt all unjuſt and uncharitable cenſures, groundleſs ſlanders and ſurmiſes, undeſerved ſcorns and reproaches of men; for that aſſuredly at that judgment right will be done to him that ſuffereth in this kind; his innocence will be cleared, his good name will be vindicated and repaired; *God will bring forth his righteouſneſs as the light, and his judgment as the noonday;* whence approving his conſcience to God in well-doing, he may cheerfully ſay with St. Paul, *With me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgment: If our heart do not condemn us,* we may (whatever the opinions or diſcourſes of man be concerning us) have a cheerful *boldneſs* and comfortable hope in regard to God: [c] the obloquy of men is a part of that croſs which every good man here is appointed to bear, and aſſuredly ſhall meet with; for the devil and the world do nothing, if they cannot by impudent aſſaults daſh, or by malicious ſuggeſtions blaſt the practice of goodneſs: but this conſideration may eaſily raiſe us to bear it with patience, or with reſolution to ſurmount it; it thence appearing, that it nowiſe can harm us; for if God is our judge, what can the fancies or the tattles of men concern us; *I will not fear the judgment of men, who ſhall have God for my judge,* was with good reaſon ſaid by St. Jerome.

Pſ. xxxvii. 6.

1 Cor. iv. 3. 1 John iii. 21.

Non timebo hominum judicium, habiturus judicem Deum. *Hier.*

8. It upon the like ground ſhould preſerve us from being deluded and poiſoned by the more favourable opinions of men. There are viſibly two great rocks, upon which frequently men do ſplit, and make ſhipwreck of good conſcience; compliance with the practice, and regard to the opinions of others. Men out of complai-

[c] Κἂν πάντες δικάζωσιν, ὁ δὶ δικαστὴς ἀποψηφίζηται, οὐδὶς μοὶ λόγος τῆς ἰκείνων ψήφου, κἂν ἅπαντες ἐπαινέσωσι καὶ θαυμάσωσιν, ἰκεῖνος δὶ μὶ καταδικάζῃ, οὐδὶν μοὶ σέλας ἴφιλος τῆς ἰκείνων κρίσιως. *Chryſ.* tom. viii. p. 98.

ſance accompany others in doing ill[f]; it is called good-nature, it is deemed good manners to do it; ſo very civilly and genteelly, very nobly and gallantly they go on to perdition, giving up their ſalvation in compliment and courteſy to one another: then it is but natural for this moſt debonnair and generous dealing to requite one another with good words at leaſt, or with ſome demonſtrations of eſteem; and it is no leſs natural for thoſe who are thus flattered, to comply with the opinions of others, and to judge of themſelves accordingly, thinking themſelves good becauſe they are called ſo: [g] but to keep ourſelves from being upon ſuch occaſions, or upon any the like grounds, perniciouſly cozened, we ſhould conſider, that in the great judgment the eſteem of men will import nothing of advantage to us; things will paſs there as they are in themſelves, not as they are rated here; according to real truth and intrinſic worth, not according to the conceits or affections of ignorant and partial men: even the things that appear faireſt here may prove foul there; perſons much approved and applauded now may then be condemned and rejected; for *God ſeeth not as man ſeeth; for man looketh on the outward appearance, but God looketh on the heart.* God then will *ſearch the hearts and weigh the ſpirits of men;* he will ſcan their deſigns and intentions; he will cloſely examine their tempers, and exactly poiſe their circumſtances; he will conſider many things inſcrutable to men, upon which the true worth of perſons and real merit of actions do depend; wherefore moſt vain and unſafe it is to rely upon the uncertain opinions of men, or to pleaſe ourſelves with them; they neither can out of blindneſs, or will out of paſſion, intereſt, partiality, judge truly.

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1 Sam. xvi. 7. John vii. 24. Iſ. xi. 3. Prov. xvi. 2. 1 Sam. ii. 3. Pſal. ciii. 14.

9. If we deſire to judge reaſonably about ourſelves, or

[f] Nihil omnino agimus, qui nos per exempla multitudinis defendimus, et ad conſolationem noſtram aliena ſæpe numerantes vitia, deeſſe nobis dicimus, quos debeamus ſequi. *Hier.*

[g] Quæ eſt hæc tanta levitas animi, quæ tanta vanitas, relicta propria conſcientia alienam opinionem ſequi, et quidem fictam atque ſimulatam, rapi vento falſæ laudationis gaudere ad circumventionem ſuam, et illuſionem pro beneficio accipere? *Hier. ad Celantiam.*

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to know our true ſtate, the only way is to compare our hearts and lives with the law of God, judging ourſelves by that rule, according to which God will judge us. If we find in our hearts the love of God and goodneſs, (ſincere, although imperfect;) if we perceive ourſelves diſpoſed to keep God's commandments, (to live piouſly, righteouſly, and ſoberly in this world;) then may we have a ſatisfactory hope concerning our ſtate; then *we may*, as St. John ſaith, *have confidence toward God, becauſe we keep his commandments, and do thoſe things that are pleaſing to him:* but if we do not find that mind in us, and that practice, we, in conceiting well of ourſelves upon any other grounds, do but flatter and impoſe upon ourſelves; if all the world ſhould account us good, and take us to be in a good caſe, we ſhould not at all believe them, or mind them; for, *Let no man deceive us; he that doeth righteouſneſs, he* (and he alone) *is righteous*, is the moſt faithful advice and unqueſtionable ſentence of St. John. It is therefore (that by reſting on ſuch falſe bottoms we be not abuſed, and drawn thence to neglect the amendment of our hearts and ways, in order to our final account) a duty incumbent on us thus to ſearch our hearts and try our ways, and accordingly to judge ourſelves: the doing which with care and conſcience would diſpoſe us to prepare for the judgment we ſpeak of; for, *If*, ſaith St. Paul, *we would judge ourſelves, we ſhould not be judged*, or not condemned.

1 John iii. 21, 22.

1 John iii. 7.

1 Cor. iv. 4.

1 Cor. iii. 31. Gal. vi. 3. Pſ. lxxvii. 6, 10.

10. The conſideration of this point will guard us from infidelity and from impatience in regard to the providential diſpenſation of affairs here: conſidering it, we ſhall not be offended at paſſages otherwiſe unaccountable and ſcandalous to Providence; we ſhall not wonder that ſo many diſorders occur in the world; that right is perverted, that fraud and violence do prevail, that vice doth reign; we ſhall not complain of the adverſities incident to good men, nor repine at the proſperities of bad men; we ſhall not be diſſatisfied with any event here befalling ourſelves or others; ſince from hence it doth moſt evidently appear, that all theſe things are conſiſtent with the wiſdom, good-

neſs, and juſtice of God, and do aſſuredly tend to the declaration of thoſe glorious attributes; yea, that conſequently the worſt accidents here, if we are faithful to God and to ourſelves, will finally conduce to our advantage and benefit, according to that of the Apoſtle, *We know that all things work together for good to them that love God.* Rom. viii. 28.

11. In fine, there is no conſideration able to promiſe ſo much efficacy toward the rouſing our paſſions, or duly ordering and ſettling them upon religious practice. It eſpecially is apt to ſet on work thoſe two grand engines and mighty ſprings of activity, hope and fear; and with them to raiſe their reſpective companions, joy and grief: for how, if we have been very culpable in the tranſgreſſion or neglect of our duty, can we reflect on this point without being ſeized with an hideous dread of coming to ſo ſtrict a trial, of falling under ſo heavy a ſentence? how can we think of it without a bitter remorſe? Hard as rocks ſurely we muſt be, if ſuch thoughts do not pierce us; utterly dead and ſenſeleſs muſt our hearts be, if they do not feel the ſting of ſuch conſiderations; more ſtupid and ſtony we then are, than the diſſolute Felix, who could not without affrightment hear plain diſcourſe concerning the judgment to come; yea, more inconſiderate and inſenſible we appear, than thoſe obſtinate ſons of darkneſs, the devils themſelves, who *believe and tremble* thereat. Acts xxiv. 25. Ἔμφοβος γενόμενος. Jam. ii. 19.

If, on the other hand, we are conſcious to ourſelves of having ſeriouſly and carefully endeavoured to pleaſe God, and obey his commandments, how can we think of it without a comfortable hope of finding mercy and favour in that day? If in our hearts we can ſay with St. Paul, *I have combated the good combat, I have finiſhed* (or I have continued) *the race, I have kept the faith;* then may we hopefully ſay after him, as he ſaid confidently before us, *From henceforth is laid up for me a crown of righteouſneſs, which in that day the Lord, the righteous Judge, ſhall render unto me.* If by virtue of *the ſaving grace of God,* which *hath appeared to all men,* and according to its holy inſtructions, we have *denied ungodlineſs and worldly luſts,* 2 Tim. iv. 7, 8. i. 18. Tit. ii. 12, 13.

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living ſoberly, righteouſly, and piouſly, in this preſent world; then may we joyfully *expect the bleſſed hope, and the appearance of the great God and our Saviour Jeſus Chriſt*; then may we indeed heartily wiſh, cheerfully hope, and earneſtly pray for that day; doing which is the character, and hath been the practice of the beſt men; *The Lord*, ſaith St. Paul, *will render the crown of righteouſneſs to all them who love his appearance*; and, *Looking for and haſtening the preſence of the day of God*, ſaith St. Peter, intimating the practice of the primitive Chriſtians; and, *Yea, come, O Lord Jeſus*, is St. John's petition in the cloſe of the Revelation, and may be the prayer of thoſe who have the like conſcience and affections with him.

1 Cor. i. 7. Phil. iii. 20. Tit. ii. 9. 2 Tim. iv. 8. 2 Pet. iii. 12. Rev. xxii. 20.

I conclude, wiſhing and exhorting that the meditation of this moſt important affair may be continually preſent to our minds; that we may ſeem, with that devout man, always to hear the laſt trump ſounding in our ears, and through our hearts; that ſo with a pious awe and with a well-grounded hope we may expect *the coming of our Lord*, and may *love his appearance*; that from hence, being effectually reſtrained from all impious and vicious converſation, being induced to a circumſpect and watchful purſuit of all piety and virtue, guiding our lives *inoffenſively in all good conſcience toward God and man*, we may in the end be able to render a good account, and with comfort unexpreſſible may at that day, from the mouth of our Judge, hear thoſe happy words, *Well done, good and faithful ſervants, enter into your Maſter's joy; Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Unto the poſſeſſion whereof, Almighty God in his infinite mercy, by the grace of his Holy Spirit, vouchſafe to bring us, through the merits of our bleſſed Saviour Jeſus Chriſt; to whom for ever be all glory and praiſe. *Amen.*

1 Theſ. v. 23.

The very God of peace ſanctify you wholly; and I pray God your whole ſpirit and ſoul and body may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt. Amen.

I believe in the Holy Ghoſt.

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THE DIVINITY OF THE HOLY GHOST.

1 Cor. iii. 16.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

My purpoſe is at this time, for our edification in Chriſtian knowledge concerning that grand object of our faith and author of our ſalvation, the Holy Ghoſt; and for arming us againſt erroneous opinions about him, ſuch as have been vented in former ages, and have been revived in this; to explain briefly the name, nature, and original of the Holy Ghoſt, (according to what appears diſcovered of him in the ſacred writings;) to conſider alſo the peculiar characters, offices, and operations, which (according to the myſterious economy revealed in the Goſpel) are aſſigned and attributed to him; ſo that incidentally by teſtimonies of Scripture, and arguments deduced thence, I ſhall aſſert the principal doctrines received in the Church, in oppoſition to the moſt famouſly heterodox dogmatiſts that have appeared. For the doing which this text of St. Paul doth miniſter good occaſion: for the full explication thereof doth require a clearing of the particulars mentioned, and

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SERM. XXXIV. itſelf affordeth good arguments againſt the principal errors about this matter. His being called the Spirit of God, may engage us to conſider his nature and original; his being ſaid to dwell in us, doth imply his perſonality; his divinity appears in that Chriſtians are called the temple of God, becauſe the Holy Ghoſt dwelleth in them; his ſanctifying virtue may be inferred from his conſtituting us temples by his preſence in us. I ſhall then in order proſecute the points mentioned; and laſtly ſhall adjoin ſomewhat of practical application.

1. Firſt, then, for the name of the Holy Spirit; whereby alſo his nature and origin are intimated.

Of thoſe things which do not immediately incur our ſight, but do by conſpicuous effects diſcover their exiſtence, there is ſcarce any thing in ſubſtance more pure and ſubtile, in motion more quick and nimble, in efficacy more ſtrong and powerful, than wind, (or ſpirit.) Hence in common uſe of moſt languages the name of *wind* or *ſpirit* doth ſerve to expreſs thoſe things, which from the ſubtilty or tenuity of their nature being indiſcernible to us, are yet conceived to be moved with great pernicity, and to be endued with great force; ſo naturaliſts, we ſee, are wont to name that which in any body is moſt abſtruſe, moſt agile, and moſt operative in *ſpirit*. Hence it comes that this word is transferred to denote thoſe ſubſtances which are free of matter, and removed from ſenſe, but are endued (as with underſtanding, ſo) with a very powerful activity and virtue. Even among the Pagans theſe ſort of beings were called *ſpirits:* the ſouls of men are by them ſo termed; (*anima* hath its derivation from ἄνεμος, *wind.*) *Our life,* ſaith Cicero, *is contained by* (or compriſed in) *body and ſpirit*[a]: and, *We,* ſaith he again, *are at the ſame time received into the light, and endued with this heavenly ſpirit*[b], that is, with our ſoul. Particularly the Stoicks uſed to apply this name to our ſoul; *I allege the Stoicks,* ſaith Tertullian, *who call the ſoul a ſpirit, almoſt* therein

[a] Vita corpore et ſpiritu continetur. *Cic. Or. pro Mar.*

[b] Eodem tempore ſuſcipimur in lucem, et hoc cœleſti ſpiritu augemur. *De Aruſp. reſp.*

agreeing *with us* Chriſtians[c]. They likewiſe frequently did attribute this appellation to God; SERM. XXXIV.

—— Cœlum et terram campoſque liquentes,
Lucentemque globum terræ, Titaniaque aſtra
Spiritus intus agit—— Æn. vi.

ſaid the prince of their poets: by the word *ſpirit* underſtanding (as Lactantius and Macrobius do interpret him) God himſelf, that pierceth and acteth all things; yea he ſo otherwhere expoundeth his own mind, when he to the ſame purpoſe ſings, Lact. i. 5.

—— Deum ire per omnes
Terraſque tractuſque maris, cœlumque profundum. Georg. iv.

And the Orator, in his Dialogues, maketh Balbus to ſpeak thus; *Theſe things truly could not, all the parts of the world ſo conſpiring together, be ſo performed, if they were not contained* (or kept together) *by one divine and continued Spirit*[d]: and Seneca clearly; *God*, ſaith he, *is nigh to thee, he is with thee, he is in thee: I tell thee, O Lucilius, a holy Spirit reſideth within us, an obſerver and guardian of our good and our bad things*, (or doings,) *who, as he hath been dealt with by us, ſo he dealeth with us: there is no good man* (or no man is good) *without God*[e]: and Zeno defined God thus; *God is a Spirit, paſſing through the whole world*[f]: Poſidonius alſo more largely; *God is an intellectual and fiery Spirit, not having ſhape; but changing into what things he will, and aſſimilated to all things*[g].

[c] Stoicos allego, qui ſpiritum dicunt animam, pene nobiſcum. *Tert. de Anim.* 5.

[d] Hæc ita fieri omnibus inter ſe continentibus mundi partibus profecto non poſſent, niſi ea uno, et divino continuato ſpiritu continerentur. *De Nat. Deor.* ii. p. 60.

[e] Prope eſt a te Deus, tecum eſt, intus eſt; ita dico, Lucili, ſacer intra nos ſpiritus ſedet, malorumque bonorumque noſtrorum obſervator, et hic prout a nobis tractatus eſt, ita nos ipſe tractat; bonus vir ſine Deo non eſt. *Sen.* Ep. 41.

[f] Θεός ἐστι πνεῦμα, διῆκον δι' ὅλου τοῦ κόσμου. *Zeno.*

[g] Θεός ἐστι πνεῦμα νοερὸν, καὶ πυρώδες, οὐκ ἔχον μορφὴν, μεταβάλλον δὲ εἰς ἃ βούλεται, καὶ ἐξομοιούμενον πᾶσιν. *Poſid. apud Stob.*

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In like manner hence the holy Scriptures, with regard to our capacity and manner of conceiving, do with the ſame appellation adumbrate all thoſe kind of ſubſtances void of corporeal bulk and concretion; human ſouls, all the angelical natures, and the incomprehenſible Deity itſelf. And to God indeed this name is attributed to ſignify his moſt ſimple nature and his moſt powerful energy; but to other ſubſtances of this kind it ſeemeth alſo aſſigned to imply the manner of their origin, becauſe God did by a kind of ſpiration produce them: for which cauſe likewiſe (at leaſt in part) we may ſuppoſe that the holy Scripture doth more ſignally and in a peculiar manner aſſign that name to one Being, that moſt excellent Being, which is the ſubject of our preſent diſcourſe: the which is called the Spirit of God; (that is, of God the Father, who by reaſon of his priority of nature is often called God, in a perſonal ſignification;) the good Spirit of God; the Spirit of Chriſt; the Holy Spirit; and often abſolutely, in way of excellence, the Spirit.

The ſame is alſo called the power or virtue of God: about the reaſon of which appellation we may briefly obſerve, that whereas in every intellectual being there are conceived to be three principal faculties, will, underſtanding, efficacy; and correſpondent to theſe three perfections, goodneſs, wiſdom, power; a certain one of theſe (according to that myſtical economy or huſbandry of notions, whereby the manner and order of ſubſiſting and operation proper to each perſon in the bleſſed Trinity is inſinuated) is in a certain manner appropriated to each perſon; (ſo I now by anticipation ſpeak, being to warrant theſe terms hereafter;) namely, to the Father it is aſcribed, that he freely decreeth what things ſhould be done; to the Son, that he diſpoſeth them in a moſt wiſe method and order toward their effecting; to the Holy Ghoſt, that he with a powerful force doth execute and effect them: whence as God is ſaid, according to his pleaſure, to decree and determine things, [and to θέλημα, the will, is a name by ſome writers aſſigned to him; particularly Ignatius doth in his epiſtles frequently ſo ſtyle him; and ſ t.

Paul may be underſtood, where he ſaith, καὶ γινώσκεις τὸ θέλημα, *And thou knoweſt the will;* that is, knoweſt God the Father: and St. Peter, *For it is better, that ye,* (εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ,) *if the will of God pleaſeth, do ſuffer for well doing than for evil doing,*] as the Son is called the wiſdom of God, ſo the Holy Spirit is named *the power of God;* his ſubſtantial power, as we ſhall ſhew. To this Being, whatever it is, it is manifeſt that properly and primarily the name of Holy Spirit is appropriated; but (which we ſhould conſider) from thence (as is uſual in other caſes and matters) by figurative deflection of ſpeech, (or by metonymy,) the manner of that operation which that Holy Spirit doth exert, his influence and efficacy, and alſo any ſort of effects proceeding from him, do commonly aſſume or partake of this name. So when from this Spirit, in a very conſpicuous manner, an excellent virtue of performing miraculous works was liberally imparted to the Apoſtles, that virtue (or the manifeſt communication thereof, *the manifeſtation of the Spirit,* as St. Paul calleth it) is named the Holy Ghoſt: as when in St. John's Goſpel it is ſaid, *The Holy Spirit was not yet;* that is, the Apoſtles had not yet received that excellent gift; or that marvellous efficacy of the Holy Spirit had not yet diſcovered itſelf in them: as alſo when in the Acts ſome diſciples are ſaid *not to have heard whether there were any Holy Spirit;* that is, they were not acquainted concerning that peculiar efficacy thereof. When alſo there are mentioned the ſpirit of prophecy, the ſpirit of revelation, the ſpirit of wiſdom, (which ſort of ſpirits are ſaid to be increaſed, to be taken away, to be quenched,) it is plain, that by thoſe phraſes, not the Holy Spirit of God itſelf, (which in no ſenſe is liable to ſuch accidents,) but gifts, fruits, or effects thereof are denoted; ſome of which ſometime are in the plural number called πνεύματα, ſpirits; as when St. Paul enjoineth the Corinthians to be *zealous* (or earneſtly deſirous) *of ſpirits;* that is, of ſpiritual gifts, or graces, or revelations: and when *the diſcerning of ſpirits* (that is, of divine revelations, true or counterfeit) is ſaid to be granted to ſome, and where *the ſpirits of prophets*

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Rom. ii. 18. 1 Pet. iii. 17. Luke i. 35. xxiv. 49. 1 Cor. xii. 7. John vii. 39. Acts xix. 2. Rom. viii. 5. Eph. i. 7. 2 Kings ii. 9. 1 Theſſ. v. 19. 1 Cor. xii. Gal. v. 22. 1 Cor. xiv. 12, 32. 1 Cor. xii. 10.

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are ſaid to be ſubject or ſubordinate *to prophets*, (that is, one prophet had a right and ability to judge about the revelations made to another, or pretended to be ſo:) but theſe and the like figurative ſenſes being excluded, we diſcourſe about the Holy Spirit in its moſt proper and primary ſenſe; as it is in and from God.

Which things being premiſed concerning the name of the Holy Spirit; for explication of his nature,

II. I. We do firſt aſſert, that it is a Being in ſome ſenſe truly diſtinct from the Father and the Son; hereby rejecting the opinion of Sabellius, Noetus, Hermogenes, and Praxeas; which confounding the Father, Son, and Holy Ghoſt, and deſtroying their ſubſtantial properties, did of them all make but one Perſon, under ſeveral names[h]; affirming ἐν μιᾷ ὑποςάσει τρεῖς ὀνομασίας, in one perſon three appellations, and making τὴν τριάδα συναλαφὴν, the Trinity to be a coincidence, as Epiphanius ſpeaks. [I ſaid, truly diſtinct; for this word *diſtinction* is by the ſchoolmen conceived more commodiouſly applied to this myſtery, than others of near ſignification; thoſe of *diverſity* and *difference* ſeeming to intimate ſomewhat prejudicial to the unity of eſſence; *In divinis* (in the myſtery of the Trinity) *we muſt*, ſaith Aquinas, *avoid the name of diverſity and of difference, but we may uſe the name of diſtinction, becauſe of the relative oppoſition*[i]: which caution yet the ancient Fathers do not ſo preciſely obſerve; for ſometimes in them, προσώπων ἑτερότης and διαφορὰ, (the diverſity and difference of the perſons,) ſometimes alſo the word διαίρεσις, the diviſion of them, do occur; although they ſeem more willingly to uſe the word διάκρισις, *diſtinction*: that which we ſimply affirm is, that the Father, Son, and Holy Ghoſt, τοῖς ἰδιώμασι διακρίνονται, are diſtinguiſhed in properties, as

[h] Ὡς μήτε τὴν Σαβελλίου νόσον χώραν λαβεῖν, συγχεομένων τῶν ὑποστάσεων, εἴτουν τῶν ἰδιοτήτων ἀναιρεμένων. *Patres Conc. Conſtant. Epiſt. ad Conc. Rom. Theod.* v. 9.

[i] In divinis vitare debemus nomen diverſitatis, et differentiæ, poſſumus autem uti nomine diſtinctionis, propter oppoſitionem relativam. *Thom.*

Διδασκει τοιγαροῦν ἰδίωμα μόνον, μονάδα ἐν τριάδι προσωπομένην, παρέδειξεν ἔχουσαν καὶ τὴν διαίρεσιν, καὶ τὴν ἕνωσιν. *Naz. Or.* 23.

Apud Aug. perſonæ ſæpe diverſæ dicuntur.

Gregory Nyſſen ſpeaks; are ἄλλος καὶ ἄλλος, as Gregory Nazianzen ſays; that is, truly more than in mere name or conception diſtinguiſhed, by their properties and relations.] SERM. XXXIV.

The Holy Ghoſt is, I ſay, truly diſtinct from the Father and the Son: this we ſhall firſt ſhew ſeparately, then jointly, in regard to both.

He is diſtinguiſhed from the Father; for,

1. He is called the *Spirit of the Father;* which relation ſurely is not deviſed by fancy, or wants a real foundation; and therefore its terms are truly diſtinct. 2. The Holy Spirit is ſaid ἐκπορεύεσθαι, that is, to *go out*, or proceed from the Father: he is therefore another from him: for a thing cannot be deemed really to proceed from another, from which it only is diſtinguiſhed in name or conceit. 3. It is alſo ſaid to be ſent, conferred, given by the Father; which ſurely argueth ſome kind of true diſtinction. 4. Divers things are attributed to the Spirit, which do not well agree to the Father; as particularly that he appeared εἴδει σωματικῷ, *in a bodily form;* that he deſcended and reſted upon our Lord, the Baptiſt beholding him; *I ſaw*, ſaith St. John, *the Spirit deſcending as a dove, and it abode on him.* But, God the *Father no man*, ſaith St. John, *ever ſaw;* nor, addeth St. Paul, *can any man ſee him.* 5. The Holy Spirit is our advocate with God, crying in our hearts, and interceding with the Father for us, (ὑπερεντυγχάνων, ſaith St. Paul:) that office, that act, do manifeſtly ſuppoſe a true diſtinction.

1 Cor. ii. 10, 11, &c. John xv. 26. John xiv. 26, 16. 1 Cor. ii. 12. Gal. iv. 6. Luke iii. 33. John i. 32, 33. John i. 18. 1 John iv. 12. 1 Tim. vi. 16. Rom. viii. 26. Gal. iv. 6.

For like reaſons he is alſo diſtinguiſhed from the Son; for, 1. He is called the Spirit of the Son; and that relation implies a real ground. 2. He is ſent by the Son; ἰδοὺ ἐγὼ ἀποστέλλω, *Behold*, ſaith our Lord, *I ſend him:* and, *If I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.* 3. He deſcended upon Chriſt, and abode on him; he filled him, he led or acted him; he anointed him; by his operation Chriſt did aſſume fleſh: wherefore he is diſtinguiſhed from the Son. 4. Chriſt plainly diſtinguiſhes between ſpeaking againſt the Son and blaſpheming againſt the Holy Ghoſt; which ſuppoſes them two objects. 5. The Holy Ghoſt is ſaid to

Gal. iv. 16. Luke xxiv. 49. John xvi. 7. Luke iv. 1. John iii. 34. Luke xii. 10. Matt. xii. 32.

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receive from the Son that which he ſhould tell to Chriſt's diſciples, and thence to glorify the Son. 6. The Son did and ſuffered many things perſonally which cannot agree, and cannot be attributed to the Holy Ghoſt; as that he was incarnated and aſſumed man's nature; that he ſuffered, roſe again, aſcended into heaven. 7. He is expreſsly ſaid to be diſtinct from the Son; *I*, ſaith he, *will aſk the Father, and he will give you another Comforter.* So ſeparately may the Holy Spirit be ſhewed diſtinct from each; and jointly in ſeveral places that diſtinction is ſignified. For to thoſe three, by a conſtant economy, a certain order is aſſigned, ſome proper offices and peculiar energies are aſcribed, which it is not reaſonable to think done without a real foundation; *By Chriſt*, ſaith St. Paul, *we have an acceſs in one Spirit to the Father:* why muſt we proceed by this circuit, in this certain method, if the Father, Son, and Holy Ghoſt are only diſtinguiſhed in name? Wherefore alſo doth the ſame Apoſtle bleſs thus; *The grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Spirit be with you all.* To what end alſo doth he diſtinctively aſſign a peculiar diſpenſation of operations to the Father, of miniſtries to the Son, of gifts to the Holy Ghoſt? Wherefore likewiſe doth St. Peter aſcribe our election to the Father predeſtinating, to the Son propitiating, to the Holy Ghoſt ſanctificating? Doth it agree to the gravity, ſimplicity, and ſincerity of the divine Oracles, ſo in a perpetual tenor to propound thoſe three, as three, divers, not only in names, but in reality, in manner of being, in manner of operation, if there be no other under all, but a nominal or notional diſtinction? What would this be, but not only to yield us an occaſion, but to impoſe a neceſſity of erring? Shall we think thoſe principal maſters of truth purpoſely argute, perplexed, and obſcure in their ſpeech? Farthermore, St. John affirms in his firſt Epiſtle, (at leaſt, if there the text be authentic,) that *there are three which bear witneſs in heaven, the Father, the Son, and the Holy Spirit;* the which alſo, undoubtedly, (although not ſo conjoinedly as in his Epiſtle,) he aſſures in his Goſpel; for, *I am he*, ſaith Chriſt,

John xvi. 14.

John xiv. 16.

Eph. ii. 18.

2 Cor. xiii. 13.

1 Cor. xii. 4, 5, 6.

1 Pet. i. 2.

1 John v. 7.

John viii. 18.

who bear witneſs of myſelf, and the Father which ſent me beareth witneſs of me; and, *When the Comforter ſhall come, he will bear witneſs of me:* ſo there are, we ſee, three witneſſes, which our Lord appealeth to: but three names, (as for inſtance, Marcus, Tullius, Cicero,) or the ſame thing having three names, will not conſtitute three witneſſes. In fine, the form of baptiſm evinceth this diſtinction: for at our baptiſm we profeſs to acknowledge the Father, Son, and Holy Ghoſt; we perform worſhip, and promiſe obedience to them all; which doing Sabellius would have us do, as if ſubjects ſhould be required to oblige their faith to Caius, Julius, and Cæſar; which kind of proceeding it ſeems abſurd to ſuppoſe that God ſhould ſolemnly inſtitute. This may be ſufficient to overthrow the Sabellian error. SERM. XXXIV. John xv. 26.

II. Again, we affirm the Holy Spirit to be a perſon. By a perſon we underſtand a ſingular, ſubſiſtent, intellectual being; or, (as Boethius defines it,) *an individual ſubſtance of a rational nature.* The Greek writers uſe the word ὑπόστασις, (which word being of wider ſignification doth comprehend alſo things void of underſtanding, importing) ſubſtance, concretely taken, or a thing ſubſiſtent, (τὸ ἀνυπόστατον,) which term is extant even in the Scripture, where the Son of God, in reſpect to his Father, is called χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, (the character of his ſubſtance, or perſon:) whence there was leſs cauſe that St. Jerome and other Latin ancient writers ſhould ſo avoid, or timidly admit, the word *hypoſtaſis;* as fearing that by uſe thereof they ſhould ſeem to acknowledge three eſſences; ſeeing, as St. Auſtin notes, according to moſt common acception, ſubſtance denoted the ſame with eſſence; *whence,* ſaith he, *we dare not ſay one eſſence, three ſubſtances; but one eſſence,* (*or ſubſtance,*) *three perſons:* but this (as Gregory Nazianzene did conſider) was nothing elſe but περὶ λέξεδιῶν ζυγομαχεῖν, *to conteſt about ſyllables;* or περὶ τὸν ἦχον μικρολογεῖν, *to mince about ſounds;* ſeeing whether we call it either perſon or ſubſiſtence, we mean the ſame thing. We however affirming the Holy Spirit to be a perſon, do thereby intend to exclude the opinion of Socinus and his

Rationalis naturæ individua ſubſtantia. Heb. i. 2. Hier. Epiſt. ad Damaſ. Aug. de Trin. v. 8, 9. Unde non audemus dicere unam eſſentiam, tres ſubſtantias, ſed unam eſſentiam (vel ſubſtantiam) tres perſonas. *Naz. Orat.* xxxix. 34.

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followers, which aſſerts the Holy Spirit to be only an accident, or an accidental thing; to wit, a divine power, virtue, or efficacy, reſident in God, or derived from him.

1. Now this we perſuade firſt from thoſe things, which we before did ſhew concerning the diſtinction of the Father and the Holy Spirit; for that ſlender (or rather no) diſtinction, ſuch as may be conceived to be between any being and its efficacy, (eſpecially in this caſe, attending to the moſt ſimple nature of God, and his moſt ſimple manner of acting,) doth not well reach the buſineſs, nor doth ſuffice to found that diſtinction which the Scripture doth (as we ſhewed) conſtitute between the Father and Holy Spirit. Indeed Socinus, as to this point, (however it be that he ſometimes objecteth Sabellianiſm to the Catholics,) doth ſcarce himſelf differ from Sabellius: for Sabellius himſelf did avow the Son and Holy Spirit to be divers energies of the Father, and that they are diſtinguiſhed from him as light and heat from the ſun; which did not hinder the Fathers from refuting him, as putting no true diſtinction between them; as indeed God in the thing itſelf (or beyond the manner of our conception and expreſſion) is not diſtinguiſhed from his power and efficacy.

2. Again, this may be collected from the very name of *Spirit*, the which primarily is impoſed upon ſubſtances, both corporeal and incorporeal; belonging to God, eſſentially underſtood, to angels, to human ſouls; all which things are ſubſtances: whence it is probable, that to the Being of which we treat, becauſe it in like manner is a ſubſtance, this name of *Spirit* is aſſigned by God, the beſt author of words; the epithet *Holy* being adjoined for diſtinction ſake. This is confirmed from that whereas *God* eſſentially *is a ſpirit*, (as is expreſſed in St. John's Goſpel,) his efficacy cannot aptly aſſume the ſame name; as becauſe our ſoul is eſſentially a ſpirit, it were incongruous to call any virtue thereof a ſpirit. The ſame is farther hence confirmed, for that the evil Spirit, which is oppoſed to the *good Spirit of God*, is not an efficacy of God, but a ſubſiſtent being; which argueth the good Spirit alſo to be

John iv. 24.

1 Sam. xvi. 14.

likewiſe ſubſiſtent. The ſame is corroborated from the Apoſtle's comparing the Spirit of God to that ſpirit, which being in man, doth ſearch and diſcern his inward counſels and purpoſes: but the ſpirit of man is a ſubſtantial thing; wherefore it is intimated, that correſpondently the Spirit of God is ſuch a Being. We add to theſe things, that power, virtue, efficacy, are aſcribed to the Holy Spirit; *That you may*, ſaith St. Paul, *abound in hope, by the power of the Holy Ghoſt:* but that power ſhould be attributed unto power, or efficacy to efficacy, is not congruous. SERM. XXXIV. 1 Cor. ii. 10, 11. Rom. xv. 13, 19.

3. The holy Scripture (to whoſe ſpeech it becometh us to ſuit our conceptions) doth commonly deſcribe the Holy Spirit as a perſon, enjoying perſonal titles, offices, attributes, and operations; and thoſe ſuch which neither in ſound or ſenſe do agree to mere efficacy.

1. Speaking of the Holy Ghoſt, it purpoſely and carefully, as it were, doth accommodate the article agreeing to a perſon: not *it*, but *he*, is the article commonly aſſigned to the Spirit; and that with marks of doing it ſtudiouſly: Ὅταν ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, *When he* (in the maſculine gender) *comes, the Spirit of truth*, (in the neuter,) it is ſaid in St. John's Goſpel: and, Τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, *None* (in the maſculine gender again) *knoweth the things of God, but the Spirit of God.* Why, otherwiſe beſide analogy of grammar, ſhould the ſtyle be ſo tempered or inflected, but to inſinuate the Holy Spirit's perſonality? If he were nothing elſe but the virtue of God, there were no need, or rather it would be inconvenient, ſo to phraſe it. John xvi. 13. xiv. 26. xv. 2, 6. 1 Cor. ii. 11.

2. Again, the Scripture attributes perſonal offices to the Holy Spirit; the office of a maſter, (*He ſhall teach you;*) of a leader, or guide, (*He ſhall lead you into all truth;*) of a monitor, (*He ſhall bring all things to your remembrance;*) of a witneſs, (*He ſhall teſtify concerning me;*) yea, which more ſtrongly evinceth, of a legate, who declareth God's mind, not as from himſelf, but as deputed and furniſhed with inſtructions from the Father and the Son; *He ſhall not*, it is ſaid, *ſpeak from himſelf; but what-* John xiv. 16. John xvi. 13. John xv. 26. John xvi. 13, 15.

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ever things he ſhall hear, he ſhall ſpeak; and he will tell you things to come: All things that the Father hath are mine; therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you: which expreſſions do in no ſort well agree to the divine power or efficacy; but evidently reſpect a perſon: for what is performed by any agent, to ſay that of its efficacy, as diſtinct from it, is beſide the reaſon and manner of ſpeech; and doth eſpecially diſagree with the nature and genius of the divine Scripture, which undertaketh moſt ſimply and plainly to inſtruct us. That God's efficacy ſhould be ſent from the Father and Son; that it ſhould ſpeak, that it ſhould hear from the Father and the Son; how ſtrangely hard and obſcure a manner of ſpeaking is that! from them, not from himſelf: what *himſelf* can they imagine, who diſtinguiſh him not from God, and allow him no perſonality? why ſhould we without neceſſity aſperſe the holy Scripture, made clearly to inſtruct us, with ſuch miſtineſs and darkneſs? Likewiſe to the Holy Spirit is attributed the office of a paraclete, or advocate, who pleadeth our cauſe with God, praying and
Rom. viii. 26. interceding with God for us: but that God's efficacy (which can hardly be conceived, which ſhould not be conceived, diſtinct from God) ſhould ſpeak to God, ſhould interpoſe itſelf between us, is, as the reſt, too perplexed and intricate a ſaying.

3. Farthermore, the holy Scripture doth to the Holy Spirit attribute faculties and operations annexed to him
1 Cor. ii. 10, 11. 2 Cor. xii. 11. plainly perſonal: ſuch are underſtanding; (*the Spirit ſearcheth all things, yea the deep things of God: The things of God none knoweth, but the Spirit of God:*) will; (*He*
John iii. 8. Eph. iv. 30. *divideth to every one as he willeth:*) affections; of grief,
Iſa. lxiii. 10. John xvi. 13. (*Grieve not the Holy Spirit:*) and anger, (*They provoked his Holy Spirit:*) ſenſe; (*what he ſhall hear, he will ſpeak:*)
Matt. x. 20. ſpeech, there and in many other places; (*It is not you,* ſaith our Saviour, *that ſpeak, but the Spirit of your Father*
Acts xiii. 2. *that is in you:* and, *The Spirit ſaid, Separate me Barnabas and Saul for the work, whereunto I have called them:* and
Acts x. 19. again, very emphatically, *While Peter thought on the viſion, the Spirit ſaid unto him, Behold, three men ſeek thee.*) Now

theſe and the like faculties and acts are clearly perſonal; SERM. not repreſenting any quality, or energy, but a live and in- XXXIV. tellectual ſubſtance. To interpret all theſe things as ſpoken by fiction or dramatically, what is it but to transform God's oracles into Pythian riddles, and of theology to frame a mythology? That ſometimes for emphaſis ſake, in matters leſs dark or high, the holy Scripture may ſometime uſe ſuch ſchemes, nothing, I confeſs, doth hinder; but that perpetually it ſhould involve ſuch a moſt grave and ſublime matter with ſuch tortuous forms of ſpeech, doth in truth not ſeem conſentaneous to its moſt holy and ſimple majeſty: as more ſimply, more clearly, and more intelligibly, ſo more compendiouſly, it might have been ſaid, God knoweth, God willeth, God is thus or thus affected, God ſpeaketh; than, God's virtue knoweth, God's power willeth, God's efficacy ſpeaketh: if theſe manners of ſpeech did not otherwiſe differ, at leaſt the former would be more clear, ſimple, and expedite, nor would it ſo yield occaſion to errors and doubts; and therefore more worthy it would be of the holy writ. However ſuch proſopopœias ſhould not be inept, but ſuch as moſt appoſitely ſhould agree to the matter propoſed, which would not happen in this caſe: for of thoſe perſonal attributes ſome at leaſt do ſcarce admit thoſe figurate ſenſes, or do plainly refuſe them; it is hard to ſay that a divine power doth know or hear; and who will ſay that a divine efficacy is affected with anger or ſorrow?

I add, that when the ſin of blaſphemy is ſaid to be committed againſt the Holy Spirit, juſt in the ſame form of ſpeech as againſt the Son, it is ſignified that the Holy Spirit is in the ſame manner a Perſon as the Son is a Perſon; otherwiſe the compariſon would not ſeem to be well framed.

4. The Holy Spirit, in the ſame manner and by like right as the Father and Son, is the object of our faith, worſhip, obedience; the which, as by divers other ways, (as afterwards we may ſhew,) ſo eſpecially doth appear from the form of baptiſm inſtituted and preſcribed by our Lord; where we as well are baptized into the name of

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peared, and *three men appeared to him*; as alſo that the hymn (Triſagias) in Iſaiah and the Apocalypſe do inſinuate it; likewiſe that the phraſes, *Creavit Elohim,* (*Gods* in the plural, *did create* in the ſingular;) *Faciamus hominem, Let us make man; Jehovah Elohim, the Lord our Gods;* and the like, may well hither be referred. For from what hath been ſaid the Socinian error may ſeem abundantly confuted.

Iſa. vi. 3. Rev. iv. 8. Deut. vi. 4.

III. We thirdly now do aſſert (ſuppoſing his perſonality) that the Holy Spirit is God, coeſſential to God the Father and God the Son; or that the one divine nature (with all its attributes and perfections) is common to him with the Father; or that (which is the ſame) the Holy Spirit is God, that moſt high God, moſt abſolutely and properly ſo called; (for, ſeeing the holy Scriptures do frequently inculcate that there is but one God, if the Holy Spirit be God, he muſt neceſſarily be coeſſential to the Father and the Son.) Now that he is God, we, againſt the Macedonians, or Semi-Arians, do aſſert, and by theſe arguments prove.

I. The moſt proper names of God and the moſt divine titles are every where (according to juſt interpretation and by perſpicuous conſequence) attributed unto the Holy Spirit: inaſmuch as often, (almoſt ever,) upon various occaſions, the ſame words, works, and acts are referred to God and to the Holy Spirit; ſo that whatever God is ſaid to have ſpoken, to have performed, to have made, that alſo is reported ſaid, tranſacted, produced by the Holy Ghoſt; and reciprocally, whatever doth any way regard the Holy Spirit, that is referred to God: the which doth argue that between the beings denoted by the names God and Holy Spirit an eſſential identity or unity doth intercede. Of the Iſraelites being wickedly incredulous and refractory it is ſaid, *They tempted and provoked the moſt high God, and kept not his teſtimonies:* the ſame Iſaiah thus expreſſeth; *They rebelled, and vexed his Holy Spirit.* In Iſaiah (vi. 9.) God is ſaid to ſend the prophets; St. Paul reporting it ſaith the Holy Ghoſt ſent them. St. Peter chargeth Ananias, that he had lied to the Holy Spirit; and thence that he had lied to God: *Ananias,* ſaith he,

Pſ. lxxviii. 56. Iſa. lxiii. 10. Acts xxviii. 25. Acts v. 3, 4.

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Why hath Satan filled thine heart to lie unto the Holy Ghoſt? preſently he ſubjoins, *Thou haſt not lied unto men, but unto God:* he plainly by thoſe names deſigneth the ſame things, and more than intimates it to be the ſame thing to lie to God, and to lie to the Spirit. Our Lord, as man, was conceived by the Holy Ghoſt, and for that reaſon was the Son of God; *The Holy Ghoſt,* ſaid the angel, *ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore that holy thing which ſhall be born of thee ſhall be called the Son of God:* what conſequence were there of this, if the Holy Ghoſt is not God? Our Lord alſo is ſaid to have performed his miracles by the power of God and by the power of the Holy Spirit indifferently; *If I,* ſaith he in St. Matthew, *by the Spirit of God caſt out devils:* in St. Luke he ſaith, *If I by the finger* (that is, by the power) *of God caſt out devils:* and both phraſes St. Paul doth equipollently expreſs by *the power of the Holy Ghoſt:* and St. Peter ſays, that *God did the miracles by him.* The holy Scripture, becauſe dictated by the Holy Spirit, is ſaid to be θεόπνευστος, or inſpired by God. The *Spirit ſpake in the prophets,* ſaith St. Peter, and the other holy writers commonly; *God ſpake in them,* ſaith the Apoſtle to the Hebrews; and others likewiſe ſo often as the holy Scripture is called the word of God. The Holy Spirit *doth ſhed abroad* and work *charity in our hearts;* we are thence ſaid to be θεοδίδακτοι, taught by God to love one another; yea every virtue, all holineſs, is promiſcuouſly aſcribed to God and the Holy Ghoſt as its immediate authors; *To be led by the Spirit of God,* and, *God worketh in us to will and to do,* do ſignify the ſame thing. Every faithful Chriſtian is therefore called a temple, (that is, a place conſecrated to God,) becauſe the Holy Spirit in a ſpecial manner is preſent in him; *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* ſaith St. Paul in our text; know ye not that ye are God's temple? whence ſhould we know it? from hence, that God's Spirit inhabiteth you; becauſe the inhabitation of the Spirit is the ſame with the inhabitation of God. The ſame Apoſtle again; *In whom ye are*

Luke i. 35. Matt. xii. 28. Luke xi. 20. Rom. xv. 19. Acts ii. 22. 2 Tim. iii. 16. 1 Pet. i. 11. Heb. i. 1. 2 Pet. i. 21. Luke i. 70, &c. Rom. v. 5. 1 Theſ. iv. 8, 9. Rom. viii. 14. Phil. ii. 13. 1 Cor. iii. 16, 17. vi. 19. 2 Cor. vi. 16. Rom. viii. 9. Eph. ii. 22.

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alſo builded together for an habitation of God through the Spirit; for an habitation of God in the Spirit; that is therefore an habitation of God, becauſe the Spirit dwelleth in you: how could the divinity of the Holy Spirit be more expreſsly declared? We may add, that St. Paul calleth the Holy Spirit, Lord, ὁ δὲ Κύριος τὸ Πνεῦμά ἐςι, *But the Lord is that Spirit;* which Spirit, in the words immediately following, is called *the Spirit of the Lord;* the which alſo before, as St. Chryſoſtom noteth, is called *the Spirit of the living God:* the Spirit therefore of the Lord is the Lord himſelf, unto whom the Jews, when the veil covering their minds is taken off, ſhall return. (Laſtly, St. John affirms *the Father, Son, and Holy Spirit* to *be one;* and therefore the Holy Ghoſt is God.)

2 Cor. iii. 17, &c.

1 John v. 7.

Dial. adverſ. Maced. apud Athan.

Hence (for corollary to this argument) we ſee how we may retund the importunity of the Macedonians, who did nothing but aſk where in Scripture the Holy Ghoſt is called God: where, ſay you, is he called God? where not? ſay I: almoſt every where he in effect is ſo called: ſeeing when all about in the ſame deed, or in the ſame hiſtory, the ſame words and acts are reported of Cæſar and of the Emperor, it may rightly be pronounced, that Cæſar is there called Emperor; which no man, I ſuppoſe, will contradict. The caſe is here plainly the ſame between the Holy Spirit and God.

2. To the Holy Spirit are moſt expreſsly attributed all the incommunicable perfections of God; the eſſential characters and properties of the divine nature. The very epithet of *holy* (abſolutely, in way of excellence characteriſtically put) is one of them: for, as it is in Hannah's ſong, *There is none holy as the Lord; neither is there any beſide thee:* there is none beſide God abſolutely and perfectly holy, (that is, by a moſt remote diſtance ſevered from all things, far exalted above all things, peculiarly venerable and auguſt in majeſty,) whence ὁ ἅγιος, *the Holy One,* is a diſtinctive title of God. Yea the name of *ſpirit* itſelf (abſolutely and eminently put, and ſo importing higheſt purity and perfecteſt actuality) doth ſeem to imply the ſame. Alſo eternity, immenſity, omniſcience, omnipotency, (than

1 Sam. ii. 2.

which no more high perfections, or more proper to God, can be conceived,) are attributed to the Holy Spirit. Eternity; for the Apoſtle to the Hebrews calls him αἰώνιον Πνεῦμα, *the eternal Spirit;* (*How much more,* ſaith he, *ſhall the blood of Chriſt, who by the eternal Spirit offered himſelf without ſpot to God, purge your conſcience?*) Immenſity; *Whither,* ſaith the Pſalmiſt, *ſhall I go from thy Spirit? and whither ſhall I fly from thy face?* the queſtion involveth a negation; and ſignifieth a manifeſt reaſon thereof: I cannot fly any whither from thy Spirit, becauſe it is every where preſent. Omniſcience; *The Spirit,* ſaith St. Paul, *doth ſearch all things,* (that is, it perfectly comprehendeth all things,) *even the deep things of God;* τὰ βάθη, *the depths,* or deepeſt things of God, and conſequently all things which God knows, or can be known,) even thoſe things, which to comprehend doth as far exceed the condition of a creature, as it goeth beyond the capacity of one man to diſcern the cogitations and affections of another man; for ſuch a compariſon St. Paul doth make: our Saviour in the Goſpel ſaith, (*None knoweth who is the Son, but the Father; nor who is the Father, but the Son:* but the Holy Spirit did queſtionleſs know who was the Father, and who the Son: he had a knowledge therefore moſt divine and incommunicable.) Particularly to the Holy Spirit is aſſigned the knowledge of future contingencies; which knowledge is peculiarly high and moſt proper to God, and is therefore called divination; the which peculiarly is appropriated to the Holy Spirit, as its immediate principle; whence he is called *the Spirit of prophecy, the Spirit of revelation, the Spirit of wiſdom, the Spirit of truth;* and from him all the prophets are ſaid to derive their foreknowing power. To theſe may be adjoined other no leſs divine attributes of the Holy Spirit; as *independency* in will and operation; for, *All theſe things* (ſaith St. Paul, that is, the production of thoſe excellent graces, the diſtribution of thoſe wonderful gifts) *doth one and the ſame Spirit work, dividing to every one as he willeth.* And as the *wind bloweth where it willeth,* nor can be determined or hindered by any thing, ſo

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Heb. ix. 14. Pſ. cxxxix. 7. 1 Cor. ii. 10, 11. Luke x. 21. Eph. iii. 5. Rev. xix. 10. John xv. 26. 1 Cor. xii. 11. John iii. 8.

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(as our Lord infinuates in the Goſpel) the Holy Spirit according to his pleaſure worketh every where[1]. Abſolute goodneſs, which belongeth only to God; (for, *There is none good but one, God himſelf;*) but, *Thy Spirit,* ſaith the Pſalmiſt, *is good; lead me into the land of uprightneſs.* Moſt abſolute veracity, (which alſo doth imply both perfect knowledge and extreme goodneſs,) the which is ſignified by the title of truth abſtractedly aſſigned to him; *It is,* ſaith St. John, *the Spirit that beareth witneſs, becauſe the Spirit is truth;* that is, moſt abſolutely and perfectly veracious. In fine, omnipotency doth belong to the Holy Spirit, as by his works doth appear, which we ſhall immediately propound in the next argument. For,

Matt. xix. 17. Pſal. cxliii. 10. Neh. ix. 20. 1 John v. 6.

3. Moſt divine operations (tranſcending the power of any created thing) are aſcribed to the Holy Ghoſt: ſuch are; To create things, and make the world; for it was the Spirit which reſting upon the unſhapen maſs did hatch the world: *By his Spirit,* ſaith Job, *he hath garniſhed the heavens:* [and, *By the word of the Lord,* ſaith the Pſalmiſt, *were the heavens made, and all the hoſt of them by the breath of his mouth,* or by his Spirit:] *But he,* as the Apoſtle to the Hebrews ſaith, *who made all things is God.* To conſerve things; *Thou ſendeſt forth thy Spirit, they are created; and thou reneweſt the face of the earth,* ſaith the Pſalmiſt; ſpeaking about the continued production, or conſervation of things. Particularly to produce man, both at firſt and continually: for the ſoul of the protoplaſt was derived from the Spirit of God; and good Elihu profeſſeth of himſelf; *The Spirit of God hath made me, and the breath of the Almighty hath given me life:* yea, (which worthily may be deemed ſomewhat greater and more difficult,) to create men again, or renew them, being marred and deformed, unto the image of God, (quickening a man's ſpirit in a manner dead, enlightening his blind mind, reforming his perverſe affections;) which to effect, as it is aſcribed to God, ſo alſo to the Holy Spirit in places

Job xxvi. 13. Pſ. xxxiii. 6. Heb. iii. 4. Pſ. civ. 30. Job xxxiii. 4. Eph. iv. 24. ii. 10. 2 Cor. iv. 6. v. 17. Col. iii. 10. Tit. iii. 5.

'Η κτίσις ἐκ ἀγιάζει κτίσιν. *Baſ.*

[1] Εἰ μὴ ἦν τῆς θείας τῦ μόνε ἀγαθῦ τὸ πνεῦμα τὸ ἅγιον, οὐκ ἂν ἀγαθὸν ἐλαλήθη, ἐπεὶ Κύριος παρῆντιτο τὸ καλεῖσθαι ἀγαθὸς, καθὸ ἄνθρωπος γέγονε. *Athan. contra Apoll.* tom. i. p. 607.

numberleſs. Alſo (which is connected with that) to juſtify a man, to remit ſins, (not miniſterially, but, which is proper to God, principally and abſolutely;) for, *ye are,* ſaith St. Paul, *juſtified in the name of the Lord Jeſus, and by the Spirit of our God* To animate the Church by his influence, to govern it by his power and guidance, to preſcribe laws unto it, to ſet rulers over it, to diſpenſe gifts and graces requiſite for the building, propagation, and preſervation thereof, are works of his, and together the moſt proper and principal works of divine power. To perform miracles, that is, works contrary or ſuperior to the laws of nature, and therefore only congruous to God; the doing of which is peculiarly attributed to God's Spirit; particularly to raiſe the dead, which is the higheſt of miracles; *If,* ſaith St. Paul, *he that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you.* In fine, there is no work, either of nature, or of providence, or of grace, ſo ſublime, or ſo difficult, which is not aſcribed to the efficacy of the Holy Spirit; the which doth ſhew his ſovereign authority and his almighty power: for ſurely by no more plain and cogent arguments, than by theſe, can the omnipotence of the ſupreme Deity itſelf be demonſtrated.

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Luke v. 2
1 Cor. vi. 11.
Rom. viii.
Tit. iii. 5.
1 Cor. xii. 28.
Acts xv. 2
xx. 28.
Eph. iv. 1
1 Cor. xii.
Heb. ii. 4.

Rom. viii. 11.

4. The divine majeſty of the Holy Spirit may alſo be aſſerted from the divine worſhip which is duly to be yielded to him. It by God's appointment is yielded to him, when being ſolemnly baptized in his name we do profeſs to place our faith and hope upon him, we do proteſt our reverence and obedience to him. The ſame is then exhibited, when, according to the rule of St. Paul, together with the grace of our Lord Jeſus, and the love of God the Father, we implore the communion of the Holy Spirit. The ſame is not obſcurely ſignified whenever (that which often occurs) in the execution of divine (moſt excellent and admirable) offices and works the Holy Ghoſt is put in conjunction and co-ordination with the Father and the Son: for that by God, moſt jealous and curious, as it were, of his honour, (who more than once profeſſeth that

2 Cor. xiii. 13.

SERM. XXXIV. he will not *impart his glory to another*,) ſhould be allowed to any creature, to march in even rank, to ſeem advanced to an equal pitch of dignity with himſelf, is nowiſe credible, or agreeable to reaſon. (*What communion can there be between a creature and his Creator? Why ſhould that which is made be numbered together with his Maker, in the performing of all things?* ſaith St. Athanaſius well[m].) Moreover, what dignity belongs to the Holy Spirit, what reverence is due to him, appears clearly from that the blaſphemy againſt him is peculiarly unpardonable, whenas the faults committed againſt God the Father, and obloquy againſt the Son, are capable of remiſſion: for the nature of things doth ſcarce bear, that to detract from a creature ſhould be a crime ſo capital, or receive ſuch aggravation; it cannot well be conceived that the honour of a creature ſhould in ſuch a manner be preferred to the honour of God himſelf. (*How*, ſaith St. Ambroſe, *can any one dare to reckon the Holy Ghoſt among creatures? or who doth ſo render himſelf obnoxious, that if he derogate from a creature, he may not ſuppoſe it to be relaxable to him by ſome pardon*[n]?

Iſa. xlii. 8. xlviii. 11.

5. Again, whereas Chriſt, even as a man, is elevated in dignity and eminence above all creatures, (*above every name, far above all principality, authority, and power*, as the Apoſtle teaches us,) he is yet in that reſpect inferior, and gives place to the Holy Spirit. [o] For as ſuch he did receive his nature from the Holy Spirit; *That which is conceived in her is of the Holy Ghoſt*, ſaith the Evangeliſt; and, *More honour than the houſe hath he that made it*, ſaith the Apoſtle to the Hebrews. Chriſt was ſent by

Phil. ii. 9. Eph. i. 21.

Matt. i. 20.

Heb. iii. 3.

[m] Ποία γὰρ κοινωνία τῷ κτίσματι πρὸς κτίστην; διά τι τὸ πίστευμα συναριθμεῖται τῷ πεποιημένῳ εἰς τὴν τῶν πάντων τελείωσιν; *Ath. Orat. in Ar.*

Ἀσεβὴς ὃν ἐστι λέγειν κτιστὸν, ἢ ποιητὸν τὸ πνεῦμα τοῦ Θεοῦ, ἐπεὶ πᾶσα γραφὴ παλαιά τε καὶ καινὴ μετὰ παρρησίας καὶ υἱοῦ συναριθμεῖ αὐτὸ, καὶ δοξάζει. *Id. περὶ ἐνσάρκου ἐπιφ.* tom. i. p. 600.

[n] Quomodo inter creaturas audet quiſquam Spiritum S. computare? aut quis ſic ſe obligat, ut ſi creaturam derogaverit, non putet ſibi hoc aliqua venia relaxandum? *Ambroſ.*

[o] Quomodo creatura dicitur, qui Domini Creator ex Maria comprobatur? *Aug. Serm.* vi. Matt. i. *de Temp.*

the Holy Spirit; *The Lord God*, ſaith the Prophet of him, *and his Spirit hath ſent me.* But, *The Apoſtle*, ſaith he himſelf, *is not greater than he that ſent him*; the *ſent* is not greater, that is, (by a λιτότης, or μείωσις, the figure of diminution,) he is inferior to the *ſender*. Chriſt was conſecrated and inaugurated into his offices by the Holy Spirit; *The Spirit of the Lord* (foretold Iſaiah of Chriſt, as the Evangeliſts interpret) *is upon me, becauſe he hath anointed me:* but, *Without controverſy, the leſſer is bleſſed by the greater*, ſaith the Apoſtle. Chriſt was by the Holy Ghoſt endowed with excellent gifts abundantly and beyond meaſure; but, *It is more bleſſed to give than to receive*, is an aphoriſm out of our Lord's own mouth: in fine, our Lord did by virtue of the Holy Spirit perform miracles; by the eternal Spirit he offered himſelf to God; by the Spirit he was raiſed from the dead: which things are manifeſt arguments that the Holy Spirit doth excel Chriſt as man: wherefore ſeeing beſide God only, nothing is in worth or dignity ſuperior to Chriſt, it neceſſarily follows that the Holy Spirit is God.

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Iſa. xlviii. 16. John xiii. 16. Iſa. lxi. 1, 12. Luke iv. 18. Heb. vii. 7. John iii. 34. Luke iv. 1. ii. 40, 52. Acts xxi. 35. Matt. xii. 28. Heb. ix. 14. Rom. i. 4. viii. 11.

6. I add, that whereas upon divers occaſions the ranks and orders of creatures are mentioned in Scripture, (as where all the quire of them is ſummoned and cited to ſing the praiſes of God; namely, the angels, the heavens, the earth, men, beaſts, plants; when catalogues are recited of things made by Chriſt, and ſubject to him, among which angels, thrones, dominations, dignities, and powers are mentioned,) it is ſtrange, that this top of creatures, (if a creature he be,) this leader of the quire, ſhould wholly be pretermitted. It is very probable, that if the Prophets had known, or the Apoſtles had thought this, they would have not been ſilent about it; they would, as reaſon had required, have ſet him in the head of all; which if they had done, they would have exempted us from theſe ſcruples and errors in ſo high a point: but they could not do it, becauſe indeed the Holy Spirit is not in the order of creatures: the which we do ſeem ſufficiently to have proved.

Pſal. ciii. 148, &c. 1 Pet. iii. 22. Col. i. 16. Eph. i. 21. Rom. viii. 38.

To all the premiſed points no ſmall acceſſion of weight

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doth come from the authority of ſo many holy fathers and councils; and from the conſent of the Church, running down through ſo many ages; to oppoſe which, without very weighty and manifeſt reaſons, doth as much recede from prudence, as it is far from modeſty.

III. The next point we ſhall conſider is the original of the Holy Spirit; the which we do aſſert to be in way of proceſſion jointly from God the Father and God the Son; meaning hereby, that to this divine Perſon in a peculiar manner (incomprehenſible indeed, and ineffable, but which in ſome manner by this term *proceſſion* may be ſignified) the divine eſſence which he hath is communicated from the Father and the Son.

ἐκ ἑαυτοῦ λαλήσει. John xvi. 13. That the Holy Spirit is not from himſelf, as the Father is, is plain; for that being ſuppoſed, there would be more firſt principles than one, and conſequently more Gods than one; which is contrary to the whole tenor of Scripture: neither did any ever affirm ſo much.

Novat. de Trin. 31. That he proceedeth from the Father, appeareth from that the Father is the fountain and firſt principle of all eſſence;

John xv. 16. and by our Saviour the Spirit is ſaid ἐκπορεύεσθαι, *to go out from the Father;* and he is called τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ,

1 Cor. ii. 12. *The Spirit that is out of God* (the Father) by St. Paul: and this is generally confeſſed.

That alſo he doth proceed from the Son (which is by the modern Greeks denied) may be proved.

Matt. x. 20. Gal. iv. 6. Rom. viii. 9. 1 Pet. i. 11. Phil. i. 19. 1. Becauſe as he is called the Spirit of the Father, ſo he is alſo often ſtyled the Spirit of the Son; which ſignifies he is in a like manner related to the Son as to the Father; and that both therefore in a like manner conſpire to his production.

2. He is ſaid to be ſent, as from the Father, ſo alſo from the Son. But miſſion and proceſſion do not ſeem to differ, except in manner of ſpeech, (one more eſpecially denoting the name whence, the other the act or effect of the ſame thing;) nor doth it agree to the Holy Spirit, who (as we have ſhewed) is God, to go out, or be ſent, otherwiſe than by reception of eſſence.

3. The Son ſaith of the Holy Spirit, ἐκ τοῦ ἐμοῦ λήψεται,

He ſhall take of mine, and ſhall ſhew it unto you; and, to the ſame purpoſe, *Whatſoever he ſhall hear, he ſhall ſpeak;* by which ſaying it is intimated that the Holy Spirit doth receive knowledge from the Son; the which, being God, he cannot otherwiſe do, than by receiving his eſſence from the Son. SERM. XXXIV. John xvi. 13, 14.

4. The Holy Spirit is a Perſon third in order: ſeeing then the Son before him in order (in order, I ſay, not in time) obtaineth the divine nature, ſo that when the Holy Spirit doth proceed, it is common to both Father and Son, he cannot receive it from the Father ſeparately, or without alſo deriving it from the Son. Thus our Lord himſelf ſeemeth to have argued, when he ſaith, *All things that the Father hath are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.* John xvi. 15. xvii. 10.

5. Laſtly, our Saviour, as St. Auguſtine and Cyril conceive, did ſignify this proceſſion from himſelf, when breathing on his diſciples he ſaid, *Receive ye the Holy Ghoſt.* John xx. 22.

6. To theſe arguments may be added the conſentient authority of the Latin Fathers, Hilary, Ambroſe, Auſtin, and the reſt; which explicitly teach this doctrine. Alſo the more ancient Greeks, Athanaſius, Baſil, both the Gregories, Epiphanius, Cyrillus Alexandrinus, do (although ſeldom expreſsly in terms, yet equipollently, and according to ſenſe) ſay the ſame. Deus Pater co-æternum ſibi. Τὸν, πνεῦμα τοῦ ἁγίου πνεύματος. *Athan. contra Apol.* tom. i. p. 601.

IV. We proceed now to the peculiar offices, functions, and operations of the Holy Spirit: many ſuch there are in an eſpecial manner attributed or appropriated to him; which, as they reſpect God, ſeem reducible to two general ones; the declarations of God's mind, and the execution of his will: as they are referred to man, (for in regard to other beings, the Scripture doth not ſo much conſider what he performs, it not concerning us to know it,) are eſpecially the producing in us all qualities and diſpoſitions, the guiding and aiding us in all actions requiſite or conducible to our eternal happineſs and ſalvation: to which may be added the interceſſion between God and man, which jointly reſpecteth both.

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I. Firſt, it is his eſpecial work to declare God's mind to us; whence he is ſtyled *the Spirit of truth, the Spirit of prophecy, the Spirit of revelation;* for that all ſupernatural light and wiſdom have ever proceeded from him. He inſtructed *all the prophets that have been ſince the world began* to know, he enabled them to ſpeak, the mind of God concerning things preſent and future. Holy men (that have taught men their duty, and led them in the way to bliſs) were but his inſtruments, *ſpeaking as they were moved by the Holy Ghoſt.*

John xv. 26. Eph. i. 17. Rev. xix. 10. Veritas ubicunque eſt, a Spiritu Sancto eſt. Luke i. 70. 2 Pet. i. 21.

By his inſpiration the holy Scriptures (the moſt full and certain witneſs of God's mind, the *law and teſtimony* by which our life is to be directed and regulated) were conceived. *He guided the Apoſtles into all truth,* and by them inſtructed the world in the knowledge of God's gracious intentions toward mankind, and in all the holy myſteries of the Goſpel; *That which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit: Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit,* ſaith St. Paul. All the knowledge we can pretend to in theſe things doth proceed merely from his revelation, doth wholly rely upon his authority.

1 Tim. iii. 16. John xvi. 13. Eph. iii. 5. 1 Cor. ii. 10.

2. To him it eſpecially belongs to execute the will of God, in matters tranſcending the ordinary power and courſe of nature. Whence he is called the *power of the Moſt High,* (that is, the ſubſtantial power and virtue of God,) the *finger of God,* (as by comparing the expreſſions of St. Matthew and St. Luke may appear;) and whatever eminent God hath deſigned, he is ſaid to perform by him. By him he framed the world, and, as Job ſpeaketh, *garniſhed the heavens.* By him he governeth the world, ſo that all extraordinary works of providence, (when God beſide the common law and uſual courſe of nature doth interpoſe to do any thing,) all miraculous performances, are attributed to his energy. By him our Saviour, by him the Apoſtles, by him the Prophets are expreſsly

Luke i. 35. xxiv. 49. Luke xi. 20. Matt. xii. 28. Pſal. xxxiii. 6. Gen. i. 1. Job xxvi. 13.

ſaid to perform their wonderful works; but eſpecially by him, SERM. XXXIV.

3. God manages that great work, ſo earneſtly deſigned by him, of our ſalvation; working in us all good diſpoſition, capacifying us for ſalvation, directing and aſſiſting us in all our actions tending thereto.

We naturally are void of thoſe good diſpoſitions in underſtanding, will, and affection, which are needful to render us acceptable to God, fit to ſerve and pleaſe him, capable of any favour from him, of any true happineſs in ourſelves: our minds naturally are blind, ignorant, ſtupid, giddy, and prone to error, eſpecially in things ſupernatural, ſpiritual, and abſtracted from ordinary ſenſe: our wills are froward and ſtubborn, light and unſtable, inclining to evil, and averſe from what is truly good; our affections are very irregular, diſorderly, and unſettled: to remove which bad diſpoſitions, (inconſiſtent with God's friendſhip and favour, driving us into ſin and miſery,) and to beget thoſe contrary to them, the knowledge and belief of divine truth, a love of goodneſs and delight therein, a well compoſed, orderly, and ſteady frame of ſpirit, God in mercy doth grant to us the virtue of his Holy Spirit; who firſt *opening our hearts*, ſo as to let in and apprehend the light of divine truth, then by repreſentation of proper arguments perſuading our reaſon to embrace it, begetteth divine knowledge, wiſdom, and faith in our minds, which is the work of illumination and inſtruction, the firſt part of his office reſpecting our ſalvation. Acts xvi. 14. 1 Cor. xii. 8, 9.

Then by continual impreſſions he bendeth our inclinations, and mollifieth our hearts, and tempereth our affections to a willing compliance with God's will, and a hearty complacence in that which is good and pleaſing to God; ſo breeding all pious and virtuous inclinations in us, reverence toward God, charity to men, ſobriety and purity as to ourſelves, with the reſt of thoſe amiable and heavenly virtues of ſoul, which is the work of ſanctification, another great part of his office.

Both theſe operations together (enlightening our minds,

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ſanctifying our will and affections) do conſtitute and accompliſh that work, which is ſtyled the regeneration, renovation, vivification, new creation, reſurrection of a man; the faculties of our ſouls being ſo improved, that we become, as it were, other men thereby; able and apt to do that for which before we were altogether indiſpoſed and unfit.

Tit. iii. 5. Col. ii. 12, 13. Eph. ii. 5. iv. 23, 24. ii. 10. 2 Cor. v. 17.

He alſo directeth and governeth our actions, continually leading and moving us in the ways of obedience to God's holy will and law. As we live by him, (having a new ſpiritual life implanted in us,) ſo we *walk by him*, are continually led and acted by his conduct and help. He reclaimeth us from error and ſin; he ſupporteth and ſtrengtheneth us in temptation; he adviſeth and admoniſheth, exciteth and encourageth us to all works of piety and virtue.

Gal. v. 25. Rom. viii. 14.

Particularly he guideth and quickeneth us in devotion, ſhewing us what we ſhould aſk, raiſing in us holy deſires and comfortable hopes, diſpoſing us to approach unto God with fit diſpoſitions of mind, love, and reverence, and humble confidence.

Rom. viii. 26, 27. 1 John xv. 14.

It is alſo a notable part of the Holy Spirit's office to comfort and ſuſtain us, as in all our religious practice, ſo particularly in our doubts, difficulties, diſtreſſes, and afflictions; to beget joy, peace, and ſatisfaction in us, in all our performances, and in all our ſufferings; whence the title of Comforter belongeth to him.

Rom. xv. 13. Heb. iii. 6. 1 Pet. i. 8.

It is alſo another part thereof to aſſure us of God's gracious love and favour, and that we are his children; confirming in us the hopes of our everlaſting inheritance. We, feeling ourſelves to live ſpiritually by him, to love God and goodneſs, to thirſt after righteouſneſs, and to delight in pleaſing God, are thereby raiſed to hope God loves and favours us; and that he, having by ſo authentic a ſeal ratified his word and promiſe, having already beſtowed ſo ſure a pledge, ſo precious an earneſt, ſo plentiful firſt-fruits, will not fail to make good the remainder deſigned and promiſed us, of everlaſting joy and bliſs.

Rom. viii. 23. 2 Cor. i. 22. v. 5. Eph. i. 14.

4. The Holy Ghoſt is alſo our interceſſor with God;

preſenting our ſupplications, and procuring our good. He crieth in us, he pleadeth for us to God: whence he is peculiarly called παράκλητος, the Advocate; that is, one who is called in by his good word or countenance to aid him whoſe cauſe is to be examined, or petition to be conſidered. SERM. XXXIV.

5. To which things we may add, that the Holy Ghoſt bears the office of a ſoul to God's Church, informing, enlivening, and actuating the whole body thereof; connecting and containing its members in ſpiritual union, harmony, order, peace, and ſafety; eſpecially quickening the principal members (the governors and paſtors) thereof; conſtituting them in their function, qualifying them for the diſcharge thereof, guiding and aiding them in it; *Take heed*, ſaid St. Paul to the elders of Epheſus, *unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers:* and, *All theſe things worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he willeth.* 2 Cor. xii. 12, 13. Acts xx. 28. Eph. iv. 12. 1 Cor. xii. 11.

We have thus paſſed over the ſeveral main doctrines concerning the bleſſed Holy Spirit; the application of which to practice briefly ſhould be this; the uſes, which the conſideration of theſe points may have, are theſe.

1. We are upon the premiſes obliged to render all honour and adoration to the majeſty of the divine Spirit.

2. The conſideration of theſe things ſhould work in us an humble affection and a devout thankfulneſs to God, for ſo ineſtimable a favour conferred upon us, as is the preſence and inhabitation, the counſel, conduct, and aſſiſtance of God's Holy Spirit in us. Him we gratefully muſt own and acknowledge as the Author of our ſpiritual life, of all good diſpoſitions in us, of all good works performed by us, of all happineſs that we are capable of; to him therefore we muſt humbly render all thanks and praiſe, aſſuming nothing to ourſelves.

3. We ſhould earneſtly deſire and pray for God's Spirit, the fountain of ſuch excellent benefits, ſuch graces, ſuch gifts, ſuch privileges, ſuch joys and bleſſings ineſtimable. If we heartily invite him, if we fervently pray for him, he

SERM. XXXIV. affuredly will come to us; for ſo our Lord hath promiſed, *That our heavenly Father will give the Holy Spirit to them which aſk it.*

Luke xi. 13.

4. We ſhould endeavour to demean ourſelves well toward the Holy Spirit; yielding to that heavenly gueſt, when he vouchſafeth to arrive, a ready entrance and a kind welcome into our hearts; entertaining him with all poſſible reſpect and obſervance; hearkening attentively to his holy ſuggeſtions, and carefully obeying him; not quenching the divine light, or the devout heat, which he kindleth in us; not reſiſting his kindly motions and ſuaſions; not grieving or vexing him; that ſo with ſatisfaction he may continue and reſide in us, to our infinite benefit and comfort. It ſhould engage us to cleanſe ourſelves from all filthineſs of fleſh and ſpirit; that we may be fit temples for ſo holy and pure a Spirit to dwell in; leſt he, by our impurities, be offended, loathe, and forſake us.

5. It is matter of comfort and encouragement, exceedingly needful and uſeful for us, to conſider that we have ſuch a guide and aſſiſtant in all our religious practice and ſpiritual warfare. If our luſts be ſtrong, our temptations great, our enemies mighty, we need not be diſheartened, having this all-wiſe and all-mighty friend to adviſe and help us: his grace is ſufficient for us, againſt all the ſtrength of hell, the fleſh, and the world. Let our duty be never ſo hard, and our natural force never ſo weak, we ſhall be able to do all things by him that ſtrengtheneth us; if we will but faithfully apply ourſelves to his aid, we cannot fail of good ſucceſs.

THUS far the Author's Sermons upon the Creed. *As to the remaining Articles, he hath only left a short Explication of them, like to that upon the* Lord's Prayer, &c. *And there needed not much more, considering that the Substance of these Articles had been treated of before: that of the* Holy Catholic Church, *and of the* Communion of Saints, *in his Discourse of the* Unity of the Church, *at the end of his Treatise of the* Pope's Supremacy; *and that of the* Forgiveness of Sins, *in his Sermons of* Justification; *and that of the* Resurrection of the Body, *in his Sermon of the* Resurrection of Christ.

The Holy Catholic Church.

THIS article was, I conceive, adjoined or inſerted here, upon occaſion of theſe many hereſies and ſchiſms, which from the beginning continually ſprang up, to the danger of Chriſtian doctrine, and diſturbance of the Church; the introducers thereof meaning thereby to ſecure the truth of religion, the authority of eccleſiaſtical diſcipline, the peace and unity of the Church, by engaging men to diſclaim any conſent or conſpiracy with any of thoſe erroneous or contentious people, (who had deviſed new conceits, deſtructive or dangerous to the faith, againſt the general conſent of Chriſtians, or drave on troubleſome factions, contrary to the common order, and prejudicial to the peace of the Church.) Their meaning of this article therefore was, I take it, this: I believe, that is, I do adhere unto, (for belief, as we at firſt obſerved, is to be taken as the nature of the matter requireth,) or I am perſuaded that I ought to adhere unto, that body of Chriſtians which, diffuſed over the world, retains the faith which was taught, and the diſcipline which was ſettled, and the peace which was enjoined by our Lord and his diſciples; I acknowledge the doctrines generally embraced by the churches founded and inſtructed by the Apoſtles; I am ready to obſerve the received cuſtoms and practices by them derived from apoſtolical inſtitution; I ſubmit to the laws and diſciplines by lawful authority eſtabliſhed in them; I do perſiſt in charity, concord, and communion with them.

And that men anciently ſhould be obliged to profeſs thus, there is ground both in reaſon and Scripture. In reaſon, there being no more proper or effectual argument

to aſſure us that any doctrine is true, or practice warrantable; no means more proper to convince ſectaries, deviating from truth or duty, than the conſent of all churches, of whom (being ſo diſtant in place, language, cuſtoms, humour; ſo independent, or coordinate in power) it is not imaginable, that they ſhould ſoon or eaſily conſpire in forſaking the doctrines inculcated by the Apoſtles, or the practices inſtituted by them; it is the argument which Irenæus, Tertullian, and other defenders of Chriſtian truth and peace do preſs; and it may in matters of this kind paſs for a demonſtration.

It hath alſo ground in Scripture; which as it foretels that pernicious hereſies ſhould be introduced; that *many falſe prophets ſhould ariſe, and ſeduce many;* that *grievous wolves ſhould come in, not ſparing the flock;* that *men ſhould ariſe, ſpeaking perverſe things, to draw diſciples after them;* as they warn us to *take heed of ſuch* men, to *reject* and *refuſe heretics, to mark thoſe which make diviſions and ſcandals beſide the doctrine which Chriſtians had learnt,* and *to decline from them;* to *ſtand off from ſuch men* as do ἑτεροδιδασκαλεῖν, that is, *teach things different from apoſtolical doctrine, the doctrine according to godlineſs;* as it enjoins us *to hold faſt the form of ſound words heard from the Apoſtles; to continue in the things which we have learned and been aſſured of, knowing of whom we learnt them; to obey from the heart that form of doctrine into which we were delivered; to keep the traditions* as the Apoſtles delivered them to us; *to ſtand faſt, and hold the traditions which we were taught, whether by word or writing; to ſtrive earneſtly for the faith once delivered to the ſaints;* as it enjoins us to *walk orderly,* to *obey our guides,* or *rulers;* to *purſue peace,* to *maintain concord;* to *abide in charity* with all good Chriſtians; as it declareth hereſies, factions, contentions, and ſeparations to be the works of the fleſh, proceeding from corrupt diſpoſitions of ſoul, (pride, covetouſneſs, vanity, raſhneſs, inſtability, perverſeneſs, craft, hypocriſy, want of conſcience;) ſo it alſo deſcribes the univerſality of them, who ſtick to the truth,

1 Tim. vi. 3, 2 Tim. i. 13, 14. iii. 14. Rom. vi. 17. 1 Cor. xi. 2. 2 Theſſ. ii. 15. iii. 6. Jude 3.

Eph. iv. 3. and obſerve the law of Chriſt, *keeping the unity of the Spirit in the bond of peace;* to be *one body, knit together, and compacted of parts, affording mutual aid and ſupply to its nouriſhment and welfare;* joined to, and deriving life, motion, ſenſe, from *one Head;* informed *by one Spirit;* as *one houſe, built upon the foundation of Prophets and Apoſtles, Chriſt himſelf being the corner ſtone, in whom all the building is fitly framed and connected;* as one family under one maſter; one city under one governor; *one flock under one ſhepherd;* one nation or people, ſubject to the ſame law and government, uſed to the ſame ſpeech, cuſtom, and converſation; laſtly, as one Church or congregation; for, as ſometimes every particular aſſembly of Chriſtians, and ſometimes a larger collection of particular ſocieties, combined together in one order, and under one government, are termed churches; ſo the whole aggregation of all particular churches, or of all Chriſtian people, is frequently called the Church; even as the whole body of thoſe who lived in the profeſſion of obedience to the Jewiſh Law, which was a type of the Chriſtian Church, is called קָהָל ἐκκλησία, *the congregation.*

Ubi tres ſunt etiam Laici, ibi Eccleſia eſt. *Tertull. Exh. Caſt.*

In relation to which ſociety, theſe are the duties which we here profeſs ourſelves obliged to, and in effect promiſe to obſerve:

1. That we do and will perſiſt in the truth of Chriſtian doctrine, delivered by our Saviour and his Apoſtles, atteſted unto by the general conſent of all Chriſtians; avoiding all novelties of opinion deviating from apoſtolical doctrine.

2. That we are obliged to maintain a hearty charity and good affection to all good Chriſtians.

3. That we are bound to communicate with all good Chriſtians, and all ſocieties ſincerely profeſſing faith, charity, and obedience to our Lord; ſo as to join with them, as occaſion ſhall be, in all offices of piety; to maintain good correſpondence and concord with them.

4. That we ſhould ſubmit to the diſcipline and order, ſhould preſerve the peace, and endeavour the welfare of that part thereof, wherein we live: for what of good or

harm is done to a member thereof, is alſo done to the whole.

5. That we ſhould diſavow and ſhun all factious combinations whatever, of perſons corrupting the truth of Chriſtian doctrine, or diſturbing the peace of the Church, or of any part thereof.

6. In fine, that we ſincerely ſhould wiſh in our hearts, earneſtly pray for, and by our beſt endeavours promote the peace and proſperity of the whole Catholic Church; whereof we profeſs ourſelves members and children; *following*, as St. Paul directs, *righteouſneſs, faith, charity, peace, with thoſe that call upon our Lord with a pure heart.* 2 Tim. ii. 22.

The Communion of Saints.

THESE words were not extant in any of the ancient Creeds, but were afterward inſerted: nor, as I conceive, doth the meaning of them much differ from what was intended in the precedent article; and perhaps it was adjoined for interpretation thereof: for the meaning of them is, as I take it, that all the ſaints (that is, all Chriſtians, either in legal preſumption, or according to real diſpoſition of heart, ſuch) do, in effect, or ſhould, according to obligation, communicate, partake, join together, conſent, and agree in what concerneth ſaints, or members of the holy Catholic Church; in believing and acknowledging the ſame heavenly truth; in performance of devotions or offices of piety with and for one another; in charitable good-will and affection toward one another; in affording mutual advices, aſſiſtances, and ſupplies toward the good (either ſpiritual or temporal) of each other; in condolency and compaſſion of each other's evils, in congratulation and complacency in each other's good; in minding the ſame thing for one another, and bearing one another's burdens; ſo that if one member ſuffers, all the members ſuffer with it; or if one member be honoured, all the members rejoice with it. This briefly ſeems to be the meaning of this point; and I need not to inſiſt on clearing the truth, or ſhewing the uſes thereof; the doctrine ſo manifeſtly carrying its obligation and its uſe in the face thereof.

The Forgiveneſs of Sins.

THAT men are naturally apt to tranſgreſs the laws of God, and the dictates of reaſon; that ſo doing they incur guilt, and are expoſed to vengeance, (from the great Patron of right and goodneſs, who is injured and diſhonoured thereby;) that hence they are ſubject to reſtleſs fears and ſtinging remorſes of conſcience; that they cannot be exempted from ſuch obnoxiouſneſs otherwiſe than by the free grace and mercy of God, nor be freed from ſuch anxieties otherwiſe than by an aſſurance of pardon from him, are points to natural light ſufficiently manifeſt. Luke xxiv. 47. And that repentance and remiſſion of ſins, &c.

Of ſuch a diſpoſition or will in God to remit offences, that all men have ever had a preſumption, their application to him in religious practice doth ſhew; (for no man would addreſs himſelf in ſervice to God, without a hope that God is reconcileable to him, and that his ſervice therefore may be acceptable;) particularly that general practice of offering ſacrifice for expiation of ſin, and appeaſing God's wrath, doth plainly declare the ſame. Heb. xi. 6.

But this was indeed but a preſumption or conjecture, partly drawn from the neceſſity of their caſe, (which admitted no other remedy beſide that hope,) and from man's nature, apt to preſume that which moſt pleaſeth; partly grounded upon experience of God's forbearance to puniſh, and the continuance of his bounty toward men; upon which grounds no man could build a full confidence that he ſhould find mercy, much leſs could he be ſatisfied upon what terms it would be granted, in what manner it ſhould be diſpenſed, or how far it ſhould extend; theſe things merely depending on the will of God, and the knowledge of them only upon revelation from him.

The Jewiſh diſpenſation (which was particular and pre-

paratory to Chriſtianity) did indeed appoint and accept expiations for ſome leſſer faults, committed out of ignorance and infirmity; but it pretended not *to juſtify* from all things, nor upon any terms did it promiſe remiſſion of great ſins wilfully committed, but threatened remedileſs exciſion for them, pronouncing dreadful imprecations, not only upon the tranſgreſſors of ſome particular laws, but againſt all thoſe who continued *not in all things written in the Law to do them:* ſo that the remiſſion tendered by Moſes was of a narrow extent, and could hardly exempt any man from obligation to puniſhment, and from fear thereof; although indeed (to prevent deſpair, and that which naturally follows thereon, a total neglect of duty) God was pleaſed by his Prophets, among that people, occaſionally to ſignify ſomewhat of farther grace (beyond what he was tied to by the terms of the covenant with that people) reſerved for them, and that he was willing (upon condition of hearty repentance and real amendment) to receive to mercy even thoſe who had been guilty of the moſt heinous offences: but theſe diſcoveries, as they were ſpecial and extraordinary, ſo were they preparatory to the Goſpel, and diſpenſed upon grounds only declared therein.

Numb. xv. 30. Deut. xxvii. 26. Gal. iii. 10.

It is the Goſpel only which explicitly teacheth and tendereth remiſſion of all ſins; ſhewing for what reaſons, upon what conditions, to what purpoſes, it is diſpenſed by God. It clearly and fully declares how God, in free mercy and pity toward us, (being all involved in ſin and guilt, and lying under a condemnation to death and miſery; all our works being unworthy of acceptance, all our ſacrifices being unable in the leaſt part to ſatisfy for our offences,) was pleaſed himſelf to provide an obedience worthy of his acceptance, and thoroughly pleaſing to him, (in effect imputable to us, as performed by one of our kind and race, and for our ſake willingly undertaken, according to his gracious pleaſure,) to provide a ſacrifice in nature ſo pure, in value ſo precious, as might be perfectly ſatisfactory for our offences; in regard to which obedience God is become reconciled, ſo as to open his

arms of grace to mankind; in reſpect to which ſacrifice he doth offer remiſſion of ſins to all men who ſhall upon the terms propounded be willing to embrace it; namely, upon condition of faith and repentance; that is, upon ſincerely profeſſing the doctrine of Chriſt, and heartily reſolving to obey his laws. This is that great doctrine ſo peculiar to the Goſpel, from whence eſpecially it hath its name, and is ſtyled *the word of grace:* this is that great bleſſing, which Zachariah, in his prophetical hymn, did praiſe God for; *The giving knowledge of ſalvation to God's people in the remiſſion of their ſins, according to the tender mercies of our God; in which the dayſpring from on high hath viſited us:* this is the *good tidings of great joy to all people,* which the angels did celebrate at our Saviour's birth: this is that main point, which our Lord eſpecially charged his Apoſtles to declare and teſtify, *that in his name repentance and remiſſion of ſins ſhould be preached to all nations;* that *God had exalted him to his right hand, as a Prince and a Saviour to give repentance unto Iſrael and remiſſion of ſins;* (*to give repentance;* that is, to give, as Clemens in his Epiſtle well expoundeth it, μετανοίας τόπον, a place for repentance, in order to mercy; or that it ſhould be acceptable and available for the remiſſion of our ſins, as all that on our part is required toward it;) all which points (together with the nature of this remiſſion, its cauſes, its grounds, its ends, its conditions, its means, and way of conveyance) are admirably couched in thoſe words of St. Paul; *All men,* ſaith he, *have ſinned, and are come ſhort of the glory of God: but we are juſtified freely by his grace, by the redemption which is in Chriſt Jeſus; whom God hath propoſed a propitiatory by faith in his blood, for the demonſtration of his righteouſneſs, toward the forgiveneſs of forepaſt offences.*

Luke i. 77, 78. Luke ii. 10. Luke xxiv. 47. Acts v. 31. Rom. iii. 4, &c.

The conſideration of which point is of exceedingly great uſe and influence.

1. It ſhould engage us to admire the great goodneſs of God, and with grateful hearts to praiſe him for ſo great a favour: that God, being ſo grievouſly affronted and wronged by our ſins, (loaded with extreme aggravations,)

ſhould be at ſuch charge to purchaſe for us the means of pardon, ſhould offer it ſo freely, ſhould ſo earneſtly invite and intreat us to accept it; how inexpreſſible a clemency doth it demonſtrate! how great thankfulneſs doth it require from us!

2. It ſhould beget in us an ardent love to God, anſwerable to that love which diſpoſed him to beſtow on us ſo ineſtimable a benefit. We ſhould imitate the debtor in the Goſpel, *who moſt loved him who had forgiven him moſt;* and the good penitent, St. Magdalen, who, *becauſe much was forgiven her, did love much.*

Luke vii. 41.
Luke vii. 47.

3. It is matter and ground of hope and of comfort to us; (is preventive of deſpair and immoderate ſadneſs;) for that our caſe cannot be ſo bad, but there is an aſſured remedy at hand, if we pleaſe to have recourſe thereto, the mercy of God upon our true repentance; whereby we infallibly ſhall obtain that happy ſtate, of which it is ſaid, *Bleſſed is he whoſe tranſgreſſion is forgiven; bleſſed is the man unto whom the Lord imputeth no iniquity.*

Pſal. xxxii. 1, 2.

4. It is a great engagement to obedience; for that it greatly aggravates our diſobedience, and endangers our eſtate. Having once from God's mercy obtained a cure and ſtate of health, we by relapſing into ſin do incur deeper guilt, and expoſe ourſelves to greater hazard; *Behold,* ſaith our Lord in like caſe, *thou art made whole: ſin no more, leſt a worſe thing come upon thee.*

John v. 14.

5. Laſtly, it ſhews us how much (in conformity to God and compliance with his will) we ſhould bear with and forgive the offences or injuries done to us. You know how ſtrongly our Lord, in the Goſpel, preſſeth the conſideration of God's free pardon beſtowed on us to this purpoſe; how he ſets out the extreme unreaſonableneſs and diſingenuity of thoſe who, notwithſtanding this dealing of God with them, are hard-hearted and unmerciful toward their fellow-ſervants; how he threatens implacable ſeverity toward them who *do not from their hearts forgive* to their brethren their treſpaſſes; and promiſeth remiſſion of ſins to them who (according to what they profeſs to do in their prayers) ſhall forgive to men the offences commit-

Matt. xviii. 35, &c.
Matt. vi. 14.

ted againſt them; making it not only an indiſpenſable condition, but a ſufficient means of obtaining the divine favour and mercy.

I ſhall only farther take notice, that although it be true that God in the Goſpel doth generally propound remiſſion of ſins (upon account of our Lord's performances, and in his name) to all that truly repent and turn unto him, chiefly granting it on this conſideration, and not withholding it from any, upon a blameleſs default of other performances; yet he requires (and complying with his will therein is part of the duty which repentance diſpoſes to and is declared by) that (as well for public edification and the honour of his Church, as for the comfort and advantage of perſons concerned therein) this repentance ſhould be ſolemnly declared and approved by the Church; that this remiſſion ſhould be formally diſpenſed by the hands of God's miniſters, being declared by expreſs words, or ratified by certain ſeals, or ſignified by myſterious repreſentations appointed by God. And to remiſſion of ſins, as thus diſpenſed, I doubt not but this article hath an eſpecial reference; it being in St. Cyprian's form of profeſſion at baptiſm expreſſed by, *Credo remiſſionem peccatorum in Eccleſia:* but becauſe the Church's remitting of ſins thus is by virtue of that authority which Chriſt imparted to his Church, called *the Power of the Keys*, I ſhall, upon this occaſion, here briefly explain the nature of that power.

Acts xxvi. 20. iii. 19.

THE POWER OF THE KEYS.

THIS power in part is founded upon (and this name of it was wholly drawn from) thoſe words of our Lord to St. Peter, *And I will give thee the keys of the kingdom of heaven.* Where that which our Lord doth promiſe to St. Peter (not to him perſonally, but, as the Fathers interpret it, repreſentatively; he then ſignifying the Church, and ſtanding in the place of its governors; however not excluſively, for it) is by a parity of reaſon to be extended to all the Apoſtles, and after them to all the governors of the Church; unto whom the ſame power is otherwhere in terms equivalent committed, and by whom it was exerciſed, as may appear from comparing the practice of the Apoſtles, and of the Church in continual ſucceſſion from them, with the nature or intent of this power; the which it is now our buſineſs very briefly to explain.

Matt. xvi. 19.

It is expreſſed in a metaphorical term; and it is therefore to be underſtood according to the analogy it beareth with the thing aſſumed to reſemble it, as the nature of the object thereof doth require or admit. Wherefore it being the main property of a key, by opening, to give ingreſs and egreſs, (admittance into a place, or emiſſion from it;) or by ſhutting, to exclude from entrance, or to detain within; this power may be ſuppoſed to imply a right or ability to perform ſuch actions in reference to its object, which is the kingdom of heaven.

By *the kingdom of heaven* is underſtood the ſtate of religion under the Goſpel, in diſtinction, as it ſeems, from the conſtitution and condition thereof under the Moſaical Law. In the times of the Law, God's law was in a manner terreſtrial, he being King of the Jewiſh nation particularly, Jeruſalem being his royal ſeat, and the temple his throne;

where he was ſerved with external and viſible performances; where he expreſsly promiſed earthly benefits and privileges, (long life and proſperity in the land of Canaan,) and threatened puniſhments anſwerable: but in the Goſpel God is worſhipped univerſally, as reſident in heaven, as requiring ſpiritual ſervices addreſſed to heaven, as conferring rewards and inflicting penalties relating to the future ſtate there. This ſtate therefore aptly is called *the kingdom of heaven*, of which all Chriſtians are ſubjects; the body of whom conſequently may alſo be named *the kingdom of heaven:* (for the word *kingdom* ſometimes denoteth the conſtitution of things in or under which a certain people do live, ſometimes the people themſelves.)

Now whereas this ſtate hath two degrees, or the perſons under it two conditions; one here preſent upon earth, in tranſition and acquiſition; the other hereafter, of reſidence and fruition in heaven; (one like that of the Iſraelites travelling in the wilderneſs, the other like their poſſeſſion of Canaan;) in this caſe we may well underſtand both, but chiefly the firſt, (the kingdom of grace here,) wherein immediately this power is exerted, although its effects do finally refer and reach to the other, (the kingdom of glory hereafter.)

Let us then conſider how this kingdom may be opened or ſhut by the governors of the Church. This evidently may be performed ſeveral ways.

1. The kingdom of heaven may be opened by yielding real helps, inducing to enter into the Church; it may be ſhut by the ſame means, inducing perſons to continue within it. So by inſtruction, advice, perſuaſion, admonition, reproof; by affording fit means and occaſions, by preſcribing laws and rules conducing to thoſe purpoſes, the governors are obliged to open and ſhut the kingdom of heaven: and the doing ſo therefore may be conceived an ingredient of this power.

2. The kingdom of heaven may be opened by interceſſion, or imprecation from God of fit diſpoſitions qualifying perſons to enter, together with a mind willing to do ſo. Thus, as all Chriſtians in their way may open the king-

dom, ſo particularly the governors, by their office and function, are obliged to do it, as the public mouths of the Church. Wherefore St. Paul enjoins, that *ſupplication be made for all men; becauſe God would have all men to be ſaved, and to* have them *come to the knowledge of the truth;* or would have all men brought into this kingdom.

1 Tim. ii. 1, &c.

3. The kingdom of heaven may be opened or ſhut by prudent diſcrimination of perſons who are fit to be received into the Church, (εὔθετοι εἰς βασιλείαν, well-diſpoſed for the kingdom, as St. Luke ſpeaks,) or who deſerve to be rejected from it.

Thus the governors of the Church do open and ſhut the kingdom, when they determine who ſhall be admitted to baptiſm, (which is, *Eccleſiæ janua*, and *porta gratiæ*, as St. Auſtin calls it,) and who ſhall be refuſed; they admitted, who appear competently inſtructed in Chriſtian doctrine, and well reſolved to obey it; they refuſed, who ſeem in thoſe points ignorant or ill-reſolved.

4. The kingdom of heaven may be opened or ſhut by judicial acts, whereby unworthy perſons (whoſe converſation may be infectious, or whoſe continuance in the Church may be infamous thereto) are excluded from it, or kept without; or whereby perſons, upon ſufficient preſumption of repentance and amendment, are reſtored to communion.

Thus conſidering the ſenſe of the words with the nature of the matter, the power of the keys may be underſtood.

The ſame may be farther cleared by conſidering and explicating the phraſes equivalent, by which it is expreſſed or interpreted. Such are eſpecially *binding* and *looſing*, *remitting* and *retaining ſins*.

By *binding* and *looſing*, our Lord himſelf interpreteth this power; *I will*, ſaith he, *give unto thee the keys of the kingdom of heaven; and whatſoever thou ſhalt bind on earth ſhall be bound in heaven; whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.* For underſtanding the ſenſe of which phraſes, we may conſider that things or perſons may be ſeveral ways bound and looſed.

1. *Binding* may denote any ſort of determination, re-

ſtriction, or detention impoſed on perſons and things; and *looſing* anſwerably may ſignify the contrary effects: ſo by juſt authority to command or prohibit a thing, (whereby its moral quality is determined, it is made good or bad,) is to bind that thing, and the perſons ſubject to that authority. Alſo to abrogate a law, or to diſpenſe with its obſervation, is to looſe the matter of that law, together with the perſons concerned in it. Thus it is ſaid that the Scribes, by preſcribing many unprofitable obſervances, did bind heavy burdens on the people. Again likewiſe, Matt. xxiii. 4.

2. To interpret the ſenſe of a law or doctrine is a kind of ligation or ſolution. It binds, by declaring what is commanded or prohibited, and conſequently to what men are obliged; it looſes, by ſhewing what is permitted or remains indifferent, ſo leaving men to their freedom. *Quam vero clavem habebant Legis doctores, niſi interpretationem legis?* ſaith Tertullian. To bind and looſe thus, doth plainly belong to the paſtors of the Church, they by office being the interpreters and teachers of God's law. In Marc. lib. —. cap. 97.

3. The exerciſe of any juriſdiction doth *aſtringe* the offender to puniſhment or ſatisfaction, or doth abſolve him from them; it conſequently may be called *ligation* or *ſolution* reſpectively.

4. The bringing perſons under any contract is a tying them to performance thereof. Thus do the paſtors of the Church bind thoſe whom they receive into the Church at baptiſm, upon undertaking the conditions of Chriſtianity; and thoſe whom after excluſion from Chriſtian communion they abſolve, upon engagement to lead a better life.

5. The detention of a perſon in any ſtate, or under any power, is called *ligation;* and a deliverance out of ſuch a ſtate or power, *ſolution.* So he that (by withholding means or aſſurance of pardon) is detained under the guilt of ſin, is thereby bound; but he that hath the means and overtures of pardon conferred on him is looſed; and thus do the paſtors of the Church bind and looſe, by retaining and remitting ſin; the doing which is an inſtance of this power, expreſsly granted by our Lord; *Whoſeſoever ſins,* John xx.

ſaith he, *ye remit, they are remitted to them; whoſeſoever ſins ye retain, they are retained.*

Now they may be underſtood to remit or retain ſins divers ways.

1. They do remit ſins *diſpoſitivè*, by working in perſons fit diſpoſitions, upon which remiſſion of ſins, by God's promiſe, is conſequent; the diſpoſitions of faith and repentance.

2. They remit (or retain ſins) *declarativè*, as the ambaſſadors of God, in his name pronouncing the word of reconciliation to the penitent, and denouncing wrath to the obſtinate in ſin.

3. They remit ſins *impetrativè*, obtaining pardon for ſinners by their prayers, according to that of St. James;

James v. 14, 15. *Is any man ſick among you? let him call the elders of the Church; and let them pray over him:* and, *The prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.*

4. They remit ſins *diſpenſativè*, by conſigning pardon in adminiſtration of the ſacraments, eſpecially in conferring baptiſm, whereby, duly adminiſtered and undertaken, all ſins are waſhed away; and in the abſolving of penitents, wherein grace is exhibited and ratified by impoſition of hands, the which St. Paul calls χαρίζεσθαι, to beſtow grace or favour upon the penitent.

By conſidering all theſe things we may competently underſtand wherein this power of the keys doth conſiſt. We might farther illuſtrate it by obſerving the exerciſe thereof by the Apoſtles, and in the primitive Church; by viewing the practice of a like power under the Law, which might perhaps be the riſe and pattern hereof; by conſidering the neceſſity and uſefulneſs of ſuch a power: but I cannot inſiſt on thoſe particulars, but proceed to the next article.

The Reſurrection of the Body, or Fleſh.

THE doctrine of the immortality of the ſoul (whereby men are capable of rewards or puniſhments, according to their doings in this life) hath, in all religions, been deemed a neceſſary principle, and for ſuch (as Cicero and Seneca expreſsly tell us) hath been embraced by all nations; having indeed, probably from original tradition, been conveyed over all the world. The ſame alſo divers philoſophers (Socrates eſpecially, and his followers) did by natural reaſon ſtrive to evince true. But tradition being too ſlippery, and reaſon too feeble thoroughly to perſuade it, Chriſtianity, by a clear and full proof, (of miraculous works and ſenſible experiments,) doth aſſure us of it; the certainty thereof we owe to his inſtruction, *who brought life and immortality to light by the Goſpel.* 2 Tim. i. 10. It plainly ſhews, that when we die, we do not (like brute beaſts, or other natural bodies, when they appear diſſolved) wholly periſh; that our ſouls do not vaniſh into nothing, nor are reſolved into inviſible principles; but do return into God's hand, or into the place by him appointed for them, there continuing in that life which is proper to a ſoul. Neither only thus much doth it teach us concerning our ſtate after this life, but it farther informs us, that our bodies themſelves ſhall be raiſed again out of their duſt and corruption, that our ſouls ſhall be reunited to them, and that our perſons ſhall be reſtored into their perfect integrity of nature; the bringing of which effects to paſs, by divine power, is commonly called, *the reſurrection of the dead*, or, *from the dead*, (ἐκ νεκρῶν,) and ſimply *the reſurrection*; as alſo, *being raiſed, being reduced from the dead:* ſometimes alſo it is called, the *regeneration*, (or iterated nativity,) and *being born from the dead*; which terms imply a reſpect to

the body, and to the perſon of a man, as conſtituted of body and ſoul: for the mere permanency of our ſouls in being and life could not (with any propriety or truth) be called a reſurrection: that which never had fallen could not be ſaid to be raiſed again; that which did never die could not be reſtored from death; nor could men be ſaid to riſe again, but in reſpect to that part which had fallen, or that ſtate which had ceaſed to be. And as to be born at firſt doth ſignify the production and union of the parts eſſential to a man; ſo to be born again implies the reſtitution and reunion of the ſame; a man thereby becoming entirely the ſame perſon that he was before. The ſame is alſo ſignified in terms more formal and directly expreſſive; *the quickening of the dead;* the *vivification of our mortal bodies;* the *redemption of our body;* the *corruptible* (τὸ φθαρτὸν τοῦτο, this very ſame corruptible body) *putting on incorruption, and this mortal putting on immortality; thoſe who are in the graves hearing Chriſt's voice,* and *proceeding forth to reſurrection,* either of *life* or *judgment;* the *awaking of them which ſleep in the duſt of the earth;* the ſea, the death, the hell, (or univerſal grave,) reſigning their dead; which expreſſions and the like occurring, do clearly and fully prove the reparation of our bodies, and their reunion to our ſouls, and our perſons becoming in ſubſtance completely the ſame that we were. Which truth of all perhaps that Chriſtianity revealed, as moſt new and ſtrange, was the hardlieſt received, and found moſt oppoſition among heathens, eſpecially philoſophers;

Acts xvii. 32. *Hearing the reſurrection of the dead, ſome of them mocked; others ſaid, We will hear thee again of this matter:* ſo was St. Paul's diſcourſe about this point entertained at Athens; they neglected or derided it, as a thing altogether im-

Plin. Hiſt. ii. 7. vii. 55. poſſible, or very improbable to happen; (as Pliny ſomewhere counts the revocation of the dead to life impoſſible to be performed, otherwhere calls it, *puerile deliramentum, a childiſh dotage,* to ſuppoſe it.) But why it ſhould be deemed either impoſſible to divine power, or improbable upon accounts of reaſon, no good argument can be aſſigned, To re-collect the diſperſed parts of a man's body,

o range and *diſpoſe* them into their due ſituation and rder; to reduce them into a temper fit to diſcharge vital nctions; to rejoin the ſoul to a body ſo reſtored; why ould it be impoſſible or ſeem difficult to him, who did rſt frame and temper our body out of the duſt, and in-ired the ſoul into it; to him, who out of mere confuſion igeſted the whole world into ſo wonderful an order and armony; to him, who into a dead lump of earth inſerted ch numberleſs varieties of life; who from ſeeds buried the ground and corrupted there, doth cauſe ſo goodly lants to ſpring forth; who hath made all nature to ſubſiſt y continual viciſſitudes of life and death; every morning, a manner, and every ſpring repreſenting a general reſur-ction? (Well might the Prophet Jeremiah ſay, *Ah* Jer. xxxii. *ord God! thou haſt made the heaven and the earth by thy* 17. *reat power and ſtretched out arm; and there is nothing too ard for thee:* there is indeed nothing too hard for om-iſcient wiſdom to contrive, for omnipotent ſtrength to ecute.) And what difficulties ſoever fancy may ſug-eſt, can we doubt of that being poſſible which expe-ence atteſteth done? Ezekiel ſaw *dry bones* rejointed, Ezek. nd reinſpired with life; divers inſtances of dead perſons xxxvii. ſtored to life are recorded in the prophetical writings; nd more in the New Teſtament; but moſt remarkable is at paſſage at our Saviour's death, when it is ſaid, that *any tombs were opened, and many bodies of ſaints that* Matt. xxvii. *ad departed roſe, and coming out of the tombs, after our* 56. *aviour's reſurrection, entered into the holy city, and did ppear to many,* (or publicly to the many, τοῖς πολλοῖς;) hich was a moſt full and manifeſt experiment of a mira-ulous reſurrection, like to that which we believe: but of l, our Lord's own reſurrection doth irrefragably confirm e poſſibility of our reſurrection: ſo that St. Paul, with ighteſt reaſon, might thus expoſtulate with the incre-ulous upon this account; *And if Chriſt be preached* (or 1 Cor. xv. ſured by teſtimony) *that he roſe from the dead, how ſay* 12. *me that there is no reſurrection of the dead?* that is, ow can any man deny that to be poſſible which is ſo alpably exemplified?

Neither can the point be ſhewed improbable or implauſible; but it is rather very conſonant to the reaſon of the thing; and good cauſes may be aſſigned why it ſhould be. Man, according to original deſign and frame, doth conſiſt of ſoul and body; theſe parts have a natural relation, an aptitude, and an appetite (as it ſeems) to cohabit and cooperate with each other; many actions very proper to man's nature cannot be performed without their conjunction and concurrence; many capacities of joy and comfort (with their oppoſites) do reſult thence: the ſeparation of them we ſee how unwilling, violent, and repugnant it is to nature; and we are taught that it is penal, and conſequent upon ſin, and therefore cannot be good and perfect: wherefore it is no wonder that God deſigning to reſtore man to his ancient integrity, yea, to a higher perfection, rewarding him with all the felicity his nature is capable of, (on the one hand, I mean, as on the other hand juſtly to puniſh and afflict him according to his demerit,) ſhould raiſe the body, and rejoin it to the ſoul, that it might contribute its natural ſubſerviency to ſuch enjoyments and ſufferings reſpectively. Not to omit the congruity in juſtice, that the bodies themſelves, which did communicate in works of obedience and holineſs, or of diſloyalty and profaneneſs, (which, in St. Paul's language, were either ſervants of righteouſneſs unto ſanctity, or ſlaves to impurity and iniquity,) ſhould alſo partake in ſuitable recompenſes; that the body which endured grievous hardſhips for righteouſneſs ſhould enjoy comfortable refreſhments; or that thoſe which did wallow in unlawful pleaſures ſhould undergo juſt afflictions.

Many other things might be ſaid to this purpoſe; but I paſs to the next point, annexed to this, as in nature, ſo in order here.

The Life Everlaſting.

HE immediate conſequent of the reſurrection (common, it. Paul expreſſeth, to juſt and unjuſt,) is, as we have laced in the catalogue of fundamentals, ſet down by Apoſtle to the Hebrews, κρίμα αἰώνιον, that judgment oom, by which the eternal ſtate of every perſon is de- ined; and accordingly every man muſt, as St. Paul , *bear the things done in the body, according to what ath done, whether it be good or evil.* Now this ſtate erally taken, (as reſpecting both the righteous and ed, the wicked and curſed perſons,) for that it doth oſe a perpetual duration in being and ſenſe, may be ed *everlaſting life;* although life (as being commonly rehended the principal good, and becauſe all men na- lly have a moſt ſtrong deſire to preſerve it; with refe- e alſo, probably, to the Law, wherein continuance of is propoſed as the main reward of obedience, is uſed enote peculiarly the bleſſed ſtate; and death (the moſt minable and terrible thing to nature; the moſt ex- ie alſo of legal puniſhments threatened upon the tranſ- ſors of the law) is alſo uſed to ſignify the condition of damned; the reſurrection of life, and reſurrection of mation; everlaſting life and everlaſting puniſhment g oppoſed; although, I ſay, life be thus commonly n, (as alſo the reſurrection itſelf, by an εὐφημισμὸς, is etimes appropriated to the righteous,) yet the reaſon he caſe requires, that here we underſtand it generally, s to comprehend both ſtates; both being matters of 1 equally neceſſary, and of like fundamental conſe- nce; both yielding the higheſt encouragements to d practice, and determents from bad: for, as on the hand, what can more ſtrongly excite us to the per-

Acts xxiv. 15.

Heb. vi. 2.

2 Cor. v. 10.

John v. 29.

Matt. xxv. 46.

Dan. xii. 2.

Phil. iii. 11.

Luke xx. 35.

formance of our duty, than an aſſurance of obtaining hereby ſo happy a ſtate? what can more efficaciouſly withdraw us from impiety, than being certain thereby to loſe and fall ſhort of it? ſo on the other hand, what can more vehemently provoke us to obedience, than being perſuaded, that we ſhall thereby avoid eternal miſery? what can more powerfully deter us from ſin, than conſidering, that by commiſſion of it we ſhall expoſe ourſelves to that wretched ſtate? Infinitely ſtupid and obdurate we muſt be, if the conſideration what theſe ſtates are doth not produce theſe effects.

What is the ſtate of life? it is a ſtate of higheſt dignity and glory; of ſweeteſt comfort and joy; of joy full in meaſure, pure in quality, perpetual in duration, in all reſpects perfect to the utmoſt capacity of our nature; wherein all our parts and faculties ſhall be raiſed to their higheſt pitch of perfection, our bodies ſhall become free from all corruptibility and decay, all weakneſs and diſeaſe, all groſſneſs and unwieldineſs, all deformity and defilement: for they ſhall, as St. Paul teaches us, be rendered incorruptible, ſtrong, healthful, glorious, and ſpiritual: our ſouls alſo ſhall in their faculties be advanced, in their inclinations rectified, in their appetites ſatisfied; the underſtanding becoming full of light, clear and diſtinct in knowledge of truth, free from ignorance, doubt, and error; the will being ſteadily inclined to good, ready to comply with God's will, free from all weakneſs and all perverſeneſs; our affections being ſet in right order and frame, with a conſtant regularity tending unto that which is really beſt, and taking a full delight therein: wherein we ſhall enjoy the bliſsful ſight of God, ſmiling in love and favour upon us; the preſence of our gracious Redeemer, embracing us with moſt tender affection; the ſociety of the holy angels, and of the juſt made perfect; whoſe company and converſation, how unconceivably ſweet and delightful muſt it be! wherein nothing adverſe or troubleſome can befall us; no unpleaſant or offenſive object ſhall preſent itſelf to us; no want, or need of any thing ſhall appear; no care, or fear, or ſuſpicion; no labour or toil, no ſorrow or pain,

no diſtaſte or regret, no ſtir or contention, no liſtleſſneſs or ſatiety ſhall be felt, or ſhall come near us; where God (as it is in the Apocalypſe) will wipe every tear from the eyes, (of them who ſhall come there,) and death ſhall be no more; nor ſorrow, nor clamour, nor pain any more: it is, in fine, a ſtate in excellency ſurpaſſing all words to expreſs it, all thoughts to conceive it; of which the brighteſt ſplendours and the choiceſt pleaſures here are but obſcure ſhadows, and faint reſemblances; comparable to which no eye hath ſeen, nor ear hath heard any thing; nor hath it aſcended into any heart of man to conceive the like; as St. Paul, out of the Prophet Iſaiah, telleth us: which ſtate, ſeeing by a pious life we certainly do acquire a right unto, and ſhall enjoy a poſſeſſion of; but from an impious life do forfeit all pretence thereto, and ſhall infallibly be deprived of it; are we not infinitely mad, are we not extremely enemies, and injurious to ourſelves, if we do not embrace the one, and eſchew the other?

Rev. xxi. 4.

1 Cor. ii. 9.

Again; What is the other ſtate, that of death? what but a ſtate of loweſt diſgrace and ignominy; of utter ſhame and confuſion; of intolerable pains and miſeries, without any eaſe or reſpite, without any hope or remedy, without any ceſſation or end; wherein we ſhall not only for ever be ſecluded from God's preſence and favour; not only be deprived of all reſt, comfort, and joy; but detruded into utmoſt wretchedneſs; into a condition far more dark and diſmal, more forlorn and diſconſolate, than we can imagine; which not the ſharpeſt pain of body, nor the bittereſt anxiety of mind, which any of us hath ever felt, can in any meaſure repreſent; wherein our bodies ſhall be afflicted continually by a ſulphureous flame, not only ſcorching the ſkin, but piercing the inmoſt ſinews; our ſouls ſhall inceſſantly be gnawed upon by a worm, (the worm of bitter remorſe for our wretched perverſeneſs and folly; the worm of horrid deſpair ever to get out of that ſad eſtate;) under which unexpreſſible vexations, always enduring pangs of death, always in ſenſe and in deſire dying, we ſhall never be able to die: which miſerable ſtate, ſince it is by performing our duty ſurely avoided, ſince by neglecting or tranſ-

greſſing God's laws it is inevitably incurred; if we do not accordingly chooſe to demean ourſelves, how infinitely careleſs are we of our own good, how deſperately bent to our own ruin!

If theſe conſiderations make no impreſſion on us, what can any reaſon effect? what can any words ſignify? how monſtrouſly ſottiſh or wild do we appear to be! I conclude with prayer to Almighty God, that, according to his infinite mercy, he, by his gracious aſſiſtance leading us in the ways of piety and righteouſneſs, would bring us to everlaſting life and happineſs; that he by the ſame powerful grace withdrawing us from impiety and iniquity, would reſcue us from eternal death and miſery; *To him, God the Father, God the Son, and God the Holy Ghoſt, be for ever all glory and praiſe.* Amen.

A

BRIEF EXPOSITION

OF

THE CREED,

THE

*LORD'S PRAYER,

AND

THE DECALOGUE.

TO WHICH IS ADDED,

THE DOCTRINE OF THE SACRAMENTS.

Orat. Domin.

* *Si per omnia precationum sanctarum verba discurras, quantum existimo nihil invenies, quod non ista Dominica contineat et concludat oratio: unde liberum est aliis atque aliis verbis, eadem tamen in orando dicere, sed non debet esse liberum alia dicere.* Aug. ad Probam Epist. cxxi.

AN

EXPOSITION

ON

THE CREED.

THE order preſcribed to this exerciſe directs us to treat upon, firſt, The Creed; ſecondly, The Lord's Prayer; thirdly, The Decalogue; fourthly, The Sacraments; fifthly, The Power of the Keys.

The firſt comprehends the main principles of our religion, (I mean the Chriſtian, as diſtinguiſhed from all other religions,) with eſpecial reſpect to which our practice is alſo to be regulated. The ſecond directs us in the principal duty of our religion, (and which procures grace and ability to perform the reſt,) our devotion toward God, informing us concerning both the matter and manner thereof. The third is a compendious body, as it were, of law, according to which we are bound to order our practice and converſation, both toward God and man; containing the chief of thoſe perpetual and immutable laws of God, to which our obedience is indiſpenſably due; and unto which all other rules of moral duty are well reducible. The next place is fitly allotted to thoſe poſitive ordinances, or myſtical rites, inſtituted by God for the ornament and advantage of our religion; the which we are obliged with devotion and edification of ourſelves to obſerve, and therefore ſhould underſtand the ſignification and uſe of them. Laſtly, becauſe God hath ordered Chriſtians (for mutual aſſiſtance and edification) to live in ſociety together, and accordingly hath appointed differences of

office and degree among them, aſſigning to each ſuitable privileges and duties, it is requiſite we conſider this point alſo, that we may know how to behave ourſelves towards each other, as duty requires, reſpectively according to our ſtations in the Church, or as members of that Chriſtian ſociety. Such, in brief, may be the reaſon of the method preſcribed to theſe diſcourſes, the which, God willing, we purpoſe to follow.

1. *Concerning the Creed.*

That, in the primitive churches, thoſe who being of age (after previous inſtruction, and ſome trial of their converſation) were received into entire communion of the Church, and admitted to baptiſm, were required to make open profeſſion of their being perſuaded of the truth of Chriſtianity, and their being reſolved to live according thereto; and that this profeſſion was made by way of anſwer to certain interrogatories propounded to them, is evident by frequent and obvious teſtimonies of the moſt ancient eccleſiaſtical writers; and St. Peter himſelf ſeems to allude to this cuſtom, when he ſaith that baptiſm ſaves us, (conduces to our ſalvation,) as being ἐπερώτημα ἀγαθῆς συνειδήσεως, *the ſtipulation*, freely and ſincerely, *bona fide*, or with a good conſcience, made by us, then when we ſolemnly did yield our conſent and promiſe to what the Church, in God's behalf, did demand of us to believe and undertake. I conceive alſo, that the author of the Epiſtle to the Hebrews doth allude to the ſame practice when (chap. x. 22, 23.) he thus exhorts to perſeverance; *Having had our hearts ſprinkled from an evil conſcience, and our body waſhed with pure water;* (that is, having received baptiſm;) *let us hold faſt the profeſſion of our faith* (that which we at our baptiſm did make) *without wavering*, (or declining from it;) *for he that did promiſe is faithful:* God will be true to his part, and perform what he then promiſed of mercy and grace to us. (Some reſemblance of which practice we have in that paſſage between Philip the deacon and the Ethiopian eunuch: where, after Philip had inſtructed the eunuch, the eunuch firſt ſpeaks; *Be-*

1 Pet. iii. 21.

Acts viii. 36.

hold water; what hinders me from being baptized? Philip anſwers, *If thou believeſt with all thy heart, it is lawful:* the eunuch replies; *I believe Jeſus Chriſt to be the Son of God:* upon which ſhort confeſſion of his faith he is baptized.) Now that this profeſſion, (take it either for the action, or the entire *res geſta;* or for the form, or for the matter thereof; to all which indifferently, by metonymical ſchemes of ſpeech, the ſame words are uſually in ſuch caſes applied,) that this profeſſion, I ſay, was very anciently (in the Roman eſpecially, and ſome other churches) called *ſymbolum,* appears by thoſe remarkable words of Cyprian (the moſt ancient perhaps wherein this word is found applied to this matter) in his ſeventy-ſixth Epiſtle *ad Magnum,* arguing againſt the validity of baptiſm adminiſtered by heretics and ſchiſmatics, (ſuch as were the Novatians;) *Quod ſi aliquis illud opponit, ut dicat, eandem Novatianum legem tenere, quam Catholica Eccleſia teneat, eodem ſymbolo quo et nos baptizare, eundem nôſſe Deum patrem, eundem filium Chriſtum, eundem Spiritum Sanctum, ac propter hoc uſurpare eam poteſtatem baptizandi poſſe, quod videatur in interrogatione baptiſmi a nobis non diſcrepare, ſciat quiſquis hoc opponendum putat, primum non eſſe unam nobis et ſchiſmaticis ſymboli legem, neque eandem interrogationem.* Where thoſe expreſſions, *Eodem ſymbolo baptizare,* and *In interrogatione baptiſmi non diſcrepare;* as alſo, *Una ſymboli lex,* and *Eadem interrogatio,* do ſeem to mean the ſame thing: and in other later writers the ſame manner of ſpeaking doth ſometimes occur; as when Hilary thus prays; *Conſerva hanc conſcientiæ meæ vocem,* 12. de Trin. *ut quod in regenerationis meæ ſymbolo, baptizatus in Patre, et Filio, et Spiritu S. profeſſus ſum, ſemper obtineam:* where *regenerationis ſuæ ſymbolum* doth ſeem to import, that conteſtation of his faith, which he ſolemnly made at his baptiſm. Now the reaſon why this profeſſion was ſo called may ſeem to be, for that it was a ſolemn ſignification of his embracing the doctrine and law of Chriſt; even as Ariſtotle calls words, *σύμβολα τῶν ἐν τῇ ψυχῇ παθημάτων,* the ſymbols or repreſentations of the conceptions that are in the mind: this ſeems to be the moſt ſimple reaſon of

this term being ſo uſed: but if the ſimplicity of this notion doth not ſatisfy, there is another very agreeable to the nature of the thing, not wanting the countenance of ſome good authority. The word *συμβάλλω* doth in the beſt Greek writers not uncommonly ſignify, to tranſact commerce, to make contract, to agree about any bargain or buſineſs; and the word *συμβόλαιον* (thence derived) doth, according to moſt common uſe, denote any contract or covenant made between two parties: now, that the ſtipulation made between a perſon by baptiſm initiated and received into Chriſtianity, and God Almighty, (or the Church in his behalf,) may moſt appoſitely be called a covenant or contract, none, I ſuppoſe, will doubt; wherein we confeſs faith, and promiſe obedience; God vouchſafes preſent mercy, promiſes grace and future reward: and that the word *σύμβολον* ſhould hence import thus much, we cannot much wonder, if we have obſerved how commonly words are wont to borrow ſignification from their kindred and neighbours: and thus Chryſologus plainly interprets the meaning of the word; *Placitum, vel pactum,* ſaith he, *quod lucri ſpes venientis continet vel futuri, ſymbolum nuncupari etiam contractu docemur humano; quod tamen ſymbolum inter duos firmat ſemper geminata conſcriptio—inter Deum vero et homines ſymbolum fidei ſola fide firmatur;* and commonly (in his ſermons upon this Creed) he ſtyles it *pactum fidei.* Ruffinus indeed tells us, (and divers after him,) that the reaſon why this Creed was called *ſymbolum,* or *indicium,* is, becauſe it was deviſed as a mark to diſtinguiſh the genuine teachers of the Chriſtian doctrine from ſuch falſe teachers, as did adulterate or corrupt it; or becauſe it was a kind of military *token, (a badge, as it were, or a watch-word,) by which the true friends of Chriſtianity might be diſcriminated and diſcerned from the enemies thereof; *Symbolum teſſera eſt et ſignaculum, quo inter fideles perfidoſque ſecernitur.* But if we conſider the brevity and ſimplicity of the ancient forms, unſuitable to ſuch a deſign, it may ſeem more probable, that it was intended, not ſo much to ſeparate Chriſtians from each other, as to diſtinguiſh them from all of

Plato, Demoſthenes, &c.

Serm. 62. pag. 16. 2.

* Cognizance.

Maximus Taurinenſis.

other religions; or more ſimply, as we ſaid, to be a mark, whereby the perſon converted to Chriſtianity did ſignify, that he did ſincerely embrace it, conſenting to the capital doctrines thereof, and engaging obedience to its laws. Indeed afterward (when it was commonly obſerved, that almoſt any kind of heretics, without evident repugnance to their particular opinions, could conform to thoſe ſhort and general forms, to exclude, or prevent compliance with them) occaſion was taken to enlarge the ancient forms, or to frame new ones, (more full and explicit,) to be uſed, as formerly, at baptiſm. But (to leave farther conſideration of the name, and to purſue what more concerns the thing) for the more ancient forms, wherein the forementioned profeſſion was conceived, it ſeems that in ſeveral places and times they did ſomewhat vary, receiving alteration and increaſe, according to the diſcretion of thoſe who did preſide in each Church[a]; the principal however and more ſubſtantial parts (which had eſpecial direction and authority from the words and practice of our Saviour and his Apoſtles) being every where and at all times retained; (thoſe, namely, which concerned the Perſons of the holy Trinity, and the great promiſes of the Goſpel; remiſſion of ſins, to be miniſtered here by the Church; and eternal life, to be conferred hereafter by God upon thoſe who had conſtantly believed and obeyed the Goſpel.) That in the more ancient times there was no one form, generally fixed and agreed upon, (to omit other arguments that perſuade it,) is hence probable, for that the moſt learned and generally knowing perſons of thoſe times, when in their apologies againſt diſbelievers for Chriſtianity, or in their aſſertions of its genuine principles and doctrines againſt miſbelievers, they by the nature and ſequel of their diſcourſe are engaged to ſum up the principal doctrines of our religion, they do not yet (as reaſon did require, and they could hardly have avoided doing, had there been any ſuch conſtantly and univerſally ſettled or

[a] His additur *indiviſibilem* et *impaſſibilem*: ſciendum quod duo illi ſermones in Eccleſiæ Romanæ ſymbolo non habentur, conſtat autem apud nos additos hæreſeos cauſa Sabellii, &c. *Ruff. in Sym.*

avowed form) allege any ſuch; but rather from their own obſervation of the common ſenſe agreed upon, and in their own expreſſion, ſet down thoſe main doctrines, wherein the chief churches did conſent; as may be ſeen by divers of them, eſpecially by Tertullian, (the oldeſt of the Latins,) if we compare ſeveral places, wherein he delivers the rule of faith, (as he conſtantly calls it, that is, ſuch a ſummary of Chriſtian principles, by which the truth of doctrines concerning matters therein touched might be examined;) wherein, I ſay, he delivers ſuch rules of faith, to the ſame purpoſe in ſenſe, but in language ſomewhat different, yet never referring us to any ſtanding and more authentic form. Among theſe forms, that which now paſſes under the title of the Apoſtles' Creed (about which we diſcourſe) ſeems to have been peculiar to the Roman Church, and that very anciently, (as to the chief articles thereof; for it appears that in proceſs of time it hath been ſomewhat altered, eſpecially by addition;) and becauſe it had been uſed from ſuch antiquity, that its original compoſition and uſe were not known, was preſumed to have derived from the Apoſtles, the firſt planters of that Church, (as it was then uſual to repute all immemorial cuſtoms to be deduced from apoſtolical tradition;) or poſſibly becauſe the Roman Church (as in common belief founded by the two great Apoſtles Peter and Paul,) was by way of excellency called *the apoſtolical Church;* and the ſucceſſion of Roman biſhops, *ſedes apoſtolica:* ſo whatever belonged to that Church, obtained the ſame denomination; and among the reſt, the Roman ſymbol might for that reaſon be called *ſymbolum apoſtolicum;* that is, *ſymbolum Eccleſiæ apoſtolicæ.* For that it was compiled by joint advice, or by particular contributions of all the Apoſtles, is a conceit ſuſtained by very weak grounds, and aſſailed by very ſtrong objections: as, that a matter of ſo illuſtrious remarkableneſs, and of ſo great concernment, ſhould be nowhere mentioned in the apoſtolic acts, nor by any authentic record atteſted; (and indeed had it been ſo teſtified, it muſt have attained canonical authority;) that it was not received by all churches; and that thoſe which uſed the

De vel. Virg. Præſcript. adv. hæret. contra Praxeam.

ſubſtance thereof, were ſo bold therewith as to alter and enlarge it, are conſiderations ordinarily objected thereto: but that which moſt effectually, to my ſeeming, doth render ſuch original thereof altogether uncertain, (and doth amount almoſt to a demonſtration againſt it; I mean againſt the truth, or, which is all one in matters of this nature, its certainty of being compoſed by the Apoſtles,) is that which I before intimated; viz. that the moſt ancient (and thoſe the moſt inquiſitive and beſt ſeen in ſuch matters) were either wholly ignorant that ſuch a form, pretending the Apoſtles for its authors, was extant, or did not accord to its pretence, or did not at all rely upon the authenticalneſs thereof; otherwiſe (as I before urged) it is hardly poſſible that they ſhould not have in moſt direct and expreſs manner alleged it, and uſed its authority againſt thoſe wild heretics who impugned ſome points thereof. Nothing can be more evident, than ſuch an argument (as it was more obvious than not to be taken notice of, ſo it) muſt needs carry a great ſtrength and efficacy with it; and would have much more ſerved their purpoſe, for convincing their adverſaries, than a rule (of the ſame ſenſe and import) collected from their own obſervation, and compoſed in their own expreſſion; and that argument, which they ſo much inſiſt upon, drawn from the common conſent of the apoſtolic churches, could not have been more ſtrongly enforced, (nor the ground thereof more clearly evidenced,) than by propounding the atteſtation of this form, if ſuch an one there had been commonly received and acknowledged: and if they were ignorant or uncertain thereof, after-times could not be more ſkilful or ſure in the point. I ſpeak not this with intent to derogate from the reputation of this Creed, or to invalidate that authority, whereof it hath ſo long time ſtood poſſeſſed: for, as for the parts thereof, which were undoubtedly moſt ancient, the matter of them is ſo manifeſtly contained in the Scripture, and, ſuppoſing the truth of Chriſtianity itſelf, they are ſo certain, that they need no other authority to ſupport them, than what Chriſtianity itſelf ſubſiſts upon; and for other points afterwards

added, they cannot, by virtue of being inſerted there, pretend to apoſtolic authority, but for their eſtabliſhment muſt inſiſt upon ſome other baſe. It is, in general, ſufficient (that which we acknowledge) to beget a competent reverence thereto, that it was of ſo ancient uſe in the principal, and for long time (till ambition and avarice, and the conſequences of general confuſion, ignorance, corruption, overſpreading the earth, did foil it) the faireſt perhaps and moſt ſober church in the world; that it was, I ſay, in ſo illuſtrious a place, ſo near the Apoſtles' time, made and uſed, (and might thence ſeem probably to derive from ſome of them,) may conciliate much reſpect thereto: but yet ſince it is not thoroughly certain that it was compoſed by any of them, nor hath obtained the ſame authority with their undoubted writings, whatever is therein contained muſt be explained according to and be proved by them; and cannot otherwiſe conſtrain our faith: and indeed divers authors of great credit acknowledge it to be collected out of the Scriptures; *Illa verba*, ſaith Auguſtin, *quæ audiviſtis* (ſpeaking of this Creed) *per Scripturas ſparſa ſunt, et inde collecta, et ad unum redacta.* And another ancient writer; *De ſacris omnino voluminibus quæ ſunt credenda ſumamus; de quorum fonte ſymboli ipſius ſeries derivata conſiſtit.* Its authority therefore will at the ſecond hand prove apoſtolical, its matter being drawn from the fountains of apoſtolical Scripture. But ſo much ſhall ſuffice, for preface, concerning the title and other extrinſecal adjuncts of the Creed. As for the ſubject itſelf, it is a ſhort ſyſtem of Chriſtian doctrine; compriſing the chief principles of Chriſtianity, as diſtinct from all other religions, in a form (or manner of ſpeech) ſuited for every ſingular perſon, thereby to declare his conſent to that religion; which to do, as it is eſpecially befitting at baptiſm, (when the perſon is ſolemnly admitted to the participation of the benefits and privileges of that religion; and ſhould therefore reaſonably be required to profeſs that he believes the truth thereof, and willingly undertakes to perform the conditions and duties belonging thereto,) ſo it cannot but be very convenient and uſe-

Paſchaſius de Sp. S. cap. 1.

ful at other times, and deſerves to be a conſtant part of God's ſervice; as both much tending to the honour of God, and conducing to private and public edification: we thereby glorify God, frequently confeſſing his truth, (the chief and higheſt points of his heavenly truth, by his goodneſs revealed unto us;) we remind ourſelves of our duties and engagements to God; we ſatisfy the Church of our perſeverance, and encourage our brethren to perſiſt in the faith of Chriſt.

As for the interpretation thereof, I ſhall not otherwiſe determine or limit its ſenſe, than by endeavouring to declare what is true in itſelf, and agreeable to the meaning of the words, wherein each article is expreſſed; proving ſuch truth by any kind of ſuitable arguments that offer themſelves; ſuch as either the reaſon of the thing, or plain teſtimony of holy Scripture, or general conſent and tradition of the ancient churches, founded by the Apoſtles, do afford. Proving, I ſay; for the Creed itſelf, (as we before diſcourſed,) not being endued with higheſt authority to enforce its doctrine, it muſt be confirmed by ſuch other grounds as may be proved more immediately valid, and efficacious to convince or produce faith in men's minds. For faith itſelf is not an arbitrary act, nor an effect of blind neceſſity; (we cannot believe what we pleaſe, nor can be compelled to believe any thing;) it is a reſult of judgment and choice, grounded upon reaſon of ſome kind, after deliberation and debate concerning the matter. But more diſtinctly what the faith we profeſs to have, is, I will immediately inquire; addreſſing myſelf to the expoſition of the firſt word, *I believe*, or *I believe in*. Before we proceed, we muſt remove a rub, which criticiſing upon the phraſe hath put in our way. They give us a diſtinction between, *to believe a thing*, *to believe a perſon*, and *to believe upon a thing or perſon*: for example, taking God for the object, there is, they ſay, a difference between *credere Deum*, *credere Deo*, and *credere in Deum*. *Credere Deum* doth import ſimply to believe God to be; *credere Deo*, is to believe God's word or promiſe, (to eſteem him veracious;) *credere in Deum*, is to have a

It comes from Auguſtin, the father of ſcholaſtic diſtinctions.

confidence in God, as able and willing to do us good, (to rely upon his mercy and favour; to hope for help, comfort, or reward from him: the which, after St. Auguſtin, the ſchoolmen account an act of charity or love toward God, as may be ſeen in that late excellent expoſition of the Creed;) and in this laſt ſenſe would ſome underſtand the faith here profeſſed, becauſe of the phraſe, *I believe in:* but I briefly anſwer, that this phraſe being derived immediately from the Greek of the New Teſtament, and the Greek therein imitating the Old Teſtament Hebrew, we muſt interpret the meaning thereof according to its uſe there, as that may beſt agree with the reaſon of the thing, and the deſign of the Creed here. Now in the ſaid Greek and Hebrew, πιστεύειν εἰς, (or πιστεύειν ἐν, or πιστεύειν ἐπὶ, which import the ſame,) and הֶאֱמִין ב, (*heemin be,*) are uſed to ſignify all kinds of faith, and are promiſcuouſly applied to all kind of objects: it is required, to believe not only in God and Chriſt, but in men alſo[a]; in Moſes[b], in the Prophets; as likewiſe in the works of God; in God's commandments; in the Goſpel. Whence in general it appears, that to *believe in,* hath not neceſſarily or conſtantly ſuch a determinate ſenſe, as the forementioned diſtinguiſhers pretend, but is capable of various meanings, as the different matters to which it is applied do require: to believe in Moſes, (for example,) was not to confide in his power or goodneſs, but to believe him God's prophet, and that his words were true; to believe in God's works, was to believe they came from God's power, and ſignified his providence over them; to believe in the commands of God, and the Goſpel of Chriſt, was to take them for rules of life, and to expect due reward according to the promiſes or threatenings in them reſpectively pronounced to obedience or diſobedience: in a word, we may obſerve, (and there be inſtances innumerable to confirm the obſervation,) that, in the New Teſtament, πιστεύειν εἰς Χριστὸν, εἰς Κύριον, εἰς ὄνομα Κυρίου, and πιστεύειν τῷ Χριστῷ, τῷ Κυρίῳ, τῷ ὀνόματι Κυρίου, do indifferently bear the ſame ſenſe, both ſignifying no more, than being perſuaded that *Jeſus was the Chriſt the Son of God,* ſuch as he declared him-

[a] Exod. xiv. 31. xix. 9.
[b] 2 Chron. xx. 20. Pſ. lxxviii. 22. Pſal. cxix. 66. Mark i. 15.

ſelf, and the Apoſtles preached him to be. Since therefore the phraſe in itſelf may admit various ſenſes, we may (with moſt reaſon and probability) take it here, according to the nature and deſign of the Creed; which is to be a ſhort comprehenſion of ſuch verities, which we profeſs our aſſent unto: it hath, I ſay, been always taken (not directly for an exerciſe of our charity, or patience, or hope in God, or any other kind of devotion, but ſimply) for a confeſſion of Chriſtian principles and verities; and accordingly when I ſay, *I believe in God Almighty, the Maker of heaven and earth;* it is moſt proper ſo to underſtand my meaning, as if I had ſaid, *I believe there is one God; that he is Almighty; that he is Maker of heaven and earth:* and ſo of the reſt: to confirm which interpretation, I ſhall only add, that anciently πιστεύειν εἰς was commonly applied to the Church, to the reſurrection, to repentance, and remiſſion of ſins: many examples might be produced to that purpoſe: I ſhall only mention thoſe words of Jerome; *Solenne eſt in lavacro poſt Trinitatis confeſſionem interrogare, Credis in ſanctam eccleſiam?* Which expreſſion, according to the Schoolmen's interpretation of *believing in*, were not allowable. Hieron. contra Lucif.

So much for the general notion of belief; it is ſome kind of aſſent to the truths propounded in the Creed: but what kind particularly it is, that we may more clearly judge, we ſhall obſerve, that *belief* hath two acceptions moſt conſiderable; one, more general and popular; the other, more reſtrained and artificial: in its greateſt latitude, and according to moſt common uſe, (as alſo according to its origination, from πείθεσθαι, by which it ſhould import the effect of perſuaſion,) thus, I ſay, it ſignifies generally, being well perſuaded, or yielding a ſtrong aſſent unto the truth of any propoſition; ἡ σφοδρὰ ὑπόληψις, (ſo we have it defined, agreeably to common uſe, in Ariſtotle's Topics;) that is, a vehement or ſtrong opinion about a thing: and ſo it involves no formal reſpect to any particular kind of means or arguments productive of it; but may be begot by any means whatever. So we are ſaid to believe what our ſenſe repreſents, what good rea- Top. iv. 5. So Acts xvii. 31. πίστιν παρασχὼν πᾶσιν.

ſon infers, what credible authority confirms unto us. Whence in rhetoric all ſorts of probation (from what topic ſoever of reaſon deduced, upon whatever atteſtation grounded) are called πίστεις, by a metonymy, becauſe they are apt to beget a perſuaſion concerning the cauſe maintained, its being good or bad, true or falſe. But according to a more reſtrained and artificial acception, (artificial I call it, becauſe it is peculiar to men of art, and invented by the ſchool, to the purpoſe of diſtinguiſhing ſuch aſſent or perſuaſion into ſeveral kinds, whereof they make belief in one kind diſtinct from thoſe others which are grounded upon experience, or apparence to ſenſe; or upon rational inference, according to which acception,) belief doth preciſely denote that kind of aſſent, which is grounded merely upon the authority (the dictate or teſtimony) of ſome perſon aſſerting, relating, or atteſting to the truth of any matter propounded; the authority, I ſay, of ſome perſon: which implies two things; 1. That ſuch a perſon hath, *de facto*, aſſerted or atteſted the matter; 2. That his qualifications be ſuch, that his affirmation ſhould in reaſon have an influence upon our minds, and incline them to conſent; for that he is both able to inform us rightly, and willing to do it; is ſo wiſe, that he doth know; and ſo juſt, that he will ſpeak according to his knowledge, and no otherwiſe. And this authority (which by reaſon of the author's qualities mentioned is called *credible*; that is, ſuch, as in ſome meaſure is apt in a well-diſpoſed underſtanding to beget ſuch an aſſent to the truth of what is depoſed) is one kind of argument, (diſtinct from thoſe which are drawn from experience, or from principles of reaſon, before known or admitted by us) whereby perſuaſion concerning the truth of any propoſition (concerning either matter of fact, or any doctrine) is produced in our minds: and according to the degrees of our aſſurance, either concerning the fact, that the author doth indeed aſſert the matter; or concerning the perſon's qualifications, (rendering his authority credible,) are the degrees of our belief proportioned; it is more ſtrong and intenſe, or weak and remiſs; we are confident

or doubtful concerning the matter: if we plainly can perceive by our ſenſe, or have great rational inducements to think, that ſuch an aſſertion proceeds from ſuch an author; and then by like evidence of experience or reaſon are moved to think him not liable himſelf to be deceived, nor diſpoſed to deceive us, then we become ſtrongly perſuaded; believe firmly, in proportion to the validity of the ſaid grounds.

It is now to be determined according to which of theſe two acceptions the belief we here profeſs is to be underſtood: and to my ſeeming, we ſhould adequately mean, according to the firſt, the more general and vulgar notion: that, I ſay, we profeſs to be perſuaded in our minds, concerning the truth of the propoſitions annexed, not implying our perſuaſion to be grounded upon only one kind of reaſon, that drawn from authority; but rather involving all reaſons proper and effectual for the perſuaſion of all the points jointly, or of each ſingly taken. In this notion I underſtand the word, for theſe reaſons.

1. Upon a general conſideration; becauſe the ancient teachers of our religion, both as being themſelves men not ſeen in ſubtility of ſpeculation, nor verſed in niceties of ſpeech, (uſed by men of art and ſtudy,) and as deſigning chiefly to inſtruct the generality of men, (for the greateſt part being ſimple and groſs in conceit,) could not or would not uſe words otherwiſe than according to their moſt common and familiar acception. They did not employ ἀνθρωπίνης σοφίας λόγους, terms deviſed by human wiſdom for extreme accuracy and diſtinction; but expreſſed their conceptions in the moſt vulgar and beſt underſtood language.

The very nation of the Jews no logicians.

1 Cor. ii. 4 σοφισμένοις μύθοις.

2 Pet. i. 16 Deviſed too after their times; for this ſcholaſtical acception is not ancient.

2. Becauſe we find that *de facto* the word πιστεύειν is uſed by them (in Scripture, I mean) according to this general notion; that is, ſo as to ſignify indifferently all kind of perſuaſion, having regard to the particular ground thereof. Thomas would not believe that our Saviour was riſen, except he diſcerned viſible marks, diſtinguiſhing his perſon from others: he did ſo, and then believes: whereupon our Saviour ſaith; *Thou believeſt, becauſe thou haſt* John xx. 29.

ſeen: bleſſed are they that have not ſeen, and yet have believed: we ſee that faith may be grounded upon ſenſe.

John x. 37. And, *If I do not the works of my Father,* ſaith our Saviour, *believe me not: but if I do, though ye believe not me, believe the works.* Our Saviour requires them not to rely upon his bare teſtimony concerning himſelf, but to conſider rationally the quality of his works; and upon that to ground their faith: which kind of perſuaſion ſeems grounded rather upon principles of reaſon, than any au-

Jam. ii. 19. thority. The devils, St. James tells us, do believe *there is one God;* how ſo? Becauſe they know it by experience, rather than upon any relation or teſtimony given

Heb. xi. 6. to them. And you know, *He that comes to God, muſt believe that he is;* that is, muſt be perſuaded of God's exiſtence, by arguments proper to enforce ſuch aſſent. For I argue farther,

3. That the belief of the firſt and main article of this Creed, that *there is a God,* cannot be grounded only upon authority; human authority cannot alone ſuffice to prove ſo great a point; and divine authority doth preſuppoſe it: for how can we believe that God doth this or that; that he hath revealed his mind to us; that he teaches us ſo or ſo, before we believe that he is? The belief of the ſubject muſt precede the belief of any attribute or action belonging to it: the belief therefore of God's exiſtence is properly grounded upon other arguments, beſide authority. Yea, farther,

4. The belief of other main points, not expreſſed indeed, but underſtood and ſuppoſed as the foundation of our believing all the other articles thereof, doth depend upon more than bare authority: as for inſtance, the belief of God's veracity, (taken moſt largely, as including his infallible wiſdom, and his perfect ſincerity or fidelity;) the truth of God's having actually revealed his mind to us by Jeſus and his Apoſtles, and by all the Prophets before; (or the truth of Chriſtianity itſelf in groſs, as alſo of ancient Judaiſm:) the truth of the holy Scriptures: the validity of general tradition and common conſent of the Chriſtian churches inſtructed by the Apoſtles, ſo far as

they may conduce to the probation of any of theſe articles: theſe things, I ſay, we muſt be perſuaded of, as grounds of our believing all the other articles, not immediately deducible from principles of reaſon: and yet none of theſe points can properly be grounded upon mere authority: to prove God is veracious becauſe he ſaith ſo, or that revelation in general muſt be truſted from particular revelations, are *petitiones principii*, moſt inconcluſive and ineffectual diſcourſes. Spirits are to be tried, and revelations themſelves are to be examined, before we can upon their word believe any particular doctrine avouched by them: this muſt be performed by uſe of our ſenſes, and of our reaſons; and therefore virtually and mediately the belief of whatever relies upon ſuch foundations doth depend upon them, and not upon bare authority. 1 John iv. 1. Matt. vii. 15, 16.

5. I will add, laſtly, that if we conſider the manner how the faith of the firſt Chriſtians was produced, we may perhaps alſo perceive that even their faith was not merely founded upon authority, but relied partly upon principles of reaſon, taking in the aſſiſtance and atteſtation of ſenſe. They that beheld the ſincerity and innocency of our Saviour's converſation; the extraordinary wiſdom and majeſty of his diſcourſes; the excellent goodneſs and holineſs of his doctrine; the incomparably great and glorious power diſcovered in his miraculous works, (withal comparing the ancient prophecies concerning ſuch a perſon to come with the characters and circumſtances of his perſon,) were by theſe conſiderations perſuaded, not merely by his own teſtimony, that our Saviour himſelf did not ſo much inſiſt upon, but rather diſclaimed it, as inſufficient to beget faith; *If I witneſs of myſelf, my witneſs is not true*; (not true; that is, not credible:) you were not obliged to accept my teſtimony as true, if it were not alſo accompanied with other convincing reaſons. It was by ſuch a ſyllogiſm as this, that believers did then argue themſelves into faith upon our Saviour: He that is ſo qualified, (doth ſo live, ſo ſpeak, ſo work; ſo admirably in himſelf, ſo John v. 31.

agreeably to prophecies foregoing,) his pretences cannot reaſonably be deemed falſe; it is juſt that we aſſent to his words: But we plainly ſee and experience Jeſus to be ſo qualified, (ſo to live, to ſpeak, to do:) Therefore it is juſt and reaſonable we believe him. This kind of diſcourſe did *de facto*, and of right it ought to produce faith in thoſe, who came under the influence of it: the being convinced by it was the virtue of faith, ſhewing the ingenuity and diſcretion of thoſe ſo wrought upon; and the not being convinced ſo, was the fault for which unbelievers were liable to juſt condemnation; *If I had not come and ſpake to them, they had not had ſin:* and, *If I had not done the works among them, which never any other man did, they had not had ſin:* that is, if my doctrine had not been very good, and my diſcourſe very reaſonable; if my works had not diſcovered abundance of divine grace and power attending them; had not both my words and works been very open and manifeſt to them; they had been excuſable, as having no reaſons cogent enough to perſuade them; but now they deſerve to be condemned for their unreaſonable and perverſe incredulity. And give me leave, by the way, to obſerve, that by the like ſyllogiſm it is, that faith may (and perhaps in duty ſhould) be produced even in us now: the major propoſition is altogether the ſame: A perſon ſo qualified is credible; (this is a propoſition of perpetual truth, evident to common ſenſe, ſuch as by all men of reaſon and ingenuity ſhould be admitted: otherwiſe no meſſage from heaven or teſtimony upon earth could be received.) The minor, Jeſus was a perſon ſo qualified, was indeed evident to the ſenſes of thoſe with whom he converſed, (to ſuch as were not blinded with evil prejudice, and wilfully diſpoſed to miſtake;) and will now appear as true to thoſe, who ſhall with due care conſider the reaſons by which it may be perſuaded: that it is atteſted by ſo many, and in all reſpects ſo credible hiſtories, yet extant and legible by us; confirmed by ſo clear, ſo general, ſo conſtant a tradition; maintained by ſo wonderful circumſtances of Providence;

John xv. 22, 24.

in a word, that it is evidenced by ſo many and ſo illuſtrious proofs, that no matter of fact had ever the like, none ever could have greater, to aſſure it.

Upon theſe and ſuch like premiſes I embrace the more plain and ſimple notion of the word *belief;* meaning, when I ſay *I believe,* that I am in my mind fully convinced and perſuaded of the truth of the propoſitions hereafter expreſſed, (or implied;) not excluding any objects there contained under any formality, (either of being apparent to ſenſe, or demonſtrable by reaſon, or credible by any ſort of teſtimony,) nor abſtracting from any kind of reaſons perſuaſive of their truth. I believe there is a God, the Creator of the world; that he is infallibly wiſe, and perfectly veracious; that he hath revealed his mind and will to mankind; as well for that good reaſon dictates theſe things unto me, as that the beſt authorities avow them. I believe that *Jeſus is the Chriſt, and our Lord, and the Son of God,* becauſe the holy Scriptures do plainly ſo teach, and apoſtolical tradition thereto conſents: and in like manner of the reſt.

[I believe in God, the Father Almighty, Maker of Heaven and Earth.]

WHAT the phraſe *I believe in* doth moſt properly here import, I did endeavour (the laſt time) ſomewhat to explain: I would have deduced ſome corollaries, and added ſome conſiderations preventive of miſtake, and farther explicative of that matter, if my intention hereafter to endeavour greater brevity did permit: but for that cauſe I proceed to the objects of our belief: whereof in the firſt place, as is meet, and in the front, God is placed; the belief of whoſe exiſtence is the foundation of all religion, the ſupport of all virtue, the principal article in all the creeds of all the world. He that comes to God (whoever applies himſelf to any religious performance) muſt

Primus eſt Deorum cultus Deos credere. *Sen. Ep.* 95. Deum colit qui novit. *Ibid.*

Ἔορα ἡ βάσις ὑφιστῶσα κοινὴ πρὸς εὐσέβειαν. *Plut.*

firſt of all be perſuaded, that God is; as the object of his devotion, and the rewarder of his obedience. For the explication of which, we will conſider, 1. What it is that we are to believe; 2. Why and upon what grounds we ſhould believe it.

For the firſt: That in the world there are beings imperceptible to our ſenſes, much ſuperior to us in knowledge and power, that can perform works above, and contrary to, the courſe of nature, and concerning themſelves ſometime to do ſo for the intereſts of mankind; for theſe qualifications and performances deſerving extraordinary reſpect from us, hath been a conſtant opinion in all places and times: to which ſort of beings ſome one general name hath been in all languages aſſigned, anſwering to that of *God* among us. Of ſuch beings, that there is one, ſupreme and moſt excellent, incomparably ſurpaſſing in all thoſe attributes of wiſdom and power and goodneſs; from whom the reſt, and all things beſide, have derived their beings, do depend upon, are ſuſtained and governed by; the author, I ſay, of all being, and diſpenſer of all good; to whom conſequently ſupreme love, reverence, and obedience is due; hath been alſo the general ſenſe of the moſt ancient, moſt wiſe, and moſt noble nations among men; to whom therefore in a peculiar and eminent manner the title of *God* (and thoſe which anſwer thereto) is appropriated: ſo that when the word is abſolutely put, without any adjunct of limitation or diminution, he only is meant and underſtood: to which ſometimes, for fuller declaration, are added the epithets of *Optimus, Maximus, Summus, Æternus, Omnipotens, Dominus,* and the like; the Beſt, the Greateſt, the Moſt High, the Eternal, the Almighty, the Sovereign God. Thus, according to the common ſenſe of mankind, is the word *God* underſtood; the notion thereof including eſpecially theſe attributes and perfections of nature; ſupreme and incomprehenſible wiſdom, power, goodneſs, being the fountain and author, the upholder and governor of all things: and what is contracted with, or is conſequent upon theſe; namely, the moſt excellent man-

Φαμὲν δὲ τὸν Θεὸν εἶναι ζῶον ἄϊδιον ἄριστον. *Ariſt. Metaph.* xii. 7.

Deus ſummum magnum, et forma et ratione, et vi, et poteſtate, &c. *Tertull. adverſ. Marc.* i. 3.

ner of being and of activity, eternity and immortality, independency and immutability, immenſity and omnipreſence, ſpirituality and indiviſibility, inceſſant energy of the moſt excellent life, intuitive underſtanding, abſolute freedom of will, perfect holineſs and purity, juſtice, ſincerity, veracity; as alſo complete happineſs, (ſelf-enjoyment and ſelf-ſufficiency;) glorious Majeſty, ſovereign right of dominion; to which higheſt veneration and entire obedience is due. In ſhort, whatever our mind can conceive of good, excellent, and honourable, that in the moſt tranſcendent degree is, by the conſent of mankind, comprehended in the notion of God, abſolutely taken, or in the laſt ſenſe forementioned.

Neither doth divine revelation commend any other notion thereof to us; but explains, amplifies, and confirms this; expreſſing more clearly and diſtinctly theſe attributes and perfections; with the manner of their being exerted, eſpecially to our benefit; and determining our duty in relation to them.

Now that really ſuch a being doth exiſt (that this main principle of religion is not a mere *poſtulatum*, or precarious ſuppoſition, which we muſt be beholden to any reaſonable man for to grant us) I ſhall endeavour to prove briefly by three or four arguments, which are indeed of all moſt obvious and ſuitable to every capacity, (for they be not grounded upon metaphyſical ſubtlety, nor need any depth of ſpeculation to apprehend them; common ſenſe and experience will ſuffice to diſcover their force,) and yet of all that have been produced, they ſeem to me moſt forcible. The firſt is drawn from natural effects obſervable by every man; a ſecond, from the common opinions and practices of mankind from all antiquity; a third, from particular diſcoveries of ſuch a divine power atteſted by hiſtory; a fourth, from every man's particular experience concerning a divine Providence. And,

1. I ſay, that natural effects do declare ſuch a being, incomprehenſibly wiſe, powerful and good, from whence this viſible world did proceed, and by which it ſubſiſts and is conſerved. That it is true, which the prophet Jeremiah

ſaith, *That he hath made the earth by his power, hath eſtabliſhed the world by his wiſdom, and ſtretched out the heavens by his diſcretion*, Jer. x. 12. It may be aſſumed for a principle, which common experience ſuggeſts to us, that matter of itſelf doth not run into any order, &c. if not now, then not yeſterday, nor from eternity: it muſt therefore by ſome counſel be digeſted. There is not indeed any kind of natural effect, which either ſingly taken, or as it ſtands related to the public, may not reaſonably be ſuppoſed to contain ſome argument of this truth: we do not indeed diſcern the uſe and tendency of each particular effect; but of many, they are ſo plain and palpable, that we have reaſon to ſuppoſe them of the reſt: even as of a perſon, whom we do plainly perceive frequently to act very wiſely, at other times, when we cannot diſcern the drift of his proceeding, we cannot but ſuppoſe that he hath ſome latent reaſon, ſome reach of policy, that we are not aware of: or as in an engine, conſiſting of many parts curiouſly compacted together, whereof we do perceive the general uſe, and apprehend how ſome parts conduce thereto, we have reaſon, although we either do not ſee them all, or cannot comprehend the immediate ſerviceableneſs of each, to think they all are ſome way or other ſubſervient to the artiſt's deſigns. Such an agent is God, ſuch an engine is this viſible world: we can often diſcover evident marks of God's wiſdom; ſome general uſes of the world are very diſcernible, and how that many parts thereof do contribute to them, we may eaſily obſerve: and ſeeing the whole is compacted in a decent and conſtant order, we have reaſon to deem the like of the reſt. Our incapacity to diſcover all doth not argue defect, but exceſs of the maker's wiſdom; not too little in itſelf, but too great perfection in the work, in reſpect of our capacity. The moſt to us obſervable piece of the univerſe is the earth, upon which we dwell; which that it was deſigned for the accommodation of living creatures, that are upon it, and principally of man, we cannot be ignorant or doubtful, if we be not ſo negligent or ſtupid, as to let paſs unobſerved thoſe innumerable ſigns and arguments that

ſhew it: if we look upon the frame of the animals themſelves, what a number of admirable contrivances in each of them do appear for the ſuſtenance, for the ſafety, for the pleaſure, for the propagation, for grace and ornament, for all imaginable convenience, ſuitable to the kind, and ſtation of each! If we look about them, what variety and abundance of convenient proviſions offer themſelves even to a careleſs view, anſwerable to all their needs, and all their deſires! Wholeſome and pleaſant food, to maintain their life, yea, to gratify all their ſenſes; fit ſhelter from offence, and ſafe refuge from dangers: all theſe things provided in ſufficient plenty, and commodiouſly diſpoſed, for ſuch a vaſt number of creatures; not the leaſt, moſt filly, weak, or contemptible creature, but we may ſee ſome care hath been had for its nouriſhment and comfort: what wonderful inſtincts are they endued with, for procuring and diſtinguiſhing of their food, for guarding themſelves and their young from danger! But for man eſpecially a moſt liberal proviſion hath been made, to ſupply all his needs; to pleaſe all his appetites; to exerciſe, with profit and ſatisfaction, all his faculties; to content (I might ſay) his utmoſt curioſity[b]: all things about him do miniſter (or may do ſo, if he will uſe the natural powers and inſtruments given him) to his preſervation, eaſe, and delight. The bowels of the earth yield him treaſures of metals and minerals; quarries of ſtone and coal, ſerviceable to him for various uſes[c]. The vileſt and commoneſt ſtones he treadeth upon are not unprofitable. The ſurface of the earth, what variety of delicate fruits, herbs and grains doth it afford, to nouriſh our bodies, and cheer our ſpirits, and pleaſe our taſtes, and remedy our diſeaſes! how many fragrant flowers, moſt beautiful and goodly in colour and ſhape, for the comfort of our ſmell and delight of our eyes! Neither can our ears complain, ſince every wood hath a quire of natural muſicians, to entertain them with their ſprightful melody! Every wood did I ſay? yes

[b] Neque enim neceſſitatibus tantummodo noſtris proviſum eſt, uſque in delicias amamur. *Sen. de Benef.* iv. 5. Vide locum optimum.

[c] Ut omnis rerum naturæ pars tributum aliquod nobis conferret. *Ibid.*

too, the woods, adorned with ſtately trees, yield pleaſant ſpectacles to our ſight, ſhelter from offences of weather and ſun, fuel for our fires, materials for our buildings, (our houſes and ſhipping,) and other needful utenſils. Even the barren mountains ſend us down freſh ſtreams of water, ſo neceſſary for the ſupport of our lives, ſo profitable for the fructification of our grounds, ſo commodious for conveyance and maintaining of intercourſe among us. Even the wide ſeas themſelves ſerve us many ways: they are commodious for our traffic and commerce: they ſupply the bottles of heaven with water to refreſh the earth: they are inexhauſtible ciſterns, from whence our ſprings and rivers are derived: they yield ſtores of good fiſh, and other conveniences of life. The very rude and diſorderly winds do us no little ſervice, in bruſhing and cleanſing the air for our health; in driving forward our ſhips; in ſcattering and ſpreading about the clouds, thoſe clouds which
Pſal. lxv. drop fatness upon our grounds. As for our ſubjects the animals, it is not poſſible to reckon the manifold utilities we receive from them: how many ways they ſupply our needs, with pleaſant food and convenient clothing; how they eaſe our labour; and how they promote even our ſport and recreation. And are we not, not only very ſtupid, but very ungrateful, if we do not diſcern abundance of wiſdom and goodneſs in the contrivance and ordering of all theſe things, ſo as thus to conſpire for our good? Is it not reaſonable, that we devoutly cry out with
Pſal. civ. 24. the Pſalmiſt; *O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches: ſo is the wide and great ſea, &c.* To ſay this grace
Pſal. cxlv. 15, 16. with him; *The eyes of all wait upon thee; and thou giveſt them their meat in due ſeaſon: thou openeſt thine hand, and ſatisfieſt the deſire of every living thing:* eſpecially to ſay
Pſal. viii. 4, 6. farther; *Lord, what is man, that thou art ſo mindful of him? and the ſon of man, that thou viſiteſt him? Thou haſt made him to have dominion over the works of thy hands; thou haſt put all things under his feet.*

Can any man, endued with common ſenſe, imagine that ſuch a body as any of us doth bear about him, ſo neatly

compoſed, fitted to ſo many purpoſes of action, furniſhed with ſo many goodly and proper organs; that eye, by which we reach the ſtars, and in a moment have, as it were, all the world preſent to us; that ear, by which we ſo ſubtly diſtinguiſh the differences of ſound, are ſenſible of ſo various harmony, have conveyed unto our minds the words and thoughts each of other; that tongue, by which we ſo readily imitate thoſe vaſt diverſities of voice and tune, by which we communicate our minds with ſuch eaſe and advantage; that hand, by which we perform ſo many admirable works, and which ſerves inſtead of a thouſand inſtruments and weapons unto us; to omit thoſe inward ſprings of motion, life, ſenſe, imagination, memory, paſſion, with ſo ſtupendous curioſity contrived: can any reaſonable man, I ſay, conceive that ſo rare a piece, conſiſting of ſuch parts, unexpreſſibly various, unconceivably curious, the want of any of which would diſcompoſe or deſtroy us; ſubſervient to ſuch excellent operations, incomparably ſurpaſſing all the works of the moſt exquiſite art, that we could ever obſerve or conceive, be the product of blind chance; ariſe from fortuitous jumblings of matter; be effected without exceeding great wiſdom, without moſt deep counſel and deſign? [d]Might not the moſt excellent pieces of human artifice, the faireſt ſtructures, the fineſt pictures, the moſt uſeful engines, ſuch as we are wont ſo much to admire and praiſe, much more eaſily happen to be without any ſkill or contrivance? [e]If we cannot allow theſe rude and groſs imitations of nature to come of themſelves, but will preſently, ſo ſoon as we ſee them, acknowledge them the products of art, though we know not the artiſt, nor did ſee him work; how much more reaſonable is it, that we believe the works of nature,

[d] Archimedem arbitrantur plus valuiſſe in imitandis ſphæræ converſionibus, quam naturam in efficiendis, &c. p. 86.

[e] Si ergo meliora ſunt ea, quæ natura, quam illa quæ arte perfecta ſunt nec ars efficit quicquam ſine ratione, ne natura quidem rationis expers eſt habenda. *Cic. de Nat.* D. ii. p. 86. Quod ſi mundum efficere poteſt concurſus atomorum, cur porticum, cur templum, cur domum, cur urbem non poteſt, quæ ſunt minus operoſa, et multo quidem faciliora? *Ib.* 89.

ſo much more fine and accurate, to proceed from the like cauſe, though inviſible to us, and performing its workmanſhip by a ſecret hand? I am ſure, the moſt diligent contemplators of nature, and thoſe of the moſt incredulous temper, and freeſt from any prejudice favourable to religion, have not been able to deny, that abundance of counſel and wiſdom diſcovers itſelf in the works of nature: Ariſtotle (whom no man ſurely takes for ſuperſtitious or partial to the intereſts of religion) hath a whole chapter in his Phyſics to prove that nature works with deſign and for an end: and otherwhere he affirms, ἡ φύσις ἕνεκα τῶν πάντα ποιεῖ, Nature doeth all things for ſome end: yea farther, Μᾶλλον δ' ἐστὶ τὸ οὗ ἕνεκα, καὶ τὸ καλὸν ἐν τοῖς τῆς φύσεως ἔργοις, ἢ ἐν τοῖς τῆς τέχνης: Tending to an end, and endeavouring what is beſt, is more obſervable in the works of nature, than in thoſe of art. This he ſpeaketh in his books *De Partibus Animalium*, the conſideration of which extorted this confeſſion from him: and if nature works ſo much for an end, there muſt be an underſtanding that intends it, and orders fit means for attaining it. Galen is obſerved in ſome places of his writings to ſpeak ſomewhat irreligiouſly, yet in his books *De Uſu Partium* he cannot forbear admiring the wiſdom that ſhines forth in the ſtructure of our bodies, breaking forth ſometimes into hymns of praiſe and thankfulneſs to him that made it. The like expreſſions hath Cardan, ſuch another not overdevout philoſopher; and even our own countryman Mr. Hobbs, how little a friend he otherwiſe ſeems to religion, and how ready ſoever to deride thoſe that by reaſon endeavour to prove *there is a God*, yet being overcome by the evidence of the thing, hath ſomewhere let fall theſe words; *Itaque*, ſaith he, *ad ſenſus procedo: ſatis habens ſi hujuſmodi res attigero tantum, plenius autem tractandas aliis reliquero, qui ſi machinas omnes tum generationis tum nutritionis ſatis perſpexerint, nec tamen eas a mente aliqua conditas, ordinataſque ad ſua quaſque officia viderint, ipſi profecto ſine mente eſſe cenſendi ſunt.*

2 Phyſ. c. 3.

De part. Anim. ii.

Ἡ φύσις οὐδὲν ἀλόγως, οὐδὲ μάτην ποιεῖ. *De coelo*, ii. 11.

Οὐδὲν τῶν καλῶν εἰκῇ καὶ ὡς ἔτυχε γίνεται, ἀλλὰ μετά τινος τέχνης δημιουργούσης. *Plut. de placitis P.* i. 6.

Cujus (naturæ) ſolertiam nulla ars, nulla manus, nemo opifex conſequi poſſit imitando, *Cic. de. N. D.* p. 83.

De Homine, cap. 1.

Neither doth the force of this argument ſubſiſt here, but, as we intimated, the correſpondence and relation of

outward things to our needs, appetites, and capacities, doth mightily confirm it: if we had organs of nutrition, and nothing to feed them; ſenſes, and nothing to prove or pleaſe them; hands and feet, without means or cauſe to uſe them, we might have ſome reaſon to think theſe things made cauſeleſsly and vainly: but it is, we ſee, altogether otherwiſe; all things are accommodated for us, ſo that we could not wiſh or conceive better. Which to them, who will not perverſely dote, cannot but argue, not a wiſdom only, but an exceeding benignity, careful and tender of our good [e].

Thus much the moſt common and obvious effects of nature here below, within us and about us, do ſignify to us: thus, as St. Paul preached, *God hath not left himſelf unatteſted*, doing good, ſending us from heaven rains and fruitful ſeaſons, filling our hearts with food and gladneſs: nor do the heavens leſs declare the glory of God, and the firmament his handy-work [f]: he that ſhall conſider with what regularity and what conſtancy thoſe vaſt bodies perform their rapid motions; what pleaſure, comfort, and advantage their goodly light doth yield us; how neceſſary and profitable to us the viciſſitudes of time and recourſes of ſeaſons are, which they make; how their influences conduce to the general welfare and preſervation of things even here below, cannot but wonder, and wondering adore that beneficent wiſdom and power, that hath diſpoſed and ſtill preſerves them in ſuch order. Could

οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν. Act. iv. 17.

Quid poteſt eſſe tam apertum, tamque perſpicuum, cum cœlum ſuſpeximus, cœleſtiaque contemplati ſumus, quam aliquod eſſe numen præſtantiſſimæ mentis, quo hæc regantur? *Cic.* ii. *de N. D.* p. 53.

[e] Quis hunc hominem dixerit, qui cum tam certos cœli motus, tam ratos aſtrorum ordines, tamque inter ſe connexa et apta viderit, neget in his ullam ineſſe rationem, eaque caſu fieri dicat, quæ quanto conſilio gerantur, nullo conſilio aſſequi poſſumus? *Cic.* ii. *De Nat. D.* p. 90. *Who will call him a man, &c.* ὁ φύσις ἀεὶ πουεῖ τῶν ἐνδεχομένων τὸ βέλτιστον· Ἀεί τι γὰρ ἥλιος, ἢ σελήνη, καὶ τὰ λοιπὰ τῶν ἀστέρων τὴν ὑπόγειον φορὰν ἐνεχθέντα, ἅμα μὲν ἀνατέλλει τοῖς χειμασιν, ἅτα δὲ τοῖς μεγίθεσι, καὶ κατὰ τόπους καὶ κατὰ χρόνους τοὺς αὐτούς. *Plut. de Plac. Phil.* i. 6.

[f] An cum machinatione quadam moveri aliquid videmus, ut ſphæram, ut ſoras, ut alia permulta, non dubitamus quin illa opera ſint rationis; cum autem impetum cœli admirabili cum celeritate moveri, vertique videamus, conſtantiſſime conficientem viciſſitudines anniverſarias cum ſumma ſalute, et conſervatione rerum omnium, dubitamus quin ea non ſolum ratione fiant, ſed etiam excellenti quadam divinaque ratione? *Cic.* ii. *de N. D.* 90.

they without a wiſe hand, by a caſual running together of atoms, or whatever ſenſeleſs matter, be ſo ordered, as for ſix thouſand years together to perſiſt in the ſame places, and retain the ſame periods of time, in their motion, without any ſenſible alteration? He that can think it, may think any thing, and it were in vain to endeavour to confute him: how much more reaſonable is that heathen philoſopher, who thus ſpeaks; *Eſſe præſtantem aliquam, æternamque naturam et eam ſuſpiciendam, adorandamque hominum generi, pulchritudo mundi, ordoque rerum cæleſtium cogit confiteri* [s].

But this argument is infinite and inexhauſtible; as full and pregnant as is the world of creatures; each of which is a wonder, and proclaims the incomprehenſible wiſdom, power, and goodneſs of its Maker to us: we cannot without ſtopping our eyes exclude that light of divine glory, which fills and illuſtrates the world; without ſtopping our ears we cannot but hear that univerſal ſhout (that real harmony of the ſpheres) which all creatures in heaven and earth conſent in utterance to his praiſe. Every ſtar in heaven, every beaſt upon earth, every plant, every mineral, yea every ſtone; ſome in a language very loud and expreſs proclaim, others in a more ſtill and low (yet to an attentive ear ſufficiently audible and ſignificant) ſtrain do ſpeak thoſe moſt glorious properties of God; *There is no ſpeech or language, where their voice is not heard; their accent is gone out through all the earth, and their words to the ends of the world,* as the Pſalmiſt ſings. The τὸ γνωστὸν τοῦ Θεοῦ, as St. Paul ſpeaks, the cognoſcibility of God, is manifeſt in and by them: and the inviſible things of God, even his eternal power and divinity, are perceived by obſerving the makes or conſtitutions of the creatures in the world; as St. Paul's words may be rendered, with which I conclude this argument.

Vid. Tertull. adv. Marc. i. 13.

Quocunque tè flexeris, ibi illum videbis occurrentem tibi, &c. *Senec. Benef.* iv. 8.

Pſal. xix.

Rom. i. 19.

2dly. That *there is a God,* is proved by the general con-

[s] Cic. ii. de Divin.

Quod ſi omnes mundi partes ita conſtitutæ ſunt, ut neque ad uſum meliores potuerint eſſe, neque ad ſpeciem pulchriores, &c. *De N. D.* ii. p. 85.

Καλὸν τοίκιλμα τίκτονες σοφῦ. *Eurip. de Mundo, apud Plut. de Plac.* i. 6.

ſent of mankind concerning it; by that *teſtimonium*, as Lactantius ſpeaks, *populorum atque gentium in una hac re non diſſidentium*; that unanimous teſtimony of all people and nations not diſagreeing in this only point. If the authority of ſome particular men, agreeing in vote, of one city, of one nation, doth paſs for an argument, and ſhews the thing probable, how can we decline or contemn the common ſuffrage of mankind? He had need have a very clear and ſtrong reaſon for it, who will dare to diſſent from all the world. Hear Seneca thus diſcourſing; *Multum dare ſolemus præſumptioni omnium hominum; apud nos veritatis argumentum eſt, aliquid omnibus videri; tanquam Deos eſſe ſic colligimus, quod omnibus de Diis opinio inſita eſt; nec ulla gens uſquam eſt adeo extra leges moreſque projecta, ut non aliquos Deos credat: Cum de animarum æternitate diſſerimus, non leve momentum apud nos habet conſenſus hominum, aut timentium inferos, aut colentium.* That is, we are wont to attribute much to what all men preſume; it is an argument with us of truth, that any thing ſeems true to all: as that there be Gods, we hence collect, that all men have implanted in them an opinion concerning the Gods; neither is there any nation ſo deſtitute of laws and manners, that it doth not believe there be ſome Gods. Lact. i. 2. Epiſt. 117. Vid. Gr. de V. R. p. 37. De Jure B. ac P. ii. 20. 45.

In like manner Cicero; *Itaque inter omnes omnium gentium ſententia conſtat: omnibus enim innatum eſt, et in animo quaſi inſculptum, eſſe Deos: quales ſint varium eſt, eſſe nemo negat:* It is therefore an opinion manifeſt among all men of all nations, and, as it were, engraven in their minds, that there be Gods: how qualified they are, there is a difference; that they are, none denies. De Nat. D. ii. p. 57. vid. p. 53.

Even Nelleius, the Epicurean, in his diſputation againſt creation and providence, yet acknowledges there are Gods, being compelled, as he ſaith, by this argument; *Cum enim non inſtituto aliquo, aut more, aut lege ſit opinio conſtituta, maneatque ad unum omnium firme conſentio, intelligi neceſſe eſt eſſe Deos, quoniam inſitas eorum, vel potius innatas cognitiones habemus. De quo autem omnium natura conſentit, id verum eſſe neceſſe eſt; eſſe igitur Deos* De N. D. i. p. 22. Vid. Tuſcul. Q. i. p. 299.

conſitendum eſt, &c. For ſince, ſaith he, not by any inſtitution or cuſtom or law this opinion is eſtabliſhed, and among all (not excepting one) a firm conſent doth abide, it is neceſſary there ſhould be Gods; becauſe we have implanted, or rather inbred opinions of them. But about whatever thing all men naturally agree, that muſt needs be true; therefore we muſt confeſs there be Gods.

De Cœlo, i. 3. *Ariſtotle:* Πάντες γὰρ ἄνθρωποι περὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω τῷ θείῳ τόπον ἀποδιδόασι καὶ βάρβαροι καὶ ἕλληνες. That is, All men have an opinion concerning the Gods, and all men (both Barbarians and Greeks) do aſſign to the Divinity the higheſt place in the world, (viz. they believe his habitation to be in heaven.)

Cap. 6. The author of the book *De Mundo,* (attributed to Ariſtotle, and dedicated to Alexander the Great;) Ἀρχαῖος μὲν ἔν τις λόγος καὶ πάτριός ἐστι, πᾶσιν ἀνθρώποις, ὡς ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν. There is then indeed a certain ancient ſaying, and familiar to all men, *That from God all things, and by God all things ſubſiſt unto us.*

I allege theſe authorities, ſelected from many others producible to the ſame purpoſe, from the wiſeſt heathens, (that is, from witneſſes in this cauſe moſt impartial and unſuſpected,) not only to ſtrengthen the argument, but to evidence the matter of fact upon which it is grounded; to whoſe teſtimony all hiſtories both ancient and modern do conſent.

Nor doth the force of this diſcourſe rely merely upon the authority of mankind, thus conſenting in opinion, (though that, as I ſaid, is not contemptible,) but upon a much more ſolid foundation; and that is, upon the manner of this opinion, its being produced in men, and propagated. That men ſhould ſo conſpire muſt neceſſarily proceed either from that ſuch an opinion was put into them by nature, (by way of natural notion or inſtinct, as the firſt moſt evident principles of ſcience, and the moſt powerful inſtincts (after what is good) are ſuppoſed innate,) at leaſt a very near diſpoſition to entertain and embrace it; or that ſome very manifeſt and prevalent reaſon (obvious to all, even the moſt rude and barbarous) did beget this

agreement in them; or that it was derived from ſome common tradition, ſome one common fountain of inſtruction to them. Be it which of theſe ways it will, that this opinion became ſo univerſally inſtilled into men's minds, the argument carries great weight and validity. If nature either plainly forces men, or ſtrongly inclines them to this perſuaſion, it is a vain extravagancy to oppoſe it; but if it came (as moſt probably to my ſeeming it did) from primitive tradition, it argues mankind to have proceeded from one ſtock, from ſome one or few men at firſt gathered together; of whoſe original who could be more credible witneſſes than themſelves? If they did teſtify and teach their poſterity that they came from God, why ſhould we diſbelieve them? eſpecially ſeeing whence elſe ſhould they come? Who ſhould form their bodies, who ſhould infuſe their reaſons, who ſhould inſtill this very notion into them, we cannot well imagine: of themſelves they could not be, (what ſuch thing as a man did we ever obſerve, or can we conceive, to ſpring up of itſelf?) nor is there any other cauſe here, to which (without great fondneſs) we can attribute their original. It is true, that original tradition did by degrees over the world (by the devil's malice and man's infirmity or wickedneſs) degenerate into many ſhapes of polytheiſm and idolatry; but ſo was Judaiſm depraved by the Scribes; and Chriſtianity itſelf hath been much debaſed by a long courſe of bad times; yet who doubts but they both derived from one pure inſtruction; that of Moſes, and this of Chriſt our Lord? It is very obſervable what Ariſtotle hath concerning this matter, being ſpoken with ſo much judgment: It was delivered by our anceſtors, ſaith he, and the ancients, being left in a fabulous dreſs to poſterity, that theſe are Gods, and that a Divinity contains all nature: but other things concerning religion were fictitiouſly ſuperinduced, for the inveigling of the vulgar, and for accommodation of laws, and the public utility. Hence they ſpeak of them as of having human ſhape, or being like to other animals, and other things ſuitable to theſe, and agreeable to what is ſpoken; of which things, if we, making a ſeparation, take

Vid. Plat. Tim. p. 1053. ἀδύνατον θεῶν παισὶν ἀπιστεῖν, &c.

Metaph. xii. 8.

only what was firſt delivered, that they thought the Gods the firſt ſubſtances, he may ſuppoſe it divinely ſpoken; ſeeing it is probable, every art and philoſophy being invented, (as things would bear,) and afterward decayed, that ſuch opinions as relics ſhould be preſerved even until now. The opinion of our fathers, and that which was derived from the firſt man, is therefore only thus far manifeſt unto us. So Ariſtotle expreſsly.

To confirm which diſcourſe, (and to prevent farther objections againſt it,) we may conſider, that (however perhaps among ſome very barbarous nations this tradition may have been almoſt worn out by time and men's ſtupid negligence) yet the moſt ancient hiſtories (that of Moſes eſpecially, the far moſt ancient of all, and in this matter to no man incredible) do atteſt that this opinion was moſt univerſal, running in a moſt ſtrong and clear current among the eaſtern people, the Chaldeans, Phenicians, and Egyptians; who that they were moſt ancient people, from whom the reſt were propagated, the multitude of people, the antiquity of dominion, the uſe of letters, the riſe of arts, the greater progreſs in all kind of civil culture, (all which things argue longer continuance in one place and ſtate,) do plainly enough ſhew; whoſe conſent therefore doth involve that of all men beſide, and confirms this general opinion to ariſe from the clear ſpring of our firſt parents' inſtruction. I might add, the ſame manner of worſhipping God, (by invocation, by conſulting him in way of oracle, by conſecrating temples and altars, by vows and dedications, by ſacrifices and oblations,) which likewiſe men did anciently agree in, doth alſo argue that all religion did proceed from one ſimple original inſtitution, or inſtruction common to all mankind. But I cannot inſiſt upon and purſue every particularity.

A third argument of God's exiſtence is from the diſcoveries of a divine power in works that cannot be aſcribed to any other cauſe viſible or natural. Such are the prediction and preſignification of future events; (eſpecially ſuch as are contingent, and depend upon man's free choice;) curing the ſick of great chronical diſtempers

Vid. Cic. de Nat. p. 54.

without any medicinal applications, reſtoring limbs to perſons maimed, ſight to the blind, and raiſing the dead to life; (a thing which Pliny[h] deems impoſſible to God himſelf:) theſe and ſuch like things all men will confeſs do ſurpaſs the power of any natural agent to effect, and are performable only by a cauſe whoſe power exceeds our comprehenſion. Now that ſuch effects have been performed, we cannot deny, without belying the moſt credible records of hiſtory that are extant; without accuſing all ages, not only of extreme folly and weak credulity, but of notorious forgery and impoſture; without derogating from the common credit of mankind, and rendering all teſtimony, that can be yielded to matter of fact, ineffectual and inſignificant; *Vetus opinio eſt* (ſaith Tully concerning prediction of future events) *jam uſque ab heroicis ducta temporibus, eaque et populi Romani, et omnium gentium firmata conſenſu, verſari quandam inter homines divinationem, quam Græci μαντικὴν appellant, id eſt præſentionem, et ſcientiam rerum futurarum.* There is an ancient opinion until now drawn even from the heroical times, (that is, from utmoſt antiquity,) that there is among men a certain divination, which the Greeks call *prophecy*, (or *inſpiration*,) that is, a preſention and knowledge of future things[i]; of which even the heathen ſtory doth afford many inſtances, but the holy Scriptures moſt evident and eminent ones: ſuch as that to Abraham concerning his children's ſojourning and being afflicted four hundred years in Egypt; of the prophet (ſome hundred years before) concerning Joſias; of Iſaiah concerning Cyrus; of Jeremiah concerning the duration of the captivity; of Daniel concerning the revolutions of empire in the world, wherein

De Divin. init.

De Nat. ii. p. 54.

Gen. xv. 13.

1 Kings xiii. 2. Iſaiah xliv. and xlv. Jer. xxv. 12. xxix. 10. Dan. viii.

[h] —— Ne Deum quidem poſſe omnia: namque nec ſibi poteſt mortem conſciſcere quod homini dedit optimum in tantis vitæ pœnis; nec mortales æternitate donare, aut revocare defunctos. Lib. ii. c. 7. 21.

[i] That the prediction of future events did belong only to the ſupreme God, even the heathens ſeemed to know and acknowledge. The wiſe poet, Æn. 3.

Accipite ergo animis, atque hæc mea figite dicta,
Quid Phœbo Pater omnipotens, mihi Phœbus Apollo
Præcixit, vobis Furiarum egò maxima pando.

Serv. Notandum Apollinem quæ dicit a Jove cognoſcere.

the achievements of Alexander and his ſucceſſors are ſo expreſsly deſcribed: and for miraculous works, although all nations have had ſo many of them performed among them, as to beget a common opinion that God did frequently interpoſe, ſo as to alter the courſe of nature, yet the holy Scriptures do moſt fully teſtify concerning them in great number, performed for the confirmation of divine truth and diſcovery of God's will to men, for the relief and encouragement of good, the diſcouragement and chaſtiſement of bad men; which are the proper cauſes in all reaſon why they ſhould be performed: and why that teſtimony ſhould not be received, there can no good reaſon be aſſigned; why it ſhould, there is very great reaſon; upon which I did formerly touch, and cannot now ſtand to enlarge thereupon: and indeed God's patefaction of himſelf to mankind, (his ſpeaking to the fathers in many ways, and laſtly to all the world by his Son, ſent on purpoſe from heaven to reveal his deſigns of mercy and favour to mankind,) accompanied with ſo many prodigious miracles, and ſo many glorious circumſtances of providence, viſible to all the world, and ſo accommodated, as in the firſt place to beget this belief in us, is an argument that cannot but in all honeſt and well-diſpoſed minds obtain effect. To this head belong thoſe opinions and teſtimonies of mankind concerning apparitions, of which the ancient world (their poets and hiſtorians) ſpake ſo much, all which probably could not be deviſed without ground; concerning the power of enchantment, to which ſome inviſible power muſt cooperate; concerning conjuration, witchery, all intercourſe and confederacy with bad ſpirits; which he that ſuppoſes to be all mere deluſion muſt ſomewhat over-rudely and immodeſtly ſuſpect the world of exceeding vanity and credulity, many worthy hiſtorians of inconſiderateneſs, &c. moſt law-makers of great raſhneſs and folly, moſt judicatories of indiſcretion or cruelty, and too great a number of witneſſes of extreme malice or madneſs; the truth and reality of which things being admitted, inferring the exiſtence of inviſible powers, (though inferior ones,) doth by conſequence infer (at leaſt

Heb. i.

Preſignification by dreams.

Vid. Grot. de Verit. i. 18.

Tert. de An. 46.

confer much to) the belief of the divine exiſtence, removing the chief obſtacles of incredulity. But I cannot farther inſiſt upon this point.

4. The laſt argument I mentioned was divine Providence: which being of two ſorts, (general, in the government of mankind; particular, in God's dealing with each ſingle perſon,) although to him that will carefully attend and reflect upon it, (that, to uſe the Pſalmiſt and the Prophet's language, will *regard the work of the Lord, and conſider the operation of his hands*,) even the general providence doth afford no ſmall evidences of his exiſtence; (he that ſhall obſerve the ſtrange detections of miſchief, both that which is deſigned, and that which hath been committed; the reſtraints, diſappointments, and exemplary puniſhments of oppreſſion and injuſtice, and all wickedneſs, (when it grows outrageous and exorbitant;) the ſupports, encouragements, and ſeaſonable vindications (often by unexpected means) of innocence and goodneſs; the maintenance of ſuch rules and orders in the world, that notwithſtanding the irregularity and violence of men's paſſions, they commonly ſhift to live tolerably in peace and ſafety; the ſo many poor, weak, and helpleſs people (among ſo many crafty, malicious, and greedy ones) being competently provided for; the reparations of good manners and piety being decayed and overborne by power and ill cuſtom; theſe, I ſay, and other ſuch occurrences in the world, he that ſhall conſider wiſely, may diſcern the hand of a wiſe and good Providence watching over human affairs;) but yet ſeeing commonly the reaſons of God's proceedings with men here are various, myſterious, and ſecret; not to be diſtinctly apprehended by us, (who, for example, can certainly and eaſily diſtinguiſh between God's merciful patience toward bad men, and his gracious recompenſing the good; between his juſt vengeance of one, and his paternal correction of the other; between his reclaiming one from vice, by either adverſe or proſperous accidents, and his exerciſing the other's virtue by the like;) and becauſe God's governance hath not its complete iſſue here, (this being not the only nor the chief place of re-

Ariſtotle de Gener.

Iſa. v. 12. Pſ. xxviii. 5.

Vid. Gr. de Ver. 63, &c.

ward or puniſhment,) therefore we cannot now with ſo clear evidence demonſtrate the divine attributes from general providence; but are here forced by perverſe antagoniſts to be ſometime on the defenſive; being ſufficiently able in this point to defend ourſelves, but not ſo able hence to convince ſuch ſturdy adverſaries: it is only the children of wiſdom here, that will juſtify her; therefore I wave that plea: but for particular providence, I dare appeal to moſt men, eſpecially to thoſe who have ever had any fear of God or ſenſe of goodneſs, if ſometime or other in their lives they have not in their needs (eſpecially upon their addreſſes to God) found help and comfort conveyed unto them by an indiſcernible hand; if they have not, ſometimes in an unaccountable manner, eſcaped grievous dangers; if they have not experienced, in performance of their duty and devotion toward God, a comfort extraordinary; if they cannot apply that of the Pſalmiſt to ſome events of their life; *This poor man cried, and the Lord heard him, and ſaved him out of all his troubles: The angel of the Lord encampeth round about them that fear him, and delivereth them: O taſte and ſee that the Lord is good! O taſte and ſee:* [k] if God's goodneſs may be felt and ſeen by us, then is our own experience an argument of his exiſtence: which indeed it is to all good men, (for whoſe comfort and confirmation I mention it;) though it is not likely to have much influence upon thoſe that have driven God's preſence out of their ſouls; except they have ſo much ingenuity as to believe others' teſtimony, who aſſert this great truth to them from their own inward conſcience and experience.

This is a place, where God permits men to act much according to their freedom, not interpoſing but upon great reaſon, and they have here γνώμα κρίσιμος. *Chryſ.*

Pſal. xxxiv. 6, 7, 8.

I have inſiſted too long upon this ſubject, it being ſo rich and copious, that I could not eaſily get out of it; nor can I much repent thereof, it being of ſo great conſequence throughly to be perſuaded of this point: the

[k] Indeed this opinion being not fixed ſteadily in men's perſuaſion, there can be no ſteady bottom of virtuous practice: no, nor to a wiſe man any comfortable life: τί μοι ζῆν ἐν κόσμῳ κἂν θεὸν, ἢ προνοίας κἂν, faith that noble Emperor nobly: τί καὶ ἐνθύμιον εἰκαίῳ συγχρίματι καὶ φύρμῳ τοιούτῳ ἐνδιατρίβειν to live in ſuch a blind confuſion, &c. ii. 2. vi. 10.

deeper and more ſtrongly this foundation is laid, the more ſtable will the ſuperſtructure of religious practice be thereupon; and I fear moſt of that coldneſs and imperfection which appears therein, doth ariſe chiefly from the weakneſs of our faith in this very article.

1. I ſhall only farther obſerve one or two particulars: firſt, that the preceding arguments, as they do moſt immediately evince thoſe three principal attributes of God, his incomprehenſible wiſdom, power, and goodneſs; ſo, in conjunction with (or conſequence from) them, they do declare thoſe his other attributes, (which are ingredients alſo of that notion, which in the beginning of this diſcourſe I deſcribed,) namely, the eternity and indefectibility of his exiſtence; his immenſe omnipreſence; his ſpirituality: as alſo his juſtice and veracity; his rightful ſovereignty of dominion, and the like; (for I cannot proſecute all the divine perfections, according to that multiplicity of diſtinction which our conceit and expreſſion doth make of them:) if God made all things, he could not receive being from another, (and he who made this world, what reaſon can we have to ſuppoſe him from another?) nor can any thing receive being of itſelf; nor from mere nothing of itſelf ſpring up into being: therefore the Maker of the world is eternal: ſomething muſt be eternal, otherwiſe nothing could be at all; other things ſhew themſelves to have proceeded from the wiſdom and goodneſs of one; that one therefore is eternal; and ſo all nations conſent; and ſo revelation declares: that he is immortal and immutable, doth as plainly follow: for not depending for his being on any thing belonging to it, neither can he depend for his continuance or conſervation: having ſuperior power to all things, as having conferred to all whatever of power they have, nothing can make any prevalent impreſſion upon him, ſo as to deſtroy or alter any thing in him: from his making, and from his upholding, and from his governing all things, it follows that he was and is every where: where his power is, there his hand muſt be: for nothing can act upon what is diſtant; every action with effect requires a conjunction of the agent and pa-

tient: that he doth penetrate all things with his preſence and power, operating inſenſibly and imperceptibly, doth argue the ſpirituality of his being; and that he doth not conſiſt of ſuch matter, as all the things we feel and perceive do: his overreaching wiſdom argues him incapable of being deceived; and his overbearing power ſhews that he doth not need to deceive; and his tranſcendent goodneſs proves him unwilling to deceive or injure any: from whence is conſequent his perfect veracity and juſtice. The excellency of his nature; the eminency of his wiſdom and power; the exceſs of his goodneſs; and his having firſt given being, and then preſerving it to all things, do declare his rightful title to ſupreme dominion; and accordingly that all love, eſteem, worſhip, and obedience is due to him; according to that devout acknowledgment of the bleſſed elders in the Apocalypſe; *Thou art worthy, O Lord, to receive the glory and the honour and the power,* (or authority:) *becauſe thou haſt made all things, and for thy will they are and were created.*

Ψευδηγορᾶν γὰρ οὐκ ἐπίσταται σόμα τὸ διὸν—— *Æſch. Prom.*

Rev. iv. 11.

I might add, that the conſtitution of our own ſouls doth ſhew and confirm divers of God's attributes: it is not reaſonable to think that our Maker made us to admire other qualities than ſuch as are in him: therefore ſince we love and eſteem and admire goodneſs, mercifulneſs, &c. and diſlike the oppoſites; therefore God is in the higheſt degree good and gracious, &c.

I obſerve, ſecondly, that in this article the unity of God is implied, (the authors of the Creed thought it ſufficiently ſignified by the ſingular number;) the which in other ancient creeds was expreſſed; *Orientis Eccleſiæ omnes ita tradunt,* ſaith Ruffin; *Credo in unum Deum Patrem omnipotentem.* All the churches of the eaſt thus expreſs it; *I believe in one God, the Father Almighty.* So in Irenæus's creed it runs; *Eccleſia quaqua per univerſum orbem terrarum uſque ad fines terræ diſperſa ab Apoſtolis et ipſorum diſcipulis fidem accepit, quæ eſt in unum Deum omnipotentem, qui fecit cœlum, et terram, et maria, et omnia quæ in eis ſunt.*

And in all Tertullian's forms; * *Regula quidem fidei una*

* De velandis virginibus.

omnino eſt, ſola immobilis et irreformabilis, credendi ſcilicet in unicum Deum omnipotentem, mundi conditorem.

Regula fidei; qua creditur unum omnino Deum eſſe, nec aliùm præter mundi conditorem: and in Irenæus and Tertullian's form, it is likewiſe expreſſed, as alſo in the Nicene Creed afterwards: and this is a main point of our belief, diſtinguiſhing us from Pagans and idolaters; who aſcribed the incommunicable attributes of the one God, and imparted the religious veneration due only to him, unto falſe deities, invented by themſelves, or ſuggeſted by bad ſpirits; thereby greatly wronging God and themſelves: robbing him of his due honour, and themſelves of that protection and aid, which God is ready to impart to them who faithfully ſerve and humbly invoke him. De Præſcript.

Now this truth the precedent arguments do alſo manifeſtly enough infer: the uniformity, concord, and perfect harmony which appears in the conſtitution and conſervation of things; their conſpiring to one end, their continuing in the ſame order and courſe, do plainly ſhew it: even as the laſting peace of a commonwealth (compoſed of different perſons and humours) argues one law, that regulates and contains them; and the orderly march of an army ſhews it managed by one conduct; and the uniformity of a houſe, or of a city, declares it contrived by one architect.

And thereto alſo the common ſuffrage of mankind doth in a manner agree: for that there was one ſupreme God, the author and governor of the reſt, (and of all other things,) tranſcending in power and wiſdom and all kind of perfection, was evidently the common opinion; whom therefore we ſee the poets do ſtyle, *the Father of gods and men; the King of the gods;* ὕψιστος, μέγιστος, κράτιστος; *the higheſt, greateſt, moſt excellent God.* Vid. Tertull. adv. Marc. i. 10. denique major popularitas generis humani, &c.

Even the vulgar had this conceit: but the wiſeſt of them had more clear and full apprehenſions of this unity; and commonly they ſpeak of God, but as of one, whom he calls Πατέρα καὶ ποιητὴν: ſo Plato refers the making of the world to one: and Ariſtotle, when he hath occaſion to ſpeak of God, doth uſually ſpeak in the ſingular number; Vid. Hug. Grot. de Jure B. ac P. lib. ii. c. 20. ſect. 45. De Ver. Rel. Chr. p. 37. Max. Tyr. i.

and ſo do other philoſophers; and ſometime expreſsly they ſignify their opinion to be, that *there is but one.* There are many popular gods, but one natural, Antiſthenes ſaid in Tully: *εἷς δὲ ὢν πολυώνυμός ἐστι*, ſaith the author *De Mundo*. Being one in reality, he hath many names, according to the ſeveral affections he diſcovers, and the operations he exerts: whom Seneca thus conſents to; *Quoties voles tibi licet aliter hunc auctorem rerum noſtrarum compellare: tot appellationes ejus eſſe poſſunt, quot munera; hunc et liberum Patrem, et Herculem ac Mercurium noſtri putant; ſic hanc naturam voca, fatum, fortunam; omnia ejuſdem Dei nomina ſunt varie utentis ſua poteſtate.*

Cic. 1. de N. D.

Ariſt. de Mundo, cap. 7.

Sen. de Benef. iv. 7.

Vid. Lactant.

Vid. Sophoclis dictum apud Grot. excerpt. p. 149. *εἷς ταῖς ἀληθείαισιν, εἷς ἐστι Θεὸς*, &c. *Notab.*

But divine revelation doth moſt fully declare this truth: I need not mention places; the whole Scripture doth chiefly teach and inculcate it; That there is but one maker and one governor of the world; to whom all veneration and obedience is due: and to whom be all honour, and glory, and worſhip for ever aſcribed and paid, &c. Amen.

Maſſil. Fic. arg. 10. *de Leg.* Sed ne turbet quæſo Deorum numerus, quem non turbat numerus angelorum.

It was anciently objected by Celſus, and other adverſaries of our religion, that Chriſtianity did exact of men a blind, groundleſs belief*; that it condemned human wiſdom, baniſhed underſtanding, and prohibited all inquiry; commanding men to ſwallow its dictates without any previous examination or debate concerning the truth of them; impoſing *νόμους ἀναποδείκτους*, laws uncapable of proof, and inculcating this rule, *μὴ ἐξέταζε, ἀλλὰ μόνον πίστευε*: Do not examine, but only believe.

Nihil enim plus apud Platonem tot poſſunt Dii, quam apud nos tot angeli, totque beati.

* *Ψιλὴν καὶ ἄλογον πίστιν.* *Orig.* 1.

The ground of this accuſation ſeems to be a great miſtake, proceeding from the not diſtinguiſhing that belief, whereby we embrace Chriſtianity itſelf in general and in groſs; and the belief, whereby we aſſent to the particular doctrines thereof, (eſpecially ſuch as concern matters ſupernatural, and above the reach of our underſtanding to find out or comprehend.)

As for the firſt, that faith, whereby we embrace Chriſtianity in the groſs, I ſay, that Chriſtianity doth not propound itſelf as immediately evident, nor requires a preci-

pitate aſſent to it; but offers blind reaſon for itſelf, and invites men to inquire, conſider, and judge about its truth: never any religion was ſo little liable to this cenſure; none ever ſo freely expoſed itſelf to a fair trial at the bar of reaſon: it deſires of men an εὐγνώμων ἐξέτασις, a candid and diſcreet examination for its ſake and their own: other religions have for their juſtification inſiſted upon the example of anceſtors, and cuſtom of times; their large extent and prevalence among many people; their eſtabliſhment by civil laws, and the countenance of ſecular power; (arguments extrinſic to the matter, and very weak in themſelves,) declining all other teſt or trial of reaſon: and it is remarkable, how Celſus and thoſe (who made the foreſaid objection) did therein contradict themſelves, when they affirm men ought, without ſcruple, to conform to the religion preſcribed by the laws of their country, be they what they will, never ſo abſurd or diſhoneſt: this is indeed an exacting of irrational belief; a ſtifling of our underſtandings and muzzling our judgment; a requiring of men to yield their conſent to innumerable moſt palpable falſehoods and inconſiſtencies. The teachers and defenders of Chriſtianity proceeded otherwiſe: confiding in the truth and reaſonableneſs of their cauſe, they excited men to lay aſide all unreaſonable prejudices; to uſe their beſt underſtandings; to apply themſelves to an induſtrious and impartial ſearch of the truth: hear Lactantius ſpeaking for the reſt; *Oportet in ea re maxime, in qua vitæ ratio verſatur, ſibi quemque confidere, ſuoque judicio ac propriis ſenſibus niti ad inveſtigandam, et perpendendam veritatem, quam credentem alienis erroribus decipi tanquam ipſum rationis expertem: dedit omnibus Deus pro virili portione ſapientiam, ut et inaudita inveſtigare poſſent, et audita perpendere:* that is; We ought eſpecially, every one of us, in that matter, which chiefly concerns our life, to confide in ourſelves; and rather with our own judgment and our proper ſenſes ſtrive to find out and weigh the truth, than, believing other men's errors, to be deceived as men void of reaſon: God hath given all men their ſhare of wiſdom, that they might both inquire into what they hear,

Orig. v. p. 248, &c.

Lib. ii. c. 7.

and weigh it. So he diſputing againſt the heathen credulity.

Thus doth Chriſtianity call upon men to inquire into itſelf; yea it obliges them thereto: it propounds faith as a virtue highly commendable, (ſuppoſing it therefore voluntary and managed with reaſon;) for all virtue is ἕξις προαιρετικὴ μετ' ἀληθοῦς λόγου, it is ἑκούσιος συγκατάθεσις, a voluntary aſſent, promiſing ample rewards thereto; and infidelity it propounds as a vice very blameable, (and conſequently very irrational,) threatening very ſevere puniſhments thereto: it doth not inveigle men by ſleight, nor compel them by force; but fairly perſuades them to embrace it: it doth not therefore avoid examination, nor diſclaim the uſe of good reaſon; but ſeeks and procures the one, cheerfully and confidently appeals to the other.

Indeed after it hath convinced men of its truth in general, having evidenced the truth and certainty of its fundamental principles, it then requires a full and cordial conſent (without exception) to all its particular doctrines grounded upon them: when, I ſay, it hath propounded ſufficient reaſon to ſatisfy men's minds, that is grounded upon moſt ſolid principles, it then requires men to ſurceaſe farther doubt or ſcruple concerning what it teaches: which is a moſt reaſonable proceeding, and conformable to the method uſed in the ſtricteſt ſciences: for the principles of any ſcience being either demonſtrated out of ſome higher ſcience, or evidenced by fit examples and experiments to common ſenſe, and being thence admitted, it is afterward unlawful and abſurd to refuſe the concluſions deduced from them: ſo it having been proved that our principles are true; (viz. that God is perfectly veracious; and that Chriſtian religion did proceed from him, and is built upon his atteſtation;) it is a part of abſurd levity and ſelf-contradiction then to queſtion any particular propoſition evidently contained therein: and in this ſenſe it is true, (and thus I take thoſe Chriſtians to be underſtood * who commend immediate faith, and exclude reaſon from being too buſy in matters of religion, and diſcountenance curious inquiry;) thus, I ſay, it is true, that Chriſtianity

* Vid. Orig. pag. 9.

engages us to believe, without reaſon or diſpute. It will allow (yea it invites and exhorts) an infidel to conſider and judge of its truth; but it will not allow a Chriſtian to be ſo vain and inconſtant, as to queſtion any particular of its doctrine: by doing ſo he renounces his faith, at leaſt ceaſes to be a ſteady Chriſtian.

Now the firſt principle of Chriſtianity (common thereto and all other religions) is, that *there is one God:* the next, (which alſo no religion doth not acknowledge,) that God is perfectly veracious; or, that whatever appears to be aſſerted or atteſted to by God is certainly true: which two principles we have already proved by reaſons proper and ſufficient, we conceive, to ſatisfy any well-diſpoſed mind. A third principle is, that God is the author of the Chriſtian doctrine in general; that it hath been revealed and impoſed upon mankind by divine authority. And a fourth is, that thoſe authorities and traditions upon which we ground, and by which we prove, (mediately or immediately,) the particular doctrines of Chriſtianity to be truly ſuch, (that is, admitting the former principle to have come from God,) are proper and ſufficient to that purpoſe. Theſe two latter principles involving matter of fact, and conſequently being not evident in themſelves, do (for full conviction of a man's mind, and producing therein a ſolid perſuaſion) require a rational probation; and that it may appear we believe like reaſonable men, not upon wilful reſolution, or by mere chance, (as Pagans and Mahometans, and other ignorant opinioniſts do,) as alſo to confirm the grounds upon which the ſubſequent articles or doctrines of faith are built, I ſhall endeavour briefly to ſhew the reaſonableneſs of them; beginning with the firſt, and advancing my diſcourſe by ſeveral ſteps or degrees. And I obſerve, that,

1. It is reaſonable to ſuppoſe, that God ſhould ſometime reveal unto men the truth concerning himſelf, and concerning them, as they ſtand related toward him; (his nature and will; our ſtate and duty;) his prime attributes perſuade thus much. It is moſt evident to common experience, that mankind, being left to itſelf, (in matters of

this nature eſpecially,) is very inſufficient to direct itſelf; it is apt to lie under a woful ignorance; to be poſſeſſed with vain conceit; to wander in doubt, and fall into error: it is ſubject to all kind of deluſion, which either the malice of wicked ſpirits, or the ſubtilty of naughty men, or the wildneſs of its own unruly paſſions and deſires, can bring it under; and conſequently it is liable to incur all thoſe ſins, (diſhonourable, hurtful, and deſtructive to its nature,) and all thoſe miſeries, which from ignorance, error, and ſin, do naturally ſpring; (an eſtrangement eſpecially from God, and his grievous diſpleaſure:) we ſee that not only the generality of mankind did ſometime lie in this ſad condition, but that even the moſt elevated and refined wits, thoſe among men, who by all poſſible improvement of their reaſon did endeavour to raiſe and reſcue themſelves from the common ignorance, miſtakes, ſuperſtitions, and follies of the world, could by no means, in any good meaſure, attain their end: what did their diligent ſtudies and inquiries produce, but diſſatisfaction and perplexity of mind? wherein did their eager diſputations conclude, but in irreconcileable differences of opinion, and greater uncertainty, than at firſt? moſt were plunged into a deſperate ſcepticiſm; (a doubt and diffidence of all things;) none arrived higher, than ſome faint conjectures, or ſome unſteady opinions, concerning thoſe matters of higheſt
Rom. i. 21. conſequence: ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς: they were,
Eph. iv. 17. as St. Paul obſerved, made vain (were fruſtrated and befooled) in their reaſonings, and their fooliſh heart was
1 Cor. i. 21. darkened, &c. The world by wiſdom did not know God: could not attain to a requiſite meaſure of knowledge in divine things. This being the natural ſtate of men, deſtitute of divine help and direction, doth it not, I pray, greatly need another light to guide it in this darkneſs, a helpful hand to relieve it from theſe inconveniences? Can then that infinite goodneſs hear mankind groan under ſo lamentable oppreſſions, and not pity it? Can he behold his own dear offspring, the flower of his creation, lying in ſo comfortleſs, ſo remedileſs a diſtreſs, without affording ſome relief? Can ſuch a ſpectacle delight that gracious

eye? or can he forbear long to remove it out of his ſight? His goodneſs makes it highly improbable that he ſhould: we account it great want of goodneſs, not to direct a bewildered traveller; not to relieve, if we can, a perſon greatly diſtreſſed? And if we, being bad, often perform ſuch good offices to one another; how much more ready ſhould we think him, that is goodneſs itſelf, to do the like, for all mankind ſo much needing it? His wiſdom alſo gives us to ſuppoſe the ſame: if God made the world to expreſs his goodneſs and manifeſt his glory, is it likely he ſhould ſuffer himſelf to be utterly fruſtrated in his deſign, by letting men continue in ignorance and doubt concerning who it was that made it, and how he governs it? who but men can admire his excellent perfections, and render him his due honour; and how can they do it, without competent knowledge, and full perſuaſion concerning him? Doth not God expect duty and ſervice from men? would he not have the world proceed in ſome good order? doth he not deſire the good of men, and delight in their happineſs? And then, being infinitely wiſe, muſt he not diſpoſe fit means for accompliſhing theſe ends? will he not provide, that himſelf be not totally diſappointed? So his wiſdom grounds an argument for divine revelation: he had made an inward faculty of ſeeing in vain, if he had not given an outward light, &c. God's juſtice alſo doth in ſome manner perſuade the ſame: doth not every good governor take care that his ſubjects ſhould underſtand his pleaſure, and be acquainted with his laws? doth he not propound fit encouragements to obedience; and deter them from diſobedience by menacing puniſhment? and the ſovereign Governor and Judge of the world, can he fail ſufficiently to declare his will? will he leave any apology for diſobedience? ſhall he neglect any means apt to promote his ſubjects' performance of their duty; fit to prevent the breach of his laws? If he loves righteouſneſs, and deſires to be duly obeyed, and delights in his ſubjects' good; he will ſurely diſcover his mind, and encourage men to comply with it, and terrify them from oppoſing it. Indeed that God ſhould for a

while connive at men's ignorance, and ſuffer them to grope after truth, (as St. Paul expreſſeth it in the 14th and 17th of the Acts,) to try them, as he did the Iſraelites in the wilderneſs, how they would behave themſelves, in the uſing their talent of natural light; to make them ſenſible of their natural infirmity; more ready to embrace; more able to value the redreſs vouchſafed them; to commend his extraordinary grace and mercy to them; that for ſuch purpoſes, unſearchable wholly by our ſhallow underſtanding, he ſhould, I ſay, for ſome time forbear with a full evidence to declare all his mind, is not ſo ſtrange or unlikely. I might add, that it is not likely God ſhould ſuffer the world (his kingdom) perpetually to lie under the uſurpation and tyranny of the devil, (καταδυναστεύεσθαι ὑπὸ τοῦ διαβόλου, Acts x. 38.) That his imperial throne ſhould be poſſeſſed; his authority uſurped; his name inſulted and triumphed over, as it were, by that arch-rebel, and capital enemy of his; but that he ſhould for ever ſuffer men to abide in ſuch depth of ignorance, ſuch perplexity of doubt, ſuch captivity under ſin and miſery, ſeems not probable; and much leſs can it ſeem improbable that he hath done it: it cannot, I ſay, ſeem miſbecoming the goodneſs, wiſdom, or juſtice of God, that he ſhould ſhew them clearly, what he requires of them to do; what good he intends for them; what way leads to their happineſs; and how they ſhould avoid miſery. This conſideration, though it doth not fully prove God hath made ſuch revelation, (for we cannot reach the utmoſt of poſſibilities, nor are judges of what God muſt needs do,) yet it removes all obſtruction to our belief, and diſpoſes us to admit the following reaſons: it being not unprobable, yea, in the reaſon of the thing, very probable, he ſhould do it; we cannot wonder, and have leſs reaſon to diſtruſt thoſe arguments, by which it may appear that he hath done it.

Acts xvii. 27, 30. xiv. 16.

Vid. diſcurſum Quintii Ciceronis in i. de Divin.

2. We may conſider, that no other religion, that hath been, or now is, could (or can) with any probability pretend thus to have proceeded from God, or by him to have been deſigned for the general, complete, and per-

petual inſtruction and obligation of mankind. There have been but three pretenſions thereto; that of Paganiſm, of Mahometaniſm, and of Judaiſm: let us a little examine each of them.

As for Paganiſm, it was never one ſimple or certain, one fixed or conſtant thing; but, according to difference of place and time, infinitely various and mutable: diverſely ſhaped and modelled, according to fancy and humour, deſign or intereſt, of the ſtate that allowed it, the prieſts that managed it, or the people that received it; a plain ſign, that (excepting ſome general confuted notions, derived from ancient tradition) it did wholly proceed from human device, or ſome worſe cauſe. Survey it all, and what ſhall you find, but a company of idle, ridiculous, ill-contrived, incredible, and inconſiſtent ſtories, arguing nothing of truth, and little of wit in them that invented them; theſe attended by practices moſt fond, lewd, and cruel, unworthy of human nature, contrary to common ſenſe and honeſty. Their worſhip directed to objects moſt improper: to the ſouls of dead men; (men famous for nothing ſo much as the vicious enormities of their lives, bloody cruelties, thefts, and rapines; murders and parricides; horrid luſts, adulteries, rapes, and inceſts; and ſuch perſons, alive or dead, what good or wiſe man would not rather deteſt and abominate, than reſpect or worſhip!) To brute beaſts, and them the moſt vile and miſchievous; (dogs, ſerpents, crocodiles;) which to pay devotion unto, what a debaſement is it of human nature! To creatures inanimate; the ſtars and elements; rivers, trees, &c.; which we ſee acting by a natural neceſſity; yielding no ſignification of any life, ſenſe, or underſtanding in them, and conſequently much inferior to us in dignity of nature; which therefore it is a ſottiſh baſeneſs in us to adore: yea, which is yet an extremer degree (if it may be) of folly, they dedicated temples and offered ſacrifices to things void of all ſubſiſtence; to mere qualities and accidents of things; the paſſions of our minds, and the diſeaſes of our body, and accidents of our lives: who would think men ſhould be ſo mad as to reckon impu-

dence, (that odious vice,) or a fever, (that tormenting diſeaſe,) or fortune, (that which we can ſo little truſt, and ſo oft complain of,) among things venerable? and from ſuch thorns, what fruits of good life and morality can we hope ſhould ſpring? what piety towards God; what juſtice, truth, or goodneſs towards men; what ſobriety or purity in men themſelves can we expect ſhould ariſe from ſuch conceits and ſuch practices in religion? none other, than ſuch as St. Paul deſcribes in the firſt chapter of the Epiſtle to the Romans, and in the ſecond of the Epiſtle to the Epheſians; which hiſtory and experience ſhew to have been no ſlanderous imputations upon Gentiliſm. But it is needleſs to diſcourſe againſt that, which I ſuppoſe hath no reaſonable patron; and which hardly any wiſe man, when it was practiſed, did ſeriouſly think had any truth or reality in it: Plato often inveighs againſt the inventors of thoſe fictions in heathen theology: Ariſtotle attributes the conſtitution of thoſe religions to the policy of lawgivers: there was no philoſopher, who did not ſignify his diſlike or contempt of the vulgar opinions; that is, of their religion. What Tully ſaith of one part, the wiſer ſort of men did judge of all; *Tota res eſt inventa fallaciis aut ad quæſtum, aut ad ſuperſtitionem, aut ad errorem:* the whole buſineſs was deceitfully forged either for gain, or out of ſuperſtition, or from miſtake.

Ariſt. Metaph. xii. 8. Exampl. Cic. de Div. ii. pag. 240. Tuſc. Qu. i. p. 301. De Div. ii. pag. 245.

They did in their external carriage comply with common practice, out of politic diſcretion; for their ſafety and for peace ſake: but in their mind they believed nothing, nor liked any thing in it: they obſerved the common things, *tanquam legibus juſſa, non tanquam diis grata,* (as commanded by the laws, not as acceptable to the gods,) as Seneca ſpeaks.

Vid. Auguſt. de Civ. Dei, lib. iv. 33. vi. 10.

I might add, that all theſe religions did vaniſh with the countenance of authority and power that ſuſtained them; which ſhews they had no root in the hearty belief or approbation of thoſe that profeſſed them. It is therefore plain that this religion did not proceed from God; but either from human device, or diabolical ſuggeſtion.

As for Mahometaniſm, a ſect in later times ſprung up

and vaſtly ſpread about the world; neither can that fairly pretend to a divine original: in times of great diſturbance and confuſion in the world, (when even among Chriſtians ignorance and diſſenſion, ſuperſtition, and vicioufneſs of manners had hugely prevailed,) in a very blind corner of the earth, among a crew of barbarous thieves and wild runagates, (ſuch have thoſe Arabians been always famed to be,) this ſect did firſt ariſe; being accommodated to the genius of ſuch people, and infuſed into them, partly by juggling pretences to wonder-working and prophecy, partly by ſeditious violence; by a perſon not, as their own legends deſcribe him, of any honourable qualities; but having all the characters of an impoſtor, (rebellious and perfidious, inhuman and cruel, lewd and laſcivious;) propagated it was afterwards by rage and terror of arms, and grew wholly among barbarous people, void of learning and civility; having no religion before, and therefore (as all mankind is naturally receptive of religious impreſſions) capable to admit any, eſpecially ſuch an one as this, agreeable to their ſavage humours and luſts; it ſubſiſts upon the ſame grounds of ignorance and force, refuſing all examination, and upon extreme penalties prohibiting any diſpute or controverſy about its truth; being ſo far wiſe, as conſcious to itſelf, that the letting in a little light, and a moderate liberty of diſcuſſing its pretences, would eaſily overthrow it. Even theſe exterior circumſtances of its riſe, growth, and continuance, (ſo full of iniquity and inhumanity,) are great preſumptions againſt its divinity, or rather plainly demonſtrate, that it did not proceed from God; whoſe truth cannot need ſuch courſes, whoſe goodneſs abhors them: and if we look into it, we ſhall find it to be a lump of abſurd opinions, odd ſtories, and uncouth ceremonies, compounded chiefly of the dregs of Chriſtian hereſies, with ſome ingredients of Judaiſm and Paganiſm, confuſedly jumbled and tempered together: from Chriſtian hereſies it hath its negative doctrines, oppoſite to Chriſtianity; for allowing Chriſt much reſpect, it yet denies his being the Son of God, and his having really ſuffered; it rejects his true ſtory, and affixes falſe ones

upon him; that God hath a body and a human ſhape, (Mahomet felt his hand forſooth, and it was very cold,) an opinion ſo unreaſonable and miſbeſeeming God, he might draw from the Anthropomorphites; and from the Manichees that doctrine concerning the fatal determination of all events; a doctrine ſo prejudicial to religion, taking away thoſe foundations of juſtice between God and man; man's free choice in ſerving God, and God's free diſpoſal of rewards to men, ſuitable to their actions. The Jew contributed his ceremonies of circumciſion, and purgations by waſhing; his abſtinence from ſwine's fleſh; his allowance of polygamy and divorce. I might add, that from him it borrowed its inhuman condemning, deſpiſing, and hating all the world; calling all men dogs, (beſide themſelves,) and adjuring all to certain damnation; affirming withal, that all of their belief, how wickedly ſoever they have lived, ſhall at length partake of ſalvation. The Pagan elyſium might be a pattern, whence their paradiſe of corporeal delight and brutiſh ſenſuality might be tranſcribed; which any man ſees how poor an encouragement it is, how unworthy a reward to virtue; yea, how much it rather detracts from and diſcourages all performances of honeſty and reaſon. He muſt be very ſtupid, who can ſuffer himſelf to be perſuaded that theſe conceits did come from the God of holineſs and wiſdom. And how Mahomet was inſpired with truth, his ſtories alone would evince; ſtories patched out of old hiſtories corrupted, mutilated, and tranſplaced, interlarded with fabulous legends; contrary to all probable records of hiſtory, (the perſons, places, times, and all circumſtances of which it moſt unſkilfully confounds,) yea, repugnant to the nature of things, and to all imaginable poſſibility; evident arguments both of an ignorant and impudent impoſtor: he that will lie or blunder about matters of fact, who can truſt him in matters of right and reaſon? All which (if time would permit, and it were worth the while) might by manifold inſtances be ſhewed. I might add its multitude of ſilly ceremonies, grounded on no reaſonable deſign, nor ſubſervient to any purpoſe of virtue.

But what is ſaid doth enough declare this religion to be of no divine extraction.

As for ancient Judaiſm; that it has no ſuch revelation as that we require, and did in the former concluſion aſſert, (nor has any probability to expect an univerſal, complete, ſtanding revelation,) upon many ſcores may appear. It is from the tenor thereof evident, that it was deſigned only for one ſmall nation, poſſeſſing a very inconſiderable portion of the earth; purpoſely diſtinguiſhed, and, as it were, concealed from the reſt of mankind; and in effect ſo remaining for many ages (until the Roman conqueſts opened the world and diſcovered them) in a ſolitary obſcurity; ſo that the moſt inquiſitive ſurveyors of the earth, and ſearchers into the cuſtoms of people, (Herodotus, for inſtance, and others,) could not diſcern them, did take no notice of them; though for their peculiar manners otherwiſe moſt remarkable. *He ſhewed,* ſaith the Pſalmiſt, *his word unto Jacob, his ſtatutes and judgments unto Iſrael: he hath not dealt ſo with any nation; and as for his judgments, they have not known them. I the Lord am holy, and have ſevered you from other people, that ye ſhould be mine,* ſaith God to the Jews, Levit. xx. 26. and, *So ſhall we be ſeparated,* ſaith Moſes in his addreſs to God, Exod. xxxiii. *So ſhall we be ſeparated, I and thy people, from all the people that are upon the face of the earth: Thou art a holy people unto the Lord thy God: the Lord hath choſen thee to be a ſpecial people unto himſelf, above all people that are upon the face of the earth:* and for this very purpoſe (of diſtinction and ſeparation) many of their laws were appointed; *I am the Lord your God, which have ſeparated you from other people: ye ſhall therefore put difference between clean beaſts and unclean,* &c. We ſee the laws of that religion particularly directed to that people; *Hear, O Iſrael,* being the uſual compellation, ſet in the head of them: and, *I am the Lord thy God, which brought thee out of the land of Egypt,* is the introduction to the very Decalogue itſelf: the encouragements alſo to, and diſcouragements from, obedience, do peculiarly appertain to them; a long and

Vid. Pſal. lxxviii. 5. lxxvi. 1. Deut iv. 7, &c.

Pſal. cxlvii. 19, 20.

Exod. xxxiii. 16.

Deut. vii. 6. xiv. 2.

Levit. xx. 24, 25.

Deut. iv. 1. v. 1. vi. 3, &c. Exod. xx.

proſperous enjoyment of the land of Canaan, if they did obey; and diſpoſſeſſion or affliction therein, if they ſhould preſume to diſobey; *You ſhall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye poſſeſs.* Such were the promiſes exciting to obedience; and the threatenings to diſobedience ſuitable; as every where in their law and ſtory is viſible.

Deut. v. 33. Vid. Deut. vi. 3, &c.

This revelation therefore cannot be deemed general, ſuch as we argued in reaſon might be expected from him, who, as the Pſalmiſt ſings, *is good to all, and his tender mercies are over all his works;* who *hath made of one blood* πᾶν ἔθνος ἀνθρώπων, *the whole nation of mankind,* as St. Paul in the Acts expreſſeth it; who, as St. Peter there implies, *is no reſpecter of perſons,* or of nations; *who is the Maker and Saviour of all men,* and, as the Wiſe Man tells us *careth for all alike;* being deſirous that *all men ſhould be ſaved, and come to the knowledge of the truth;* not willing *that any ſhould periſh, but that all men ſhould come to repentance;* who is not φιλεβραῖος only, or φιλέλλην, (a lover of Jews only, or Greeks,) but φιλάνθρωπος, lover of men, and φιλόψυχος, a lover of ſouls; who, laſtly, *is not the God of the Jews only, but of the Gentiles alſo* as not our Prophets and Apoſtles only tell us, but the reaſon of the thing, and the voice of nature doth declare.

Pſ. cxlv. 9. Acts xvii. 26. x. 34. 1 Tim. iv. 10. ii. 4. Wiſd. vi. 7. xi. 23, &c. 2 Pet. iii. 9. Tit. iii. 4. Wiſd. xi. 26. Vid. Ezek. xviii. Rom. iii. 29. οὐδὲ θεὸς Ἰουδαίων ἀνθρώπων. *Plat. Theat.*

And as this revelation was particular, ſo was it alſo partial; as God did not by it ſpeak his mind to all, ſo neither did he in it ſpeak out all his mind. Surveying this religion, may we not eaſily deſcry a great redundance in the circumſtantial and exterior parts; a great defect in the ſubſtantials and inwards thereof? Ritual inſtitutions innumerable we ſee, nicely deſcribed, and ſtrongly preſſed; moral precepts more ſparingly delivered, not ſo clearly explained, nor ſo fully urged by rational inducements: obſervation of times and places; diſtinction of meats and habits; corporal cleanſings and purgations; modalities of outward ſervice in ſacrifices and oblations, thoſe δικαιώματα σαρκὸς, (Heb. ix. 9, 10.) juſtifications of

the fleſh, that could not perfect the obſerver's conſcience, (or mind, or inward man;) touch not, taſte not, handle not, moſt largely and with extreme punctuality, ſome of them under heavy penalties (exciſion and extermination) enjoined; while moral duties and ſpiritual devotions (ſo exceedingly more agreeable to rational nature, and more pleaſing to God) ſeem not ſo perfectly provided for. Many things are tacitly connived at, or plainly permitted to them, (as polygamy, divorce, ſome kind of revenge and uncharitableneſs,) which even natural reaſon diſlikes or condemns: God's placability and aptneſs to forgive great ſins, wilfully and preſumptuouſly committed, (ſuch as no man lives altogether free from,) not openly revealed, but rather the contrary expreſſed, (*Curſed is he that abides not in all things written in this Law to do them*:) which excludes all aſſurance, and diſcourages from hope of mercy; and conſequently obſtructs repentance and amendment of life. And where do we ſee any clear diſcovery concerning the immortality of the ſoul, or the future ſtate, ſo material a point of religion, of ſo great moment to encourage virtue and piety? Even the Gentile theology ſeems more expreſs in this point, than the Jewiſh Law; and the Pagan prieſts (by help of ancient tradition) ſeem to have reached farther than the Hebrew prophets: God indeed ſeems to have ſhewed only his back-parts to Moſes; when he diſcovered no more of his nature and his pleaſure to him; when he ſeems to delight in, and lay ſo much ſtreſs upon, thoſe carnal and ceremonious performances. Neither do we herein charge God; for he did herein but what wiſdom required: the laws and inſtitutions of this religion were ſurely accommodated to the ſtate and diſpoſition and capacity of that people; people not very wiſe or conſiderate, grave or conſtant, meek or flexible; but a very ſtubborn, froward, humourous generation of men, as their own writings deſcribe them; and therefore not capable of perfect inſtruction, or rigorous precepts; like children, by reaſon of the groſſneſs of their apprehenſion, and unrulineſs of paſſion, not οἰκεῖοι ἀκροάται, (no proper auditors,) of a pure and accu-

Deut. xxvii. 26. Gal. iii. 10.

Vid. Ezek. xx. 25.

rate diſcipline; and as with ſuch God in his wiſdom and tender goodneſs ſeems to have dealt with them; diſpenſing with the infirmities of their age, and condeſcending to their mean capacities; feeding them with milk, and indulging them innocent trifles; and ſo tempering his ordinances given unto them, as might beſt ſerve partly to pleaſe and humour them, partly to curb and reſtrain them: whence St. Paul calls them *poor and weak elements*, and *elements of the word*, (ſuch as vulgar and ſilly people were fit to learn,) adapted to the learning and practiſing of *children; the Law being a ſchoolmaſter, to keep them in order, and prepare them for a higher inſtruction. Such variety of ſuperficial formalities might well agree to childiſh fancies, and content ſlaviſh ſpirits; but to men improved in reaſon, who could reliſh ſpiritual entertainments, they muſt needs ſeem burdenſome and tedious: wiſe men cannot be much affected with pomps and ſolemnities. In the practice of virtue and piety there are alluring ſweetneſſes and beauties, which it muſt needs diſpleaſe him, that is ſenſible of them, to be avoked from, by an obligation to attend preciſely to ſuch an abundance of outward ſapleſs obſervances; to be bound to chew ſuch huſks, neglecting ſo delicious a kernel, cannot but be irkſome and grievous: they are therefore ſtyled well in the New Teſtament an intolerable *yoke and burden*, (Acts xv. 10, 28.) and to be freed of them is a very valuable privilege, which Chriſt hath purchaſed for us, (Gal. v. 1.) It is true, by degrees God imparted farther manifeſtations of light even to that people, by the examples and inſtructions of holy men and prophets ſent among them, in a manner and upon occaſions extraordinary: holy men by their practice ſhewed that the rigour of the law might in ſome caſes be relaxed and diſpenſed with; that a more ſpiritual ſervice was acceptable to God; that he loved a purer devotion and a higher charity than the Law required. And the Prophets often declared, that God did not ſo much delight in ceremonious obſervances; but chiefly did require hearty piety, perfect juſtice, and tender charity; accompanied with meekneſs and patience, tem-

Vid. Orig. adv. Celſ. lib. iii.

Gr. v. 6.

Gal. iv. 9. iv. 3. iii. 24.

* Νήπια.

Remiſſion of ſins not clearly diſcovered under the Jewiſh diſpenſation, a fundamental point of religion.

ɔerance and ſobriety. By them alſo God diſcovered more of his gracious diſpoſition and merciful intentions; that he could pardon the greateſt ſins, and was reconcileible to the moſt heinous offenders, upon ſincere repentance and amendment of life. But theſe arbitrary and extraordinary diſpenſations of farther light and inſtruction o the Jews do confirm our purpoſe, ſhewing that God lid not primarily intend the Jewiſh law for a complete liſcovery of his mind; having reſerved ſo much to be liſcovered in fit opportunity, argues, that more ſtill might ɔe behind; as indeed we ſee that future life and immorality was not even by the Prophets quite brought to light; that better covenant, eſtabliſhed upon better proniſes, was not yet revealed. Heb. viii. 6.

Yea, this religion, as it was not univerſal and complete, ɔ neither was it immutable and perpetual: itſelf tells us, that God hereafter would raiſe another Prophet, (for extraordinarineſs and eminency like to Moſes,) which ſhould have words by God put into his mouth, (new words, ſurely, new revelations from God,) whom they particularly ſhould be obliged to hear and obey: that *the days ſhould come, when the Lord would make a new covenant with the houſe of Iſrael,* different from that which he made with their fathers after their delivery from Egypt; not to ɔe written upon ſtones, but impreſſed upon men's hearts: concerning which we may ſay with the author to the Hebrews, *If the firſt had been* ἄμεμπτος, *faultleſs* and *perfect, there would have no place been found for the ſecond:* and, *By ſpeaking of a new one, he antiquated the old one.* Deut. xviii. 15. Jer. xxxi. 31. Heb. viii. 7, 13.

That another prieſthood ſhould infallibly be eſtabliſhed, not after the order of Aaron, but *after the order of Melchizedek;* (not to offer carnal ſacrifices, but to impart ſpiritual benedictions.) Pſal. cx. 4.

That time ſhould be, when God would *gather all nations and tongues; and they ſhould come and ſee his glory;* and out of them God would *take* (that which the Moſaical conſtitution would not permit) *of them for prieſts and for Levites.* Iſa. lxvi. 18, 21. Vid. Jer. iii. 16.

That there ſhould be a Zion, a mountain ſeated above Pſ. cxxxii. 13.

all mountains, wherein God would place his perpetual
Mic. iv. 1, 2, &c. reſidence, (his ſeat of worſhip and government,) to which
Joel ii. 28. iii. 26. all nations ſhould flow, to learn God's will and walk in his ways. (Which could not be Jeruſalem, which is long ſince deſolated; and which, if ſtanding, could be no convenient reſort for all the world; it is another ſpiritual Zion, a myſtical rock is ſurely propheſied of.)

Iſa. lxv. 17. lxvi. 22. That God will *create a new heaven and a new earth*; (a wholly new world and ſtate of things;) *ſo that the former ſhould not be remembered, nor come into mind.*

Joel ii. 28. That God would pour his ſpirit of prophecy upon all fleſh, (though the prophetical ſpirit hath long deſerted the
Hab. ii. 14. Jewiſh nation;) that *the earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea.* (Judaiſm cannot be this knowledge, which was
Mal. i. 11. never likely to fill the earth.) That *from the riſing of the ſun to the going down of the ſame God's name ſhall be great among the Gentiles; and in every place incenſe ſhall be offered unto his name, and a pure offering.* (In every place incenſe ſhall be offered unto God, not only at Jeruſalem, to which the Jewiſh ſervice was confined.)

Dan. ix. 24. For that a time was determined to finiſh tranſgreſſion, and make an end of ſins, to make reconciliation for iniquity, and introduce everlaſting righteouſneſs, to ſeal up the viſion and prophecy; and to anoint the moſt holy: that is, in fine, that God would ſend the Meſſias, to enlighten the world with a perfect inſtruction; revealing God's will, and declaring his mercy to mankind; to erect an univerſal ſpiritual kingdom over men's hearts, reducing them to the knowledge and obedience of God: theſe things (to which I might add divers more) ſufficiently ſhew that the Moſaical diſpenſation was but temporal and changeable; and that that was intended by God to be done, which
Heb. vii. 18. the author of the Hebrews affirms done by Chriſt: an abrogation is made of the precedent command, for its
Διὰ τὸ ἀσθενὲς καὶ ἀνωφελὲς. weakneſs and unprofitableneſs, (its unprofitableneſs to the purpoſes of bringing men to ſuch a ſpiritual ſanctity which would pleaſe God;) which is another conſideration, that ſhews the imperfection of the Jewiſh religion. If

Judaiſm could not diſpoſe men to any tolerable degree of piety and righteouſneſs acceptable to God, (that which St. Paul ſo largely proves in the Epiſtle to the Romans,) Rom. iii. if it alſo tenders no favour or pardon to thoſe which had tranſgreſſed the Law and offended God, (which he alſo Gal. iii. &c. here and otherwhere ſhews,) it was neceſſary, that either all men ſhould lie under a deſperate ſlavery to ſin and guilt, or that God ſhould diſcover another way of righteouſneſs and mercy to be obtained.

That the Chriſtian doctrine did proceed from God, is a principle upon which our faith of all particular articles in our Creed doth rely; the truth and reaſonableneſs of which I began to ſhew, proceeding by ſome ſteps; whereof the firſt was, the probability that God ſhould reveal ſuch a doctrine for the benefit and direction of mankind; the ſecond, that no other religion can pretend to ſuch a revelation: theſe aſſertions do well prepare our way to a third, (which now we proceed to) that I might farther conſider how unſuitable the Jewiſh religion was to the common nature and genius of mankind; and therefore unapt to prevail upon men's minds: *Judæorum mos abſurdus, ſordiduſque,* (the Jewiſh way of religion is uncouth and ſordid,) was Tacitus's cenſure; but it agreed to the Hiſt. v. 5. general conceit of men about it, at that time when it began to be commonly known and obſerved: and a religion ſo little plauſible or probable, (ſo apt to be diſliked and deſpiſed,) it is not likely that God would commend to the generality of mankind. But I will not farther inſiſt upon this argument; but proceed to aſſert,

3dly, That the Chriſtian doctrine is in all reſpects ſuch as might become God to be the author of; worthy his wiſdom and goodneſs to reveal and impoſe upon mankind. We cannot imagine a better, more clearly true, more full and exact; more ſatisfactory to our minds and to our wants: we have therein the nature and will of God plainly declared, ſo far as it is fit and uſeful for us to know them; together with our relations to him, and all the ſtate of our own ſouls: an exact rule of life preſcribed to us, with all fit helps and proper encouragements to the

performance of our duty; the way of obtaining all the happineſs we are capable of, and avoiding all miſery, clearly ſet before us; all the darkneſs removed, the doubts reſolved, the miſtakes corrected, with which mankind, in thoſe matters of higheſt concernment, hath been hitherto diſturbed and diſtracted. It aſſigns, I ſay, a true and lively character of God; true, becauſe worthy of him; agreeable to whatever reaſon dictates, and the works of nature ſhew concerning him; aſcribing all conceivable perfections to him in the higheſt degree, and aſſerting all his due rights and prerogatives; omniſcient wiſdom and almighty power; infinite benignity and beneficency toward his creatures; ſupreme majeſty and authority over all; having made all things with eſpecial regard to man; and upholding them with the ſame gracious reſpect; and governing them with a particular care and providence; ſearching all the thoughts, and ordering all the actions of men to a general (and ultimate) good end: this is the firſt excellency of our religion, which is great, both as to the object and influence thereof. The ignorance of God's nature, or miſconceptions about him, what miſchief and what ſuperſtitions do they not produce in the worſhip of God! Chriſtian religion repreſents him in his eſſence one, perfectly ſimple, ſpiritual, omnipreſent, eternal, impaſſible, and immutable; ſelf-ſufficient and infinitely happy: in his interior diſpoſition of will and in all his purpoſes abſolutely free, pure, and holy; juſt, faithful, and conſtant: in all his dealings with rational creatures, as very careful and tender of their good; exceedingly gracious and merciful toward them; ſo in nowiſe fond or indulgent, but impartially juſt and ſevere againſt all iniquity, obſtinately purſued and perſiſted in; moſt amiable in his goodneſs, moſt terrible in his juſtice, moſt glorious and venerable in all his proceedings: it repreſents him compaſſionate of our evils; placable for our offences; acceſſible, and inclinable to help us in our needs. Thus, but with advantage beyond what I can expreſs, it deſcribes God to us, mixing nothing unworthy or miſbecoming him, (as other religions and doctrines may be obſerved to do;) adding

nothing repugnant to what natural light diſcerns or approves, but ſhewing ſomething beſide and beyond what it can diſcover; concerning his incomprehenſible nature and manner of ſubſiſtence; his unſearchable counſels of wiſdom; his admirable ways of providence; whereby he hath deſigned to commend his goodneſs and glorify his juſtice to us: which kind of truths, (exceeding the reach of human invention and capacity,) as it becomes God (ſo far tranſcending us in wiſdom and knowledge) to reveal them, ſo they ſo wonderfully ſuiting to the perfections of God otherwiſe diſcernible by us, do argue the divinity of the doctrine that acquaints us with them. That God ſhould ſend his Son out of his boſom, to partake our nature, and appear in our fleſh; to manifeſt his will unto us; to ſet before us an exact pattern of holy life, (the moſt difficult parts eſpecially thereof, humility and patience;) by his obedience and ſuffering to expiate our ſin and reconcile God to mankind, is a myſtery indeed and depth of goodneſs, which our reaſon cannot fathom, which we can better admire than underſtand: but neither can any reaſon contradict or diſprove it: nothing can be incredible to us concerning that immenſe goodneſs, whoſe common care of us even in matters of ordinary providence is ſo wonderful and unaccountable, that the conſideration thereof made Job and the Pſalmiſt thus exclaim; *What is man, that thou ſhouldeſt magnify him? and that thou ſhouldeſt ſet thy heart upon him?* (Job vii. 17.) *Lord, what is man, that thou takeſt knowledge of him! or the ſon of man, that thou makeſt account of him!* (Pſal. cxliv. 3. viii. 4.)

2. This doctrine alſo informs us concerning ourſelves, and the ſtate of our ſouls; concerning the nobleneſs of our extraction and the dignity of our nature, derived from God and reſembling him; how we fell from our original felicity, and lapſed into this wretched blindneſs, error, and diſorder of ſoul, into this ſtate of frailty, ſorrow, and miſery, by our diſtruſt and diſobedience to God; how being thus eſtranged from God, and expoſed to his wrathful diſpleaſure, we may recover again his love and favour,

and may, by returning to God and complying with his will, be reinſtated in a happy condition, more happy far than that from which we fell; that our ſouls are immortal, (a point which the wiſeſt men have ſo much diſputed about, and doubted of; and in the certain deciſion of which they would have been ſo much ſatisfied,) and what its ſtate ſhall be after its ſeparation from this body, ſuited to its demeanour and demerits in this life; what a judgment and trial all our actions (even our moſt ſecret thoughts and words) muſt undergo after this life: theſe ſo important truths, ſo uſeful for the ſatisfaction of our minds and the direction of our lives, ſo conducible to the clearing of our notions, even concerning nature and the courſe of things in this world, this doctrine plainly ſhews us: and is it not in that reſpect worthy to come from God, who alone could teach and ſatisfy us in theſe things?

3. As for that rule of life it preſcribes us, nothing can be more exactly agreeable to our reaſon, more perfective of our nature, more conducible either to the public good, or to our private content. What can be more juſt and reaſonable, than all thoſe duties of piety which it requires; than higheſt eſteem and honour of him, which is moſt excellent; moſt hearty love and affection to him, who is in himſelf moſt good, toward us moſt beneficent; moſt awful fear of him, who is ſo powerful, ſo pure, ſo juſt and ſevere; gratitude to him, from whom we have received our being, and all our good things; truſt and hope in him, who can do what he will, and will do whatever he hath promiſed, and whatever in reaſon we can expect from his goodneſs; all obedience and obſervance of him, whoſe children and ſervants and ſubjects we are born? Can there be a greater privilege, than liberty of acceſs to him in our needs, who is alone able to ſupply them? Can we deſire upon eaſier terms to receive benefits, than by acknowledging our wants and aſking for them? Is there a more equal or favourable kind of ſatisfaction for our offences, than confeſſion, and repenting of them? Is it not fit we ſhould endeavour to promote his glory, who

hath been ſo careful of ours? The practice of ſuch a piety cannot but produce excellent fruits, a joyful peace of conſcience, a comfortable hope, a freedom from all ſuperſtitious terrors and affrightments; and therefore is not our obligation to theſe duties moſt reaſonable? And for our behaviour toward each other, what better directions can we have, than thoſe which our Goſpel affords us: that we cordially love one another, earneſtly deſire each other's good, pity all the evils of our brethren, be ready to afford them all the help and comfort we can, not limiting this our charity, but extending it to all, in imitation of God's boundleſs beneficence; that we ſhould mutually bear infirmities, and pardon all injuries done us, not rendering evil for evil, but requiting evil with good; that we be juſt and honeſt in all our dealings, obſervant of all duties concerning our relations, diligent in our callings, peaceable and quiet in our ſtations, reſpective and obedient to our ſuperiors, meek and gentle and courteous in our behaviour toward all men, rooting out all malice, wrath, envy, ſtrife, animoſity, ill ſuſpicion out of our hearts, forbearing to revile, ſlander, detract, or raſhly to cenſure any man. Now what great benefits is it not evident that the practice of ſuch duties would bring forth? What miſchiefs would it prevent? How ſociable, and pleaſant, and ſecure a life ſhould we lead therein? What innumerable griefs and troubles, fears and ſuſpicions, diſcompoſures and diſtractions of mind at home; what dangers, tumults, confuſions, and tragedies abroad, would it remove? This part therefore of our rule plainly deſerves the impreſſion of divine authority upon it. As for the precepts concerning the management of ourſelves, our own ſouls and bodies; thoſe which oblige us to be humble and modeſt, calm and ſerene, contented and patient, pure and chaſte, ſober and temperate, baniſhing all haughty conceits and vain opinions concerning ourſelves, regulating our paſſions and reſtraining our appetites, moderating ourſelves in all corporeal enjoyments, poſſeſſing our veſſels in ſanctity and honour, abſtaining from all unlawful and irregular plea-

Gal. vi. 10. Mat. vi. 44.

1 Theſ. iv. 4.

ſures, (baſe in kind or exceſſive in degree,) which may corrupt our minds, or impair our healths, or diſturb our quiet: it prohibits us not the uſe of any creature, whence we may receive any profit or delight, but indulges us a prudent and ſober enjoyment of them all, with ſenſe of God's goodneſs and thankfulneſs, (1 Tim. iv. 4.) And who ſees not what benefit and convenience doth accrue to us from
Phil. iv. 8. obeying ſuch commands? In few words; *Whatſoever things are true, whatſoever things are juſt, whatſoever things are decent, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue or any praiſe,* thoſe things the Chriſtian doctrine enjoins us to regard and practiſe. And what other religion, I pray, or what philoſophy, hath ſo perfectly and clearly, with ſuch conſiſtence and with ſuch confidence, taught us the like? If any have taught us ſome of them, (as it is no wonder if they ſhould, ſince all of them are ſo plainly agreeable to good reaſon,) yet could none preſs them with ſuch effectual inducements, nor enforce the practice of them upon ſo true and neceſſary grounds. Some philoſophies have highly commended virtue, and vehemently exhorted thereto; but the ends are mean which they aim at, the grounds very weak from which they argue: preſent ſatisfaction and tranquillity of mind, ſafety, quiet, convenience, and pleaſure of this life; can they perſuade men eaſily that theſe are ſufficient inducements ſo carefully and painfully to follow virtue? Doth that thing deſerve ſuch mighty elogies, which hath no greater rewards or benefits than thoſe attending it? No, ſurely. He that tells us, by doing theſe things we ſhall imitate the higheſt goodneſs, we ſhall honour God and pleaſe him, we ſhall perform a duty of gratitude to our great Benefactor, we ſhall obtain the love and favour of God, we ſhall avoid his wrath and diſpleaſure, we ſhall acquire not only comfort and peace of conſcience here, but an everlaſting crown of joy and bliſs hereafter; he propoundeth ends infinitely more noble, he uſeth arguments incomparably moſt efficacious and perſuaſive to the practice of virtue.

No philoſophy in any meaſure repreſents virtue ſo truly upon all accounts eſtimable and eligible as this; none can diſcover the excellent fruits that grow upon it.

4. Neither doth this religion only teach and perſuade us to ſo excellent a way of life, but (what no other law or doctrine pretends to) it ſhews us the means, it affordeth us help and ability to practiſe it; (without which, ſuch is the frailty of our nature, experience ſhews, that all inſtruction or exhortation whatever would ſignify little;) it is no dead letter, but hath a quickening Spirit accompanying it; it ſounds not only through the ear, but impreſſes itſelf upon the heart: if our mind be doubtful or dark, it directs us to a ſure oracle, where we may receive certain counſel and information: if our paſſions be turbulent, and our appetites outrageous; if temptation overbear us, it leadeth us thither, whence we may procure ſtrength to reſiſt and ſubdue them. This doctrine, laſtly, fully ſatisfies us about that inquiry which hath ſo much perplexed all men, and with ſo much final irreſolution hath exerciſed philoſophers, wherein man's happineſs conſiſts, and what the means are to attain to it: that it doth not conſiſt in any one of theſe tranſitory things, nor in a confluence of them all; but in the favour of God, and enjoyment of him, and in the bleſſings flowing thence; which happineſs only by a ſincere and conſtant obedience to God's commandments, a practice of that virtue and piety, (in moſt part before ſpecified,) is obtainable. Such is the tenor of the Chriſtian doctrine: theſe things it diſcovers and teaches, not with fine methods of artificial eloquence and ſubtilty, πειθοῖς ἀνθρωπίνης σοφίας λόγοις, the perſuaſive words of human wiſdom, but with a majeſtic ſimplicity, confidence, and authority, with demonſtration of Spirit and power; ſuch as becomes the ſovereign Lord to uſe, when he vouchſafes to declare his mind. I ſhould have interpoſed this very material obſervation, that Chriſtianity requires chiefly, and in a manner only, a rational and ſpiritual ſervice, not clogged with multitude of external rites and obſervances; (thoſe few it enjoins are plainly moſt reaſonable, very decent and uſeful, fit to inſtruct us in and ex-

1 Cor. ii. 4. 2 Pet. i. 16. σεσοφισμένοι μύθοις.

cite us to our duty;) which ſhews that this revelation is complete, ſuitable to the moſt adult age, the moſt ripe and improved capacities of man. But I muſt leave this point: and, I think, thus much may ſuffice to ſhew, that a doctrine ſo beneficial and ſatisfactory to mankind, ſo exceedingly beautiful and amiable, ſo agreeable to reaſon, and yet ſo much ſurpaſſing it, may well be ſuppoſed to have proceeded from divine authority and revelation: *Non vox hominem ſonat;* the true tone and air of it ſounds above the voice of man; its looks ſo much reſemble the divine wiſdom and goodneſs, one cannot think it had any other parent.

To theſe abſtracted conſiderations I add, (which is the laſt ſtep of our diſcourſe,)

Laſtly, that *de facto*, in very deed, God hath aſſerted and atteſted to the Chriſtian doctrine. God is himſelf inviſible and indiſcernible to our ſenſes; neither could we endure the luſtre and glory of his immediate preſence: it muſt be therefore by works ſupernatural and extraordinary (ſuch as no creature can effect or counterfeit) that he muſt (if ever aſſuredly) ſignify his mind and purpoſe to us: and of ſuch there is no kind of atteſtation needful or (perhaps) poſſible, which God hath not afforded to this doctrine. He had by many ſeveral prophecies, in different times, long before preſignified, that he would make ſuch a revelation to mankind, to be diſpenſed by a Perſon extraordinarily qualified, and eſpecially to be favoured by himſelf, whom therefore the Jewiſh nation did with much deſire expect; to which prophecy, as no other hath appeared that can pretend to agree, ſo this is very congruous. And this is one way moſt proper to God of atteſting his mind; becauſe it cannot be anywiſe counterfeited, it being only in God's power to foretel ſuch future events. Another way is by expreſs voices and apparitions from heaven; and by theſe God declared the ſame at ſeveral fit ſeaſons: to St. John the Baptiſt (that moſt juſt and holy perſon, ſo taken and acknowledged by all, even by his enemies that murdered him) when Jeſus was baptized; to St. Peter, and St. John, and St. James, three moſt credible witneſſes, if

Matt. iii.

Matt. xvii. 5, &c. Luke ix.

2 Pet. i. 16, &c.

any can be, concerning matter of fact; and again, before the multitude, a little before his death; to St. Paul, a perſon alſo in all reſpects credible, and in moſt remarkable circumſtances: and ſuch atteſtations as theſe it is not likely God would ſuffer to be given to falſehood or impoſture: if any creature ſhould be ſo daring as to endeavour it, we cannot reaſonably deem that God would permit his name and authority (in ſo direct a manner) to be abuſed. John xii. 28.

3. But farther, to thwart the courſe of nature, and act againſt its eſtabliſhed laws, can only belong to him who is Lord of nature, who made it, and upholds it, and governs it by a perpetual decree: and this, in favour and countenance to this doctrine, hath God performed, not once, but often, in many places, through a long courſe of time, in ſeveral ways, by many inſtruments, moſt openly and viſibly. Numerous were ſuch ſupernatural works ἔργα, John performed by the principal author of this doctrine, our Lord himſelf; many of them ſo public and palpable, that they convinced many of the ſpectators; and them not only indifferent and ingenuous people, but thoſe who were moſt unwilling to be convinced, and aſhamed or afraid to acknowledge their conviction. *Many*, ſaith St. John, *believed on him, beholding the miracles that he did.* Nicodemus came ſecretly to him, and confeſſed thus; *We know that thou haſt come a teacher from God: for no man can do theſe miracles which thou doeſt, except God be with him.* Again it is ſaid; *Many of the people believed in him, ſaying, When Chriſt comes, will he do more miracles than this man hath done?* Alſo of the rulers, *many believed on him; but becauſe of the Phariſees they did not confeſs it, leſt they ſhould be put out of the ſynagogue.* *What ſhall we do?* ſaith the Chief Prieſts and Phariſees; *for this man doth many wonders. If we thus let him alone, all men will believe on him.* St. Peter thus confidently appeals to the Jewiſh nation; *Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved* (or demonſtrated) *by*, or from, *God among you by miracles and wonders and ſigns, which God did by him in the midſt of you,* Jer. v. 22. Heb. ii. 4. John x. 41. John ii. 23. John iii. 2. John vii. 31. John xii. 42. John xi. 47. Acts ii. 22.

as you yourſelves know. So notorious were many of our Saviour's miracles, that his worſt adverſaries could not but acknowledge them: and of theſe the moſt ſignal, his reſurrection, was ſuch, that no evaſion ſeems deviſable to withſtand either its truth as to the fact, or its force to confirm our purpoſe, (that God did atteſt to this doctrine;) by it indeed God did, as St. Paul ſpeaks, πίστιν παρέχων πᾶσι, yield an argument moſt perſuaſive to all, that what our Saviour taught (particularly concerning the immortality of our ſouls, the reſurrection of our bodies, and the judgment to come) is moſt certainly true. That our Saviour really died, all the world could teſtify, (no death was ever more ſolemn or remarkable;) that he roſe again, was atteſted not by one or two, but by many perſons, (thoſe moſt familiarly acquainted with him,) who did not ſee him once, in paſſing, at a diſtance, but often, for a good time, (forty days together,) converſed with him, (above five hundred of ſuch perſons at once did ſee him, as St. Paul tells us;) ſo that they could not be deceived themſelves therein, being αὐτόπται, and αὐτήκοοι τῷ λόγῳ, perfectly informed concerning the matter as eyes and ears could make them: *not having followed cunningly deviſed fables, did we acquaint you with the power and preſence of our Lord Jeſus Chriſt;* but being ἐπόπται τῆς ἐκείνου μεγαλειότητος, *having a full view of his majeſty:* and, *What we heard ourſelves, what we did ſee with our eyes, what our hands did feel, of the Word of life:* ſuch, as to their ability of teſtifying the truth, was theſe men's teſtimony: and concerning the fidelity and honeſty of theſe witneſſes, that they ſhould not either in this caſe (or concerning other actions of Chriſt which they atteſted to) wilfully deceive others, there be preſumptions as great as can be. They were men that preached all goodneſs and ſincerity to others, and in other things irreprovably practiſed them: they could have no deſign imaginable upon any profit, or honour, or advantage whatever to themſelves; (they refuſed all; they willingly underwent all afflictions and diſgraces for the ſake of this very teſtimony; bearing the croſs was the *officium* they pretended to undertake, and

Acts xvii. 31. Rom. i. 4. 1 Pet. i. 8.

Vid. Acts xiii. 31, &c. Acts i.

1 Cor. xv. 6. Mat. xxviii. 7. Luke i. 2. 2 Pet. i. 16. 1 John i. 1.

the *beneficium* too they did promiſe themſelves to enjoy in this world.) Peace of conſcience, and hope of future reward, was plainly all the ſupport they had; neither of which they could have enjoyed or expected in the maintenance of a lie; perſecution from men, and damnation from God, they muſt be ſure of, if conſcious of ſo villanous a deſign, to abuſe the world with a tale: neither were they downright madmen or fools, (as they muſt have been, if they could have believed themſelves, or thought to perſuade others, ſuch ſtories, had they been falſe;) their excellent writings ſhew the contrary, and the prodigious efficacy their endeavours found: ſo unanimous a conſent, ſo clear a confidence, ſo firm reſolution, ſo invincible conſtancy and patience, nothing but truth itſelf and a good conſcience could inſpire men with. It is poſſible, in matter of ſpeculation and ſubtilty, men upon weak grounds might be deſperately pertinacious; but in matter of fact to be ſo, none in ſuch circumſtances and to ſuch purpoſes could be ſo baſely ſtupid; no ſuch men ſurely. No matter of fact ever had, nor could have in any reſpect, a ſtronger atteſtation: to doubt or diſtruſt it were to invalidate all proof by teſtimony; (upon which yet all adminiſtration of juſtice, all commerce and tranſaction of human affairs, doth in a manner ſubſiſt and depend;) it were to embrace the vanity of the moſt impudently pertinacious ſceptics: and admitting the truth of their teſtimony, (as if we be reaſonable and ingenuous we muſt,) to believe that God ſhould do ſuch works, or ſhould permit them to be done, (ſhould lend his ſovereign power and interpoſe an extraordinary hand,) for procuring credit to a falſehood; that he ſhould ſo far contribute to men's deluſion in matters of this nature, concerning his own honour and men's ſalvation, is a conceit as blaſphemous and diſhonourable to God, as derogatory to his attributes of wiſdom, juſtice, and goodneſs, as can be. This kind of atteſtation did God yield, not only to the perſon of our Lord, but to his diſciples and followers for a long time after, as by the ſame authentic teſtimonies doth appear; yea it continued for ſome ages, ſo long as any ſuch extraordinary means were

needful or convenient for conviction of the world; as by many expreſs paſſages in Tertullian, Juſtin Martyr, Origen, Cyprian, and other ancient writers, might be ſhewed. I ſhall only add one kind of divine confirmation more, which was that of an extraordinary providence attending this doctrine in the conveyance and propagation thereof; that by the miniſtry of a few mean, poor, unlearned, and ſimple men, without any outward circumſtances commending them to men's regard; without any aſſiſtance of power, any ſubtilty of wit, any trains of policy, any eloquence of ſpeech, any external advantage diſcernible; yea againſt all theſe, againſt the utmoſt endeavours of all the force in the world, all politic devices, all cruel perſecutions; againſt all prejudices of education, public law, inveterate cuſtom; againſt moſt ſubtle and eloquent adverſaries, it ſhould in a ſhort time ſo vaſtly prevail, ſo that within a while all the power, and wit, and eloquence of man did ſubmit unto it and ſerve under it, is an argument that God did interpoſe his almighty hand: no leſs power could effect ſo unaccountable a charge: it ſeems no leſs a miracle in matters of this nature, (a moral or political miracle I may call it,) than to blow up a great oak with one's breath, or remove a mountain with a word ſpeaking, would be a miracle in nature.

I might adjoin, that this doctrine being ſo much directed againſt, ſo vigorouſly impugning, the domination and deluſion of wicked ſpirits, (being ſo prejudicial and deſtructive to the intereſt of hell,) all the malice, wit, and power of the devil we may preſume employed againſt it; and ſuch potent combinations of mundane and infernal force to withſtand, ſubdue, and overthrow, cannot juſtly or reaſonably be aſcribed to any other power than that of heaven. The proceeding alſo in ſo meek and quiet a way, without any tumult or terror, not rudely forcing men's outward compliance, but ſweetly drawing their hearts into the love and approbation of this doctrine, ſo different from the courſe of human proceeding, ſo becoming the divine goodneſs, doth well conſent and confer to the efficacy of this diſcourſe. But I cannot inſiſt longer on theſe

things; yet think I may well upon all theſe premiſes (though very ſlightly and curſorily handled) conclude, that the Chriſtian doctrine did proceed from God.

I ſhall briefly touch the laſt principle; that there be proper and ſufficient means by which we may diſcern the genuine doctrines and dictates of Chriſtianity. Indeed if there were not ſuch, our diſcourſe hitherto uſed would be all vain, having no certain ſcope or ſubject; to no purpoſe had God diſpenſed a revelation for the direction and benefit of mankind, if he had not withal provided means of apprehending it with a competent certainty, ſuch at leaſt as might ſuffice to engage men honeſt and moderately wiſe upon the practice of all neceſſary duties preſcribed; (for enough to ſatisfy cavilling ſpirits, that are poſſeſſed with prejudices, or proceed upon deſign, or delight in doubt and diſpute, whoſe buſineſs and intereſt (or humour) it may be to confound things, did not need, perhaps could not be, provided: there have been men that have queſtioned what the moſt evident reaſon, the moſt common ſenſe and experience ſhews; and ſuch ſceptics, or ſuch politics no means will ſerve to ſatisfy their minds, at leaſt to ſtop their mouths, but) in reality there be ſeveral means, by God's wiſe providence afforded, whereby we may diſcern Chriſtian truth, ſome more convenient and ſecure, all in their kind proper and good. For tranſmitting to poſterity any particular doctrine, no man can doubt but the moſt ſure way is its being commended to writing by the authors and inventors thereof, (thoſe upon whoſe authority it doth rely;) as if Pythagoras, or Socrates, or Zeno, their writings were extant, by them we ſhould be beſt aſſured what their philoſophies were: and no man will diſpute whether that be genuine Peripateticiſm which is plainly read in the writings of Ariſtotle, the father of that ſect; though even his unſkilful expoſitors ſhould miſtake, or his prejudiced adverſaries ſhould pervert or calumniate his meaning. They that write are wont with moſt care and deliberation (and conſequently with moſt perſpicuity and exactneſs) to expreſs their minds: and *litera ſcripta manet*; letters are ſubject to leaſt variation:

memories are frail, fancies are buſy; but writings are eaſily preſerved without conſiderable alteration. The next moſt ſure way of conſerving ſuch doctrines, is the writings of the next diſciples that immediately received them from the authors, or before they had paſſed through many hands, and commended them to writing: ſo what Socrates (for inſtance) did teach, the writings of Plato and Xenophon can with a very good degree of certainty acquaint us. The next is the writings of men (ſtudious and learned in thoſe matters) after larger diſtances of time; ſo as we may be informed concerning Stoiciſm by the writings of Cicero, of Epictetus, of Seneca: the which way is more imperfect, every writer being apt to miſapprehend and miſrepreſent ſomething; eſpecially all affecting to do ſomewhat more than tranſcribe what they find in former authors, to comment and deſcant upon, to adorn and ſet out, to confirm or confute the doctrine they relate, in order thereto repreſenting it with advantage to their purpoſe. The laſt way is by continued tradition, by oral inſtruction, ſucceſſively from time to time; which is of all ways moſt liable to defect and corruption: for the teacher may unaptly expreſs his meaning, and the hearer may not rightly underſtand him; the memory of both may in ſome material thing faulter. Men love to be curious in their ſpeech, to vary in expreſſion, to make explications, to draw conſequences, to mix their own conceits and inventions, to ſhew the acuteneſs of their wit and the fruitfulneſs of their fancy, to diſplay all their faculties of ratiocination and eloquence: eſpecially they are apt to accommodate doctrines to their own prejudices, inclinations, and deſigns; whence error and difference may inſenſibly creep through this conduit; and the farther ſuch tradition departs from the original ſpring, the more ſubject it is to contract ſuch alterations and impurities. Every doctrine thus propagated is like a ſtream; at the head it is ſmall and narrow, clear and pure; proceeding on, it grows larger and fouler: ſo tradition ſwells, by taking in what oblique channels of private fancy and pragmatical invention diſcharge into it; and by receiving tincture from par-

ticular inclination or politic deſign, it grows muddy and feculent. We have all theſe ways afforded us; and for confirmation and diſtinction of our doctrine may uſe them all: in the principal doctrines (ſuch as we mentioned) they all conſpire; and therefore there can be no reaſon to doubt that they are pure and genuine: but in reaſon the beſt and ſureſt means of knowing what our Saviour and his diſciples taught, are the writings of his diſciples, (perſons, beſides their advantage of immediately learning from our Saviour's mouth, extraordinarily aſſiſted by God in their miniſtries and inſtructions,) of whoſe writings many have by God's good providence been preſerved to our times, being ſuch as no man hath reaſon to queſtion that they came from them, (no more than concerning the moſt undoubted writings of any author;) wherein they aim at nothing elſe, but to declare the doctrine of Chriſtianity, and inculcate the practice thereof, in the moſt ſimple, plain, and familiar manner, plainly agreeing with each other in the main drift and deſign of their diſcourſes; ſo that we may juſtly preſume, that all important doctrines of Chriſtianity are in them fully delivered, and that whatever we find in them perſpicuouſly expreſſed we are obliged to take for ſuch. To the ſame purpoſes we may uſe the writings of the Chriſtians of the firſt ages, who with care committed to writing what they had learned from the mouths of the Apoſtles or their ſucceſſors: for in ſo ſmall diſtance of time it is not likely any conſiderable variation ſhould intercur; neither would ſuch men, living in times of perſecution, and ſuffering for conſcience ſake, ſo free from all deſigns of avarice or ambition, be ſo ready to alter or adulterate the doctrine they received: and ſuppoſing the writings of the Apoſtles were wanting, even theirs would yield us a competent knowledge of the Chriſtian doctrine: neither, were their monuments alſo loſt, ſhould we be quite deſtitute of means, from the loweſt and lateſt, whether writings or traditions of Chriſtianity, to diſcover its principal and fundamental doctrines: for diſcreetly paring off ſome excreſcencies, diſcernible enough to have proceeded from human invention, what ſophiſtical

curioſity hath introduced, (nice poſitions and queſtions about the right application of terms of art,) what politic deſign hath added, (wherein ſome ſorts of men are, we may plainly ſee, privately concerned,) what plainly reliſhes of thoſe ages wherein ignorance and ſuperſtitious dotage did ſo generally prevail, what is inconſiſtent with the moſt generally acknowledged principles of our religion; refining, I ſay, with ſome ſerious conſideration, the pure ore from ſuch droſs, we may not difficultly perceive, even by the uſe of the moſt inferior means allowed us, what the true principles of Chriſtianity are. But ſince God hath vouchſafed us ſo various helps, we may in their due order, according to our capacity, apply them all; comparing preſent traditions with ancient writings, and confirming what we learn from theſe by the ſupreme and unqueſtionable authority of holy Scripture. But this argument the time will not permit me to proſecute diſtinctly, and as it deſerves. Theſe digreſſionary diſcourſes (which yet I thought pertinent to the deſign of our buſineſs, declaring and confirming the grounds of our faith) being thus paſſed over, I ſhall hereafter cloſely purſue the explication of the Creed; in the mean while craving pardon from your patience, &c.

I believe in God the Father.

THE appellation of *God* not improperly taken, (as when it is attributed to creatures, upon ſome reſemblance in nature or office they bear to the ſupreme God,) but relating to him who only truly and properly is ſtyled *God*, is ſometimes put abſolutely, ſometimes hath a relative appoſition going along with it. Being abſolutely (or ſingly) put, it ſometimes refers, by way of eminency, particularly to the firſt Perſon in the glorious Trinity; as when Chriſt is called *the Son of God;* and the Holy Ghoſt, *the Spirit of God;* and when God is put in diſtinction from the other Perſons: (when, for inſtance, it is ſaid, *That they may know thee the only true God, and whom thou haſt ſent, Jeſus Chriſt: Bleſſed be the God and Father of our Lord Jeſus*

Vid. 1 Theſſ. i. 9, 10. 1 Cor. viii. 6. Eph. i. 3. iv. 6. John xvii. 3. 2 Cor. i. 3. 1 Pet. i. 3.

Chriſt: The Word was with God: To ſerve the living and true God; and to wait for his Son from heaven: and in that form of bleſſing; *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all.* But commonly it is to be underſtood for God eſſentially conſidered, (according to that divine eſſence common to the three Perſons;) to whom in that reſpect all the divine attributes agree, and from whom all divine operations (abſolute and *ad extra*) do jointly proceed. And to this ſenſe or notion we have hitherto ſuppoſed that the name of *God* might here be applied: for that *there is one God*, having ſuch eſſential attributes, is the firſt principle and foundation of all religion; which we muſt therefore ſuppoſe, if not directly expreſſed, yet at leaſt ſufficiently implied in the Creed. And ſuppoſing the word in part doth imply this ſenſe, the attribute or title of *Father* doth, in many reſpects, truly and properly belong to God. Being a father denotes cauſality, ſuſtenance, beneficence, governance; eſpecially when theſe operations are attended with particular care and affection; in all which reſpects (ſeverally conſidered, or jointly) God may fitly be ſtyled *Father:* Father of all things being: Father of all intellectual beings eſpecially: the Father particularly of all men; and, among men, chiefly of good men. He is the Father of all beings, as the maker and efficient cauſe of them. So is he called in that famous ſentence of Plato's Timæus; Τὸν μὲν οὖν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντὸς εὑρεῖν τε ἔργον, καὶ εὑρόντα εἰς πάντας ἀδύνατον λέγειν: That Maker and Father of this univerſe it is hard to find out; and, having found him, it is impoſſible to expreſs him unto all men: and Πατέρα πάντων, St. Paul calls him, *the Father of all things*, (taking πάντων in the largeſt ſenſe.) *To us there is one God, the Father, from whom are all things.* Neither only as author, but as he by whoſe care and providence all things ſubſiſt, and are contained in order; *He commanded, and they were created: he hath alſo eſtabliſhed them for ever and ever: he hath made a decree, which ſhall not paſs: Upon whom the eyes of all wait; and he giveth them their meat in due ſeaſon,* as the Pſalmiſt

John i. 1. 1 Theſſ. i. 9, 10. 2 Cor. xiii. 14.

Plat. p. 1047.

Eph. iv. 6. 1 Cor. viii. 6.

Pſal. cxlviii. 5, 6. cxlv. 15.

ſings: and in this reſpect we often find, even in heathen poets, the title *Pater* (Father) abſolutely put to denote God, as the author and diſpoſer of all things.

——— Pater ipſe colendi
Haud facilem eſſe viam voluit— *Virg.* Georg. i.

Jam ſatis terris nivis atque diræ
Grandinis miſit Pater——— *Hor.*

And *Pater omnipotens* is the periphraſis by which the wiſeſt of poets doth frequently uſe to deſign the ſupreme God [l]. But more eſpecially God is called *the Father of intellectual beings; the Father of ſpirits:* particularly the angels are (by excellency) called *the ſons of God:* (Job i. 6.) *There was a day, when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them:* (Job xxxviii. 7.) *When the morning ſtars ſang together, and all the ſons of God ſhouted for joy:* where, for *the ſons of God,* the Seventy have ἄγγελοί μου [m]; (though perhaps all God's creatures may there be underſtood, as it were *rejoicing* and *exulting* in their being newly conferred on them by God.) And of theſe beings God more eſpecially is Father, not only for that he did produce them, and upholds them, as all other things, in being, but becauſe they nearer reſemble him in their nature; becauſe he hath a more dear affection unto, a more particular care over them, and becauſe he governs them in a more excellent kind, (by obligations of reaſon, ingenuity, and juſtice,) they alſo being capable to render offices of piety, obedience, and gratitude to him again. [n] [And thus even the Pagan theologers did conceive God in eſpecial manner the Father of the gods; (intending ſuch gods as were not of men's making, creatures conſecrated by the flattery or fondneſs of men; but of a higher rank, anſwering to

Heb. xii. 9. Numb. xvi. 22. Ezek. xviii. 4.

l Ζεῦ, πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων.
O Pater et Rex Jupiter. *Hor. Serm.* ii. 1.

m Vid. Pſal. lxxxix. 6. xxix. 1. The ſons of the mighty, ſome take to be the angels, בני אלים, in heaven.

n Ὅτι κοινωνῶν μόνον ταῦτα πέφυκε τῷ Θεῷ τῆς συναναστροφῆς κατὰ τὸν λόγον ἐπιτετιλγμένα. *Epict. Arr.* i. 9.

our angels, which they conceived, as to approach in excellency of nature, ſo to attend upon God, partaking of his glory and happineſs;) hence *Divûm Pater* is a common title of God among them: and we have in Plato's Timæus an oration, which he feigns God made to them at the creation, beginning thus; Θεοὶ θεῶν, ὧν ἐγὼ Δημιουργὸς, Πατήρτε· *O ye principal gods, of whom I am the Maker and Father:* concerning which kind of God's children he pretends to deduce all he can ſpeak from ancient and original tradition.] But (to come nearer to our particular relation) God is alſo in eſpecial manner the Father of mankind, Pag. 1054.

Gentis humanæ Pater atque Cuſtos, Carm. i. 12.

as Horace calls him: Adam was the ſon of God; and ſo, at leaſt, we are God's offspring; *his hands made and faſhioned us, and his mouth breathed into us the ſpirit of life:* [a] *he formed our ſpirit within us:* we were made after his image, and naturally reſemble him: he hath aſſigned us the principal and moſt honourable ſtation in this his family of viſible creatures; he hath ſhewed an eſpecial tenderneſs toward us in providing for us all manner of ſuſtenance and accommodation; in educating us [b] with wholeſome advices and precepts; in bearing with exceeding patience our infirmities and offences; in inflicting moderate chaſtiſements, to reduce us to duty and amendment: all his carriage toward mankind argues a paternal regard and affection thereto.

Omnes ſi ad primam originem revocentur a Diis ſunt. *Sen. Ep.* 44.

[a] Zech. xii. 1. Vid. Epict. Arr. i. 3, 9.

[b] Pſ. lxxi. 6.

Farther; in a peculiar notion God is the Father of good men: ſuch relation being built upon higher grounds and conſiderations: the ſeeds of virtue are by his grace ſown in their hearts; that emendation and perfection of nature is effected by him. They reſemble him in diſpoſition of mind, in purpoſe, in action; which are more perfect and noble reſemblances than thoſe of nature; (being holy as he is holy; beneficent and merciful as he is: theſe qualities, our Saviour tells us, do render, or at leaſt declare him our Father; do conſtitute men, or argue them to be, the ſons of God: *Love your enemies, bleſs thoſe that curſe you, do good to thoſe that hate you—that you may be the ſons*

1 Pet. i. 23.

Bonus vir ſine Deo nemo eſt, *Sen. Ep.* 41.

Matt. v. 44.

Luke vi. 35. *of your Father in heaven: Love your enemies, and do good, and lend, expecting nothing thence; and your reward ſhall be great, and ye ſhall be the ſons of the Moſt High.*) To Pſ. ciii. 13. ſuch God bears a paternal affection and compaſſion; *Like as a father pitieth his children, ſo the Lord pitieth them that fear him.* He deals with them as with his children, Ὡς υἱοῖς προσφέρεται, Heb. xii. 7. in all reſpects; he inſtructs and guides them; he cheriſhes and comforts them; he maintains and protects them; he Prov. iii. 12. gently reproves and corrects them; *Whom the Lord loveth he correcteth, even as a father the ſon in whom he delighteth.* Sen. de Prov. i. 2. [*Patrium habet Deus adverſus bonos viros animum, et illos fortiter amat: inter bonos viros ac Deum amicitia eſt, conciliante virtute: amicitiam dico? imo etiam neceſſitudo et ſimilitudo: quoniam quidem bonus ipſe tempore tantum a Deo differt, diſcipulus ejus, æmulatorque et vera progenies; quem pater ille magnificus, virtutum non lenis exactor, ſicut ſeveri patres, durius educat:* God, ſaith a Pagan philoſopher, hath a fatherly mind toward good men, and mightily loves them: between them and God there is a friendſhip, virtue conciliating it: a friendſhip, ſay I? yea, a kindred and reſemblance: for that a good man differs only from God in time, (and degree,) being his diſciple and imitator, and his true offspring; whom that magnificent Father, no ſoftly exacter of virtue, as ſevere fathers do, brings up hardly.] And we may obſerve, that God, in his proceedings with men, (ſuch as he deſigns to contain them by within their duty, and lead them to happineſs,) delights to repreſent and commend himſelf under this obliging and endearing relation: he did ſo toward the Iſraelites, Deut. xxxii. 6, 18. *Do ye thus requite the Lord, O fooliſh people and unwiſe? is not he thy Father that bought thee? hath he not made thee, and eſtabliſhed thee? Of the Rock that begat thee thou art unmindful, and haſt forgotten God that formed thee.* So God expoſtulates with that people. And thus David in their behalf addreſſes 1 Chron. xxix. 10, 11. Vid. Exod. iv. 22. himſelf to God; *Bleſſed be thou, Lord God of Iſrael our father, for ever and ever: Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the* Jer. xxxi. 9, 20. *majeſty,* &c. and, *I am a Father to Iſrael, and Ephraim is*

my firſtborn: Is Ephraim my dear ſon? is he a pleaſant child? So God argues with them. But in the Chriſtian diſpenſation God more ſignally repreſents himſelf in this quality: he treats us not ſo much as a Lord and Maſter, with imperious awfulneſs; but as a friend and a father, with gracious condeſcenſion and allurement of kindneſs; *I call you not ſervants; you are my friends, if you do what I command you:* ſo that (it is St. Paul's collection from a precedent diſcourſe) *thou art not ſtill a ſervant, but a ſon.* Our Saviour, ſaith the author to the Hebrews, was *not aſhamed to call them* (his diſciples and followers) *brethren.* *Go,* ſaith our Saviour, *to my brethren, and ſay to them, I aſcend to my Father, and your Father; and my God, and your God.* Accordingly all the performances of God toward us, and in our behalf, are of ſuch a nature, and are ſet out by ſuch terms, which ground and import this relation.

John xv. 14, 15. Gal. iv. 7. Heb. ii. 11. John xx. 17.

1. That renovation of our nature, and qualifying our ſouls, as the Goſpel requires, is called *regeneration, a new creation, a new birth, the begetting a new man within us.* We are αὐτὸν ποίημα, (his *work*, or *production*,) being *created in Chriſt Jeſus to good works. Ye have been taught—to put on the new man, that is created according to God* (a according to God's image) *in righteouſneſs and true holineſs: If a man be not born again from above, he cannot ſee the kingdom of God: Whoever is begot of God, doth not do ſin.*

Epheſ. ii. 10. Eph. iv. 21, 24. a Col. iii. 10. John iii. 3. 1 John iii. 9.

2. The reception of a believer into the privileges and advantages of Chriſtianity, is termed b υἱοθεσία, the making of him a ſon; adopting him into God's family; conferring upon him the title and the quality of God's child; the internal diſpoſition of ſpirit, and the liberty of acceſs to God ſuitable to this relation: *Whoſoever,* ſaith St. John, *did receive him, he gave to them authority to become the ſons of God;* (he inveſted them in that dignity;) *even to them who believed in his name: Ye are all the ſons of God by faith in Chriſt Jeſus;* (i. e. by embracing Chriſtianity:) and, *Behold, what manner of love the Father hath given us, that we ſhould be called the ſons of God: Ye have not*

Gal. iv. 5. Rom. viii. 15. Eph. i. 5. b Eph. iii. 15. ii. 19. John i. 12. Gal. iii. 26. 1 John iii. 1. Rom. viii. 15. Gal. iv. 6.

received the ſpirit of ſervitude again to fear; but ye have received the Spirit of adoption, by which we cry, O Father: (by which, in our prayers, with humble affection, according to our Saviour's inſtruction, we ſay, *Our Father.*)

3. That reſurrection after death to a better ſtate of life, entering into glory and happineſs and immortality, is worthily ſtyled παλιγγενεσία, a being *generated* or *born again;* whereby they receive from God another more excellent life and ſtate of being, more like and conformable to God; *They which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead—are the ſons of God, being the ſons of the reſurrection. We know, that if* (or *when*) *he ſhall appear, we ſhall be like him. As we have borne the image of the earthly* (man), *we ſhall alſo bear the image of the heavenly.* We ſhall be metamorphoſed (or transfigured) into the ſame image; ſhall be made *partakers of the divine nature.* That ſtate of bliſs is therefore ſtyled a *portion,* or *inheritance,* allotted to ſons and conſequent upon that relation, *If ſons,* ſaith St. Paul, *then heirs; heirs of God, and coheirs with Chriſt; receiving the reward and promiſe of an eternal inheritance:* and ſaith St. Peter, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for us.* I might add, that Chriſtian men become the ſons of God by our Saviour's intervention; by his aſſumption of our nature, and our conformity to his image, as St. Paul ſpeaks, whereby he becomes *the firſtborn among many brethren.* Rom. viii. 29. *God ſent forth his Son, born of a woman, that we might receive the privilege of being made ſons.* Gal. iv. 4, 5. In this reſpect our Saviour is πρωτότοκος ἐν πολλοῖς ἀδελφοῖς, *the firſt-born among many brethren.* Rom. viii. 29. Upon ſo many ſeveral ſcores is God our Father; as we are his creatures, (being made, preſerved and maintained by him;) as we are intellectual creatures (placed in degree and quality of nature ſo near him;) as we

Matt. xix. 28.

Luke xx. 35.

1 John iii. 2. 1 Cor. xv. 49. 2 Cor. iii. 18.

2 Pet. i. 4. Gal. iv. 7. Rom. viii. 17. Col. iii. 24. Heb. ix. 15.

1 Pet. i. 3, 4.

Heb. ii. 14.

y virtue and goodneſs anywiſe reſemble him; as we are Chriſtians, (adopted into his family, renewed by his grace, nd deſtinated to a participation of his glory.)

Now the conſideration and belief of theſe grounds, (each me and all of them together,) upon which this relation f God to us is founded, hath manifold good uſes, is apt o inform us of, to enforce upon us many neceſſary duties, efulting from it. It teaches us what reverence and ho- our and obſervance is due to him; (not from gratitude nly, and ingenuity, but in juſtice:) *If I be a Father, where* Mal. i. 6. *my honour?* ſaith God, in Malachi. If we be bound to ove and reſpect thoſe, who, under God, have been inſtru- nental in producing and maintaining us, how much more o him, who principally hath beſtowed our being, and all he ſupports, comforts, and conveniences thereof upon us? rom whoſe free bounty we derive not only the benefits f this tranſitory life, but the privileges of the future, in- comparably better, eternal ſtate. If we neglect our duty, nay not God juſtly expoſtulate with us, as with thoſe children of his, Deut. xxxii. 6, 18. *Do ye thus requite the Lord, O fooliſh people and unwiſe? is he not thy Father that bought thee?* (ὃς ἐκτήσατο σε, who procured and ac- quired thee to himſelf;) *hath he not made thee, and eſta- bliſhed thee?* Vid. Forb. p. 52.

It will induce us to humility; if we are God's ſons, have received our being, all our powers and abilities, all our goods and riches from his diſpoſal, what reaſon have we to aſcribe any thing to ourſelves; to be raiſed in conceit, ambitious of praiſe or reputation, upon the ſcore of any ſuch things? *Who made thee to differ? for what haſt thou* 1 Cor. iv. 7. *that thou didſt not receive? and if thou haſt received, why doſt thou glory, as if thou hadſt not received?* It ſhews us, that we are, as Plato often ſpeaks, Θεοῦ κτήματα, *God's poſſeſſions, God's riches* they are called, Pſal. civ. 24. If he made us, whatever we are, (according to all accounts and capacities; whether men by his common providence, or good men by his eſpecial grace,) he hath the beſt right and title poſſible unto us; he may juſtly make ſuch uſe of Deut. xxxii. 6.

1 Cor. vi. 20. us, as he thinks good: we may well be obliged to *glorify God in our body, and in our ſpirit, which are God's.* We have reaſon alſo hence to be content with whatſoever condition God diſpoſeth us unto, or impoſeth upon us; he doth therein juſtly; and, if we complain, may we not be Matt. xx. 15. anſwered, *Is it not lawful for me to do what I will with my own?* Is it not lawful? yea, is it not probable, that God will order things for the beſt, for the good of his children? Will he willingly hurt them? Can he deſign Iſa. xlix. 15. their miſchief? *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will not I forget thee.* Sooner may the moſt tender parents become unnaturally regardleſs, malicious, and cruel towards their children, than God neglect the good of his offspring. We have reaſon therefore to be ſatisfied with all that befalls us; to be patient in the foreſt afflictions; eſteeming them to come from a paternal hand, inflicted with great affection and compaſ- Deut. viii. 5. ſion, deſigned and tending to our good; *Thou ſhalt conſider in thy heart, that as a man chaſteneth his ſon, the Lord thy God chaſteneth thee,* ſaith God to the Iſraelites. Heb. xii. 9, 10. *We have had fathers of our fleſh which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.* What ſweeter comfort can there be, than to know that the moſt diſtaſteful and croſs accidents befalling us do conduce to our profit, ſhall prove moſt beneficial to us? This conſideration alſo ſerves to cheriſh our faith, and raiſe our hope, and quicken our devotion. Whom ſhall we confide in, if not in our father? From whom can we expect good, if not from him, who hath given us already ſo much, even all we have? If we in our need, with due reverence and ſubmiſſion, requeſt help from him, can ſuch Matt. vii. 9, 10, 11. a father refuſe us? No. *What man is there of us, that if his ſon aſk him bread, will give him a ſtone? or if he aſk fiſh, will give him a ſerpent? If we then, who are evil,*

know how to give good gifts unto our children, how much more ſhall your Father who is in heaven give good things to them that aſk him?

This conſideration alſo may beget in us a due valuation of ourſelves; and thereby raiſe us from baſe and unworthy practices; excite and encourage us to worthy deſigns and attempts: even natural light dictates to us the uſe of this conſideration, and heathen philoſophers much apply it: "If any one," ſaith Epictetus, "could duly be affected with this opinion, that we are all originally deſcended from God, and that God is the Father both of men and gods, he would not, I ſuppoſe, conceive any thing ignoble or mean concerning himſelf: if Cæſar ſhould adopt thee, none could endure thy ſupercilioufneſs: and if thou knoweſt that thou art God's ſon, will it not elevate thee?" So the Philoſopher. Shall we that are ſo nobly born, of ſo illuſtrious an extraction, ſo far debaſe ourſelves, as to regard and purſue trivial, abject, diſhonourable things? ſhall we not be aſhamed of ſuch a contemptible degeneracy? ſhall we not be afraid, for ſuch unworthineſs to be degraded, rejected, and diſinherited by our holy Father? who can nowiſe brook that ſuch blots and diſhonours ſhould ſtick to his lineage, that ſuch diſorders and miſbehaviour ſhould be committed in his family, that we ſhould ſo deform his image impreſſed upon us: *Every branch that beareth not good fruit, he loppeth it from his ſtock, and caſteth it away*, as our Saviour tells us. It is proper for children to reſemble their father, in their countenance, in their temper, in their doings; *If ye were Abraham's children* (ſo our Saviour argues) *ye would do the works of Abraham:* and, *Ye are of your father the Devil, becauſe ye perform the luſts of your father;* (becauſe ye reſemble him in his murderous and treacherous diſpoſition.) So if we pretend to be the children of God, we muſt, according to St. Paul's exhortation, imitate him as *dear children:* we muſt be holy, and pure, juſt, benecent, merciful, perfect as he is; otherwiſe we fall from his high dignity, we forfeit this excellent privilege of

Epict. Diſſert. i. 3.

John xv. 2, 6.

John viii. 39, 44.

Eph. v. 1. 1 Pet. i. 14, 15. Matt. v. 45, 48. Luke vi. 35, 36. John i. 3. iii. 17.

being thus related to God; we become aliens, and exiles, and enemies, inſtead of ſons and friends, unto him.

Conſidering alſo this relation will prompt us how we ſhould be affected, and how behave ourſelves towards all God's creatures: if God be the Father of all things, they are in ſome ſort all our brethren: ſhall we then abuſe, trample upon, or tyrannize over any of them? will God permit it, doth it become us to do ſo? If we be all branches ſprouting from one root, ſtreams iſſuing from one common ſource of divine beneficence, members of one family, we are obliged to univerſal good-will and charity; to be kind and compaſſionate; to be helpful and beneficial, ſo far as our capacity reacheth; to endeavour, as we may, to preſerve the order, and promote the welfare of the world, and all things in it. Eſpecially toward thoſe beings, who, according to a more proper and excellent ſenſe, are entitled the ſons of this our common Father; toward beings intellectual, we hence learn our reſpective duties of love and reſpect toward thoſe elder brethren of ours, the angels, (the bleſſed and holy ones, I mean, ſuch as have not degenerated from their nature, and apoſtatized from their duty toward God;) of charity and good-will to each other; which if we do not maintain, let us conſider we are undutiful and unkind to God firſt, and then to ourſelves; both his relations and our own we hate and harm, his children and our brethren, by hating or harming any man whatever, eſpecially any good man, any Chriſtian brother, who by ſo many other more eſpecially bands is ſtraitly tied unto us, upon ſo many better grounds doth ſtand related both to God and us.

Vid. Epict. i. 9. Differt.

But let thus much ſuffice for this attribute or title of God, underſtood in this manner, as applicable to God eſſentially conſidered; which notion we ſee how true and uſeful it is. But that God is alſo here (and that according to the principal intention of the words) to be underſtood ſo as by way of eminency to ſignify the firſt Perſon in the bleſſed Trinity, and that the title or appoſition

Father doth respect especially him, who, according to a more proper and excellent manner, is *the Son of God, our Lord Christ Jesus*, may upon divers accounts appear. 1. Because it follows, *and in Jesus Christ his Son:* God is to be taken in that notion according to which Christ is his Son: the *Father* preceding relates to the *Son* following. 2. Because this Creed appears (according to our former discourses) enlarged upon the foundation of the first most simple confessions, used in baptism, and those derived from the form prescribed by our Saviour, of *baptizing in the name of the Father, Son, and Holy Ghost:* wherefore *the Father* here is to be interpreted according to that form. 3. The ancient Christians (from whom we received the words, and may best understand the sense) did thus generally take and expound them. Now that God is the *Father of our Lord Jesus Christ*, the universal tenor of the Gospel speaketh, and it is the chief doctrine thereof: this God from heaven by a vocal attestation declared, (*This is my beloved Son, in whom I am well pleased;*) our Saviour professed; the Apostles preached; the miracles (performed by our Saviour) were intended to confirm. In this God manifested his transcendent love and mercy and goodness to mankind, that *he gave his only-begotten Son, that no believer in him should perish, but have everlasting life; that he did not spare his own Son, but delivered him up for us all:* his own Son, ἴδιος υἱὸς, his peculiar Son, in a more proper and peculiar manner so: his μονογενὴς, only-begotten Son, (in a respect, according to which no other can pretend to that relation;) his ἀγαπητὸς, his darling, (whom he loves with a superlative dearness.) So that God is *the Father of our Lord Jesus Christ;* and that it is a fundamental point of our religion and belief; and that it is mainly designed here, doth sufficiently appear. Now the grounds of this paternity are several: his temporal generation by the Spirit and power of God; *The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: therefore that holy thing which shall be born of thee, shall be called the Son of God: When the fulness of time came, God sent forth his Son,*

Κατὰ τίνα σχέσιν ὑψηλοτέραν, (as Nazianzen speaks,) *Orat.* 37.

John x. 38.

John iii. 16.

Rom. viii. 32.

Luke i. 35.

Gal. iv. 4.

Acts xiii. 32, 33. *born of a woman.* His reſtoral from death to life; *We preach the promiſe made to your fathers, that God hath fulfilled it to us their children, raiſing up Jeſus; according alſo to what is written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee:* whence he is Col. i. 18. called πρωτότοκος ἐκ τῶν νεκρῶν, *the firſtborn from the dead.* His deſignation of him to ſovereign power and authority; John i. 49. *Thou art the Son of God, thou art the King of Iſrael,* was Heb. i. 2. Nathanael's confeſſion, *whom God appointed* (or *made*) Compare John xvii. 1, 2. vid. John v. 22, &c. *heir of all; putting all things under his feet. Father,* our Saviour prays, *glorify thy Son, as thou haſt given him power over all fleſh: All power is given me in heaven and upon earth.* But the moſt eminent ground of this paternity (and moſt proper to this place) is that eternal generation, whereby God the Father did in the beginning, before all time imaginable or poſſible, (in a manner unconceiveable and ineffable,) communicate his own divine eſſence to God the Son: his eſſence, not ſpecifically the ſame, (ſuch as men impart, when they beget a ſon in their own likeneſs,) but the ſame individually; begetting Heb. i. 3. him perfectly like himſelf, without any ſo much as accidental diſſimilitude or diſparity; (by an unconceiveable irradiation of his glory, and impreſſion of his ſubſtance, as the author to the Hebrews ſpeaks.)

Matt. xxviii. 18. Eph. i. 22. Heb. i. 6. Col. i. 15. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως.

Which doctrine, (though full of deep myſtery, and tranſcending the capacity of our underſtanding to comprehend,) as we are obliged, becauſe it hath been God's good pleaſure to reveal it unto us, with a firm faith and humble adoration to embrace, ſo it is of great conſequence and (even practical) uſe; ſerving to illuſtrate the wonderful grace of God in the diſpenſation evangelical, and thereby to beget ſuitable gratitude in us; encouragement and enforcement to our duty, ſtrong faith and hope in God; as alſo to direct and order our devotion toward him.

But theſe conſiderations (with the farther probation of this great truth againſt ſome, who have dared to oppoſe it) I ſhall refer to that article, in which we moſt expreſsly confeſs, that *Jeſus Chriſt is the Son of God,* and confeſ-

quently that *God is his Father* [o]. And therefore proceed to the next word,

Almighty.

Though all the divine perfections (being intrinſecal unto, and identified with, the divine nature or eſſence) do really and equally belong to each Perſon of the bleſſed Trinity, yet are eminently in ſome reſpect attributed to the Father, as the firſt Perſon in order of nature, the original fountain and root of the Deity: [p] likewiſe although all divine operations *ad extra* (as proceeding from the ſame divine will and power) do proceed from all the three Perſons, conſpiring in them, yet are ſome, *κατ' οἰκονομίαν*, (by way of myſterious diſpenſation,) appropriated to one, ſome to another: as creation and dilection to the Father; reconciliation and redemption to the Son; illumination and ſanctification to the Holy Ghoſt. Omnipotency therefore is here aſcribed to God the Father not excluſively, but eminently, (for the Son and the Holy Ghoſt by participation of the divine nature from the Father are alſo omnipotent [q].) And God the Father is called *the Maker of heaven and earth;* although by the Son (or Eternal Word) alſo *all things were made, and without him was made nothing that was made:* and *all things were created by him, both things in heaven, and things in earth, and things upon earth; both things viſible, and things inviſible:* and the Spirit of God is ſaid to have *garniſhed the heavens,* (Job xxvi. 13.) and, *By the word of the Lord were the heavens made, and all the hoſt of them by the ſpirit of his mouth,* Pſal. xxxiii. 6. This I premiſe, to prevent miſtake, in ſuppoſing the glorious perfections, of

Vid. Rom. xvi. 27.

John i. 3.

Col. i. 16.

[o] Omne nomen dictum de Deo reſpectu creaturæ indicat eſſentiam, adeoque prædicatur de tribus perſonis ſimul, exceptis quæ pertinent ad unionem ſeu diſpenſationem, id eſt ad incarnationem ſive aſſumptam carnem. *Forb.* p. 24.

[p] Quando unus trium in aliquo opere nominatur, univerſa operari Trinitas intelligitur. *Aug.*

Una voluntas eſt Patris et Filii, et inſeparabilis operatio. *Id.*

[q] Sancta et inſeparabilis Trinitas nunquam aliquid extra ſe ſigillatim operare noverit. *Ambroſ. in Symb.* cap. ix. *Forb.* p. 23.

John v. 19. Matt. xii. 28. works attributed to *God the Father*, to be aſcribed to him in diſtinction, and excluding the other Perſons. Now to the attributes themſelves.

Almighty.] The title or epithet παντοκράτωρ (which we render *Almighty*, or *Omnipotent*, there being no other word more properly and fully to expreſs it) is often (in a manner peculiar and characteriſtical) aſcribed to *God* in the Scripture; but in the New Teſtament from *imitation* (as it ſeems) or *tranſlation* of the Greek in the Old, where it anſwers to two famous and uſual names of God, *Sabaoth* and *Shaddai*, (eſpecially to the former, for the latter is only ſo rendered in ſome places of the book of Job;) the name *Sabaoth*, I ſay; (for that it is ſo, we have

Jer. l. 34. expreſsly affirmed in ſeveral places; *Their Redeemer is ſtrong; Jehovah Sabaoth is his name*, Jer. l. 34. (ſo

Amos iv. 13. Iſa. xviii. 7. xlviii. 2. alſo Iſa. xlviii. 2.) and Amos iv. 13. *He that formeth the mountains, and createth the wind, and declareth unto man what is his thought—Jehovah Elohei Sabaoth is his name:*

Seld. de Diis S. cap. 8. from whence ſome critics deduce Ζεὺς Σαβάσιος, mentioned in ſome heathen * writers.) Now the name Sa-

* Ariſtoph. et Cicero. *baoth* doth ſeem to import God's univerſal dominion over the world: for all things of the world, as being ranged in a goodly order (like an army marching in array, or marſhalled to battle) are called *armies:* thus the heavens and earth were finiſhed, and all the hoſt of them,

Gen. ii. 1. (καὶ πᾶς κόσμος αὐτῶν, ſaith the Greek: and all the world,

Pſ. xxxiii. 6. civ. 21. or the furniture of them:) *By the word of the Lord were the heavens made, and all the hoſt of them: Bleſs the Lord*

Iſa. xl. 26. *all ye his hoſts;* (that is, all creatures:) *Lift up your eyes on high*, ſaith the Prophet Iſaiah, *and behold who hath created theſe things, that bringeth out their hoſt by num-*

* Compare Pſ. cxlvii. 4. *ber: * he calleth them all by names, by the greatneſs of his might, for that he is ſtrong in power, not one faileth:* where God is repreſented bringing forth, and ordering his creatures, as a general ſummons together to a rendezvous, and muſters, and embattles his hoſt. Hence, I ſay, this title of *God* (παντοκράτωρ) ſeems derived; (which in the Revelation of St. John is moſt frequently attributed to

Rev. i. 8. iv. 8. xi. 17, &c. him; *Holy, holy, holy, Lord God Almighty*, ὁ παντοκρά-

ων, *who was, and is, and art to be,* is that heavenly hymn there reſounded to God.) But not dealing ſo ſtrictly, but taking the word παντοκράτωρ in its common latitude, for ὁ πάντων κρατῶν, (or ὁ πάντων κράτος ἔχων,) it may import, either right and authority over all, (*omnipotentias*;) or power and ability to do all things, (*omnipotentia*;) or actual exerciſe of ſuch authority and power, in ruling and diſpoſing all things, (*omnipotentatus*;) alſo the poſſeſſion or holding all things, (*omnitenentia*;) and the preſervation or upholding all things, (*omnicontinentia:*) for κρατῶν hath in propriety and ordinary uſe all theſe ſignifications; and according to them all God is truly παντοκράτωρ. He hath, firſt, a juſt right and authority over all things; he is naturally the ſovereign Lord and King of the world; *The Lord of lords, and King of kings;* the ſpring and original of all right and authority. Whatever imaginable reaſon or ground there is of authority, it doth in reſpect of all things agree to God. Ariſtotle in his Politics diſcourſeth thus: Government doth aim at and tend to the mutual benefit of the governor and governed; that therefore which is moſt able and beſt diſpoſed to provide for and procure the common benefit in natural reaſon and juſtice deſerves to be, and is fitly the governor; whence the ſoul hath a right to govern the body, and men naturally do rule over beaſts; and were there any ſuch men as did ſo eminently exceed others in wiſdom and goodneſs, to them, according to natural congruity, the government of others ſhould appertain. If then ſuch excellency of nature be a foundation of authority, God, who in wiſdom and goodneſs doth incomparably exceed all things, hath a right to govern all: he is only wiſe, (and thence able,) only good, (and thence willing to manage all for the general welfare and benefit of the world.) If eminency of power do qualify for dominion, (as ſurely it doth, for what cannot be withſtood, muſt in reaſon be ſubmitted unto; it is vain to queſtion that authority which by force altogether irreſiſtible can maintain itſelf,) God hath the only right; nothing in the world being able to diſpute his title; *For who in the heaven can*

Pſ. cxxxvi. 3. Deut. x. 17. 1 Tim. vi. 16. Rev. xix. 16. Pol. i. 1, 3, 4. Τὸ δυνάμενον διανοίᾳ προϊδεῖν, ἄρχον φύσει, καὶ δεσπόζον φύσει. i. 1. Rom. xvi. 27. Luke xviii. 19. Pſ. lxxxix. 6, 8.

be compared unto the Lord? who among the ſons of the mighty can be likened unto the Lord? O Lord God of hoſts, who is a ſtrong Lord like unto thee? All things are weak and feeble in compariſon; are in his hand; lie under his
Jer. x. 10. feet; are wholly at his diſcretion and diſpoſal; *The Lord is the true God,* ſaith the Prophet, *and the everlaſting king; at his wrath the earth ſhall tremble, and the nations ſhall*
Pſ. lxvi. 3, 7. *not be able to abide his indignation. How terrible art thou in thy works! through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee: He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themſelves.* If to have made all things and to preſerve them, do create a right of governing, (as it muſt needs: for what can we challenge juſtly a dominion over, if not over our own works; over that which we feed and nouriſh continually; over that which depends altogether upon us, and which ſubſiſts but at our plea-
Rev. iv. 11. ſure?) then well may the elders acknowledge, *Worthy art thou, O Lord, to receive the glory and the honour and the power;* (that is, the royal majeſty and dominion over the world:) *for thou haſt made all things, and for thy will they are and were made.* Well might every creature that is in the heaven, and in the earth, and under the earth, and thoſe things which are in the ſea, and all
Rev. v. 13. things in them, cry out; *To him that ſitteth upon the throne* (and to the Lamb) *be the bleſſing, and the honour,*
* Τὸ κράτος. *and the glory, and* * *the dominion for ever and ever:* and
Neh. ix. 6. Nehemiah; *Thou, even thou, art the Lord alone; thou haſt made heaven, the heaven of heavens, with all their hoſts, the earth, and all things that are therein, the ſea, and all that is therein, and thou preſerveſt them all; and the hoſt*
Iſa. xxxvii. 16. *of heaven worſhippeth thee:* and king Hezekiah; *O Lord of hoſts—thou art the God, thou alone of all the kingdoms of the earth: thou haſt made heaven and earth.*

Thus is God παντοκράτως, the rightful ſovereign (upon
Virg. Æn. 10. all accounts) of all things; *Divûmque hominumque æterna poteſtas,* (as the wiſe heathen Poet could acknowledge and call him:) he is alſo ſo in regard of his infinite power, (omnipotent:) natural light affords us pregnant

arguments and experiments of the *greatneſs of his power*, demonſtrated in the conſtitution and conſervation of the world; (diſpoſing ſo ſtupendouſly vaſt, ſo innumerably various creatures into ſo comely and ſtable a poſture: by them his eternal power and divinity are diſcerned, as St. Paul tells us:) he that could effect ſo much, his power muſt needs be greater than we can imagine or comprehend: but holy Scripture declares more fully and clearly the extent of his power; that it reaches unto the utmoſt poſſibility of things; that whatever is not repugnant to his nature, (to his eſſential perfections, his wiſdom, and goodneſs,) doth not miſbecome him to do, or to the nature of things to be done, (that doth not imply a contradiction, and thereby is impoſſible, and no object of any power,) he can eaſily achieve: there is nothing ſo difficult, but he can perform it; nothing ſo ſtrong or ſtubborn, but he can ſubdue it; *Is any thing too hard for the Lord?* ſaith God to Abraham, when Sarah doubted or admired concerning God's promiſe, that ſhe in ſo extreme an age ſhould become fruitful. *Behold*, (ſaith the Prophet Jeremiah in his prayer to God,) *thou haſt made the heaven and the earth by thy great power, and thy ſtretched out arm, and there is nothing too hard for thee:* Οὐκ ἀδυνατήσει παρὰ Θεῷ πᾶν ῥῆμα· *Nothing* (that can be ſaid, or conceived, or done) *ſhall be impoſſible to God*, (if he pleaſes to undertake it,) ſaid the angel to the Bleſſed Virgin, when he delivered ſo ſtrange a meſſage to her, concerning an event ſo wonderful and ſupernatural. That a rich man ſhould be induced to part with all, and ſubmit to God's will, our Saviour affirmed exceedingly difficult, (*harder than for a camel to paſs through the eye of a needle:*) but to ſatisfy his diſciples' ſcruple thence ariſing, he ſubjoins; *With men this is impoſſible; but with God all things are poſſible. In thine hand*, ſaith Jehoſhaphat, *there is power and might, ſo that none is able to withſtand thee. He doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou?* Nebuchadnezzar (having felt an experiment of his power, and being

Rom. i. 20.

Gen. xviii. 14.

Jer. xxxii. 17, 27.

Luke i. 37.

Job xlii. 2.

Matt. xix. 24, 26.

2 Chron. xx. 6.

Dan. iv. 35.

returned to a right underſtanding) did ſo confeſs; *The Lord of hoſts hath purpoſed, and who ſhall diſannul it? his hand is ſtretched out, and who ſhall turn it back?* he is *El Shaddai*, the God all-ſufficient; able to do whatever he pleaſes. He made the world at firſt with a word; (*By the word of the Lord were the heavens made*, ſaith the Pſalmiſt; *and all the hoſt of them by the breath of his mouth:—let the earth fear the Lord:—for he ſpake, and it was done; he commanded, and it ſtood faſt;*) and by a word he doth preſerve it, (*upholding all things*, ſaith the Apoſtle, *by the word of his power*, or by his mighty word;) and by a word he can deſtroy all things; yea more eaſily, in a manner, by his ſilence; by withdrawing that ſalutary breath, which cheriſheth all things; (*Thou hideſt thy face, they are troubled: thou withholdeſt thy breath, they die, and return to their duſt:*) for even in this reſpect is God all-powerful, for that all power is derived from and depends upon him: he not only can do all things, but nothing can be done without him; *Without me you can do nothing*, is true not only in ſpiritual matters, but in all others: *He gives*, as St. Paul preached at Athens, *life*, (or being with all vital faculties,) *and breath*, (all natural powers,) *and all things unto all: In him* (or rather, by him) *we live, and move, and have our being*; whatever we have, or can do, proceeds from him: thus is God Almighty. He is alſo ſo, by reaſon that he doth actually exerciſe all dominion, and exerts his power, according to his pleaſure; he hath not only a juſt title to govern all things, and ability to ſway, but he uſes them; *The Lord hath prepared his throne in heaven, and his kingdom ruleth over all: The Lord is high above all nations, and his glory above the heavens: Who is like unto the Lord our God, who humbleth himſelf, to behold the things that are in heaven, and in the earth!* It is indeed a great condeſcenſion in God, that he will vouchſafe the government of things, ſo much inferior to him; yet for the general good he doth it; *Thine*, ſaith David, *is the kingdom, O Lord, and thou art exalted as head above all: both riches and honour come of thee, and thou reigneſt over all: in thine hand*

Iſa. xiv. 27.

Pſ. xxxiii. 6, 8, 9.

Heb. i. 3.

Pſ. civ. 29.

Εἰ Θεὸν οἱονδήποτε, ἰσχὺν ἔνεστι καὶ δαίμονα εἶναι πᾶν δυνατόν. *Callim. Plut. de Plac.* i. 1.

John xv. 5.

Acts xvii. 25, 28.

Πάντα πάντα Θεῷ τελέσαι ὃ δύνατον οὐδέν.

Pſ. ciii. 19.

Vid. Pſal. xlvii.

Pſ. cxiii. 4. 8, 6.

1 Chron. xxix. 11, 12.

power and might, &c. He is indeed the only governor, bſolutely and directly ſo, (*μόνος δυνάστης*, the *only Poten-* 1 Tim. vi.
te;) all authority and power are imparted by him, are 15.
ıbordinate to him; by his diſpoſal and direction all po-
ntates receive them; and in his behalf, by virtue of his
ɔmmiſſion and command, as his delegates and officers,
ey adminiſter any dominion or power: it was Nebu-
ıadnezzar's doom to be driven from men until he did
ıow this truth, (ſo neceſſary for all princes to know and
ɔnſider,) *that the Moſt High ruleth in the kingdom of* Dan. iv. 25.
en, and giveth it to whomſoever he will: His kingdom is Dan. vii. 27.
ı *everlaſting kingdom, and all dominions ſhall ſerve and*
ey him. Promotion cometh neither from the eaſt, nor Pſ. lxxv. 6,
om the weſt, nor from the ſouth: but God is the judge; 7.
putteth down one, and ſetteth up another: There is no Rom. xiii. 1.
ıwer but from God; the powers that are, are appointed by John xix.
od: The judgment is God's, (ſaid Moſes in his charge,) 11. Deut. i.
ɛrciſed in his behalf, and according to his appointment. 17.
hus is God *παντοκράτωρ*; the only direct ſovereign com-
ander; the author and fountain of all authority, *the* 1 Tim. vi.
ord of lords, and King of kings. He alſo is *παντοκράτωρ*, 15.
the true proprietary and juſt poſſeſſor of all things;
Omnitenens;) *Bleſſed be Abram of the moſt high God,* Gen. xiv.
ɔſſeſſor of heaven and earth, ſaith Melchizedek: *The* 19.
rth is the Lord's, and the fulneſs thereof; the world, and Pſ. xxiv. 1.
ıy that dwell therein: for he hath founded it upon the l. 12.
as, and eſtabliſhed it upon the floods: Behold, the heaven Deut. x. 14.
ıd the heaven of heavens is the Lord's thy God, the earth
ſo, with all that therein is, ſaith Moſes: and the Pſalmiſt
gain; *The heavens are thine, the earth alſo is thine: as* Pſ. lxxxix.
r the world and the fulneſs thereof; (that is, all which 11.
ɛ world contains, which it is repleniſhed with:) *The* 1 Chron.
a is his, and (that is, *for*) *he made it, and his hands* xxix. 11.
rmed the dry land. Thou haſt founded them: all things Pſ. xcv. 5.
e God's goods and poſſeſſions, (for that he hath made,
ıd by creation purchaſed them to himſelf; ſo we ſee
ɛ Pſalmiſt argues,) and ſo the diſpoſal of them do be-
ng unto him; he may and doth apply them to what
ſe he pleaſeth. He is alſo *Omnitenens,* (it is St. Auſtin's

word,) as containing all things in his hand, encircling and comprehending them, as it were, in his arms; *Whither ſhall I go from thy ſpirit?* ſaith the Pſalmiſt, *or whither ſhall I flee from thy preſence? If I aſcend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea; even there ſhall thy hand lead me, and thy right hand ſhall hold me.*

Pſ. cxxxix. 7, 8, 9, 10.

Iſa. xl. 12. *Who hath meaſured the waters in the hollow of his hand, and meted out heaven with the ſpan, and comprehended the duſt of the earth in a meaſure?*

Iſa. xlviii. 13. *Mine hand hath laid the foundation of the earth, and my hand hath ſpanned the heavens.*

He laſtly is παντοκράτωρ, in regard that he ſuſtains and preſerves all things; Οὐκοῦν, ſaith Gregory Nyſſen, ὅταν τὴν παντοκράτορα φωνῆς ἀκούομεν τοῦτο νοοῦμεν τὸ πάντα τὸν Θεὸν ἐν τῷ εἶναι συνέχειν: When we hear the word *Almighty*, we underſtand that God doth contain all things in being.

Neh. ix. 6. *Thou, even thou*, ſay the Levites in Nehemiah, *art Lord alone; thou haſt made heaven, the heaven of heavens, with all their hoſt, the earth, and all things that are therein, and thou preſerveſt them all; and the hoſt of heaven worſhippeth thee.* In all theſe reſpects is God truly Almighty.

The belief of God's power. For it Abraham juſtified, &c. in the Goſpel.

The belief and conſideration of which truths are of great importance and uſe to us: if God be the ſovereign Lord of all things, (which is the chief ſenſe of this article,) and we conſequently his ſubjects and vaſſals; then is all awful reverence, worſhip, and obedience due from us to him: we are in juſtice bound humbly to adore his majeſty, and readily to perform his commands, and patiently to ſubmit to his will. We muſt not think to guide our actions according to our own will or fancy, as if we had no Lord over us; but conform them we muſt to the decrees and determinations of our moſt good and wiſe Governor. It is our duty to do thus, and we have reaſon to do it willingly and cheerfully; for it is alſo our happineſs to be under ſo juſt and gracious a government: it is no cruel tyrant, no unjuſt uſurper, but a moſt gracious and equal King, whom we are in ſubjection to; of whom

Οὐ γὰρ νομοθετοῦντος πάρεσμεν, &c. *Plut. ad Apol.* p. 193, 194.

it is said truly, *Justice and judgment are the establishment of his throne; mercy and truth go before his face;* whom we are exceedingly obliged to thank that he will vouchsafe to undertake the tuition and oversight of us: so that in this consideration the Psalmist might well excite the world to joy and jubilation; *O clap your hands, all ye people; shout unto God with the voice of triumph: for the Lord most high is terrible; he is a great King over all the earth.* All the world hath reason, not only to be content and acquiesce, but to rejoice and triumph in being subject to such a Governor, so able, so willing to maintain good order, peace, and equity therein.

Ps. lxxxix. 14.

Ps. xlvii. 1, 2.

Conf. Socrates in Plato's Phædo, &c.

Also, if God be omnipotent, able to do all things, and of irresistible power, then have we all reason, 1. To hope in his providence, and rely upon his promises. For that he is able to supply us with all we need, and perform whatever he hath promised. [1] It was Abraham's virtue, (so acceptable to God, and so richly rewarded by him,) that he did not *stagger at the promise of God through unbelief; but was strong in faith, giving glory to God; being fully persuaded that, what he had promised, he was able to perform.* It was the Israelites' great offence that so incensed God, that *they spake against God; saying, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?* Our Saviour upon this account took it ill of his disciples, that in the greatest dangers they should be afraid, or in the least manner distrust. Since nothing is impossible, nothing difficult to him, (that can be done, or which he will promise,) we should not, in respect of any difficulty or improbability appearing, doubt in the least; it is injury to him, it is folly, it is blasphemy to do it.

Τραχὺς μονάρχης, οὐδ' ὑπεύθυνος κρατεῖ. *Æschyl. Prom.*

Rom. iv. 20, 21.

Ps. lxxviii. 19, 20.

Matt. viii. 26. xiv. 31. Ὀλιγόπιστε, εἰς τί ἐδίστασας; &c.

2. We should hence dread God; fear to oppose his will, or provoke his displeasure. Is it not a madness for impotency (such as ours) to contend with or withstand Omnipotency, that can so easily crush us into misery, into

[1] — οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλὸν,
Οὐδ' ἀτελεύτητόν γ', ὅ, τι κὲν κεφαλῇ κατανεύσω. *Hom. Il. α'.* 526.

nothing? *Foraſmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might. Who would not fear thee, O King of nations?* (Jer. x. 6, 7.) *Fear you not me? ſaith the Lord: will ye not tremble at my preſence, which have placed the ſand for the bound of the ſea,* &c. (Jer. v. 22.) It is the argument by which Moſes enforces obedience to the Law, for that *the Lord is a great God, a mighty and a terrible,* (Deut. x. 17.) Our Saviour admoniſhes and inculcates earneſtly, *Fear him, which, after he hath killed, hath power to caſt into hell; I ſay unto you, fear him.* (Luke xii. 5.) *Do we provoke the Lord to jealouſy?* St. Paul urges; *are we ſtronger than he?* No, let us follow St. Peter's advice, (1 Pet. v. 6.) and *humble ourſelves under the mighty hand of God.* But I leave theſe and other applications, eaſily emergent from theſe points of doctrine, to your further meditation.

It may be demanded, why, beſide that of *Almighty,* no other attribute of God is expreſſed in our Creed; why, for inſtance, the perfections of infinite wiſdom and goodneſs are therein omitted. I anſwer, 1. That all ſuch perfections are included in the notion of a God, whom, when we profeſs to believe, we conſequently do aſcribe them to him; for he that ſhould profeſs to believe in God, not acknowledging thoſe perfections, would be inconſiſtent and contradictious to himſelf; *Deum negaret,* as Tertullian ſpeaks, *auferendo quod Dei eſt;* he would deny God, withdrawing what belongs to God. 2. The title παντοκράτωρ, as implying God's univerſal providence in the preſervation and government of the world, doth alſo involve or infer all divine perfections diſplayed therein; all that glorious majeſty and excellency, for which he is with higheſt reſpect to be honoured and worſhipped by us; which added to the name of God doth determine what God we mean, ſuch as doth in all perfection excel, and therewith doth govern the world. I might add, 3. That the doctrine of God's univerſal providence being not altogether ſo evident to natural light, as thoſe attributes diſcovered in the world, (more having doubted thereof, and diſputed againſt it with more plauſibility,) it

Adv. Marc. i. 3.

was therefore convenient to add it, as a matter of faith clearly and fully (as we did ſhew) atteſted unto by divine revelation. So much may ſuffice to remove ſuch a ſcruple. I proceed.

Maker of Heaven and Earth.

This clauſe is one of thoſe which was of later times inſerted into this Creed, none of the more ancient expoſitors thereof (Auguſtin, Ruffin, Maximus Taurinenſis, Chryſologus, &c.) taking any notice thereof. But Irenæus, Tertullian, and other moſt ancient writers, in their rules of faith exhibit the ſenſe thereof; and the confeſſions of all general councils (the Nicene, and thoſe after it) expreſs it. And there is great reaſon for it, not only thereby to diſavow and deſcry thoſe prodigious errors of Marcion and Manichæus, and other ſuch heretics, which did then aſcribe the creation of the world (or of ſome parts thereof, ſeeming to their fancy leſs good and perfect) to another God, (or principle,) inferior in worth and goodneſs to that God which is revealed in the Goſpel; or did opinionate two principles, (not diſtinct only, but contrary to each other,) from one whereof good things did proceed, from the other bad things. But alſo for that the creation of the world is that peculiar, auguſt, and admirable work of God, by which we learn that he is, and what he is; by which, I ſay, his exiſtence is moſt ſtrongly proved, and in which his divine perfections are moſt conſpicuouſly diſplayed; which is the prime foundation of his authority over the world, and conſequently is the chief ground of natural religion; of our ſubjection and duty and devotion toward him. This title alſo moſt eſpecially characterizing and diſtinguiſhing that God whom we believe and adore from all falſe and fictitious deities: for, as the Pſalmiſt ſings, *All the gods of the nations are idols, but the Lord made the heavens:* and the prophet Jeremiah; *The gods that have not made the heavens, and the earth, they ſhall periſh from the earth, and from under theſe heavens: And we preach unto you,* ſaid St. Paul to the ignorant Lycaonians, *that ye ſhould turn from thoſe vanities unto the liv-*

Pſ. xcvi. 5. Jer. x. 11. Vid. 2 Kings xix. 15. Acts xiv. 15. xvii. 24.

ing God, which made heaven and earth. There was reaſon therefore more than ſufficient that the Creed ſhould be enlarged and enriched with this ſo material inſertion; that we ſhould be obliged explicitly to acknowledge a point of ſo grand conſideration and uſe. For the explication whereof and the terms wherein it is conceived, we may obſerve, firſt, that the ancient Hebrews having (as it ſeems) in their language no one word properly ſignifying *the world*, (or univerſal ſyſtem of things created [s],) did uſe inſtead thereof a collection of its chief parts, (chief either abſolutely in themſelves, or in reſpect to us,) *the heaven and the earth;* adding ſometimes *the ſea*, (yea ſometimes, for fuller explication, ſubjoining *to heaven its hoſt, to earth its fulneſs, to the ſea its contents*;) but moſt frequently *heaven and earth* are put to deſign the whole; *In ſix days*, ſaith Moſes, *the Lord made heaven and earth: Do not I fill heaven and earth? ſaith the Lord: It is eaſier for heaven and earth to paſs, than one tittle of the law to fail: God*, ſaith St. Paul, *that made the world, and all things therein, ſeeing that he is Lord of heaven and earth:* where the world, and all things therein, doth ſignify the ſame with *heaven and earth*, God's dominion being coextended with his creation, as being grounded thereon. By *heaven and earth* therefore, I ſay, we are to underſtand thoſe two regions, ſuperior and inferior, into which the whole frame of things is divided, together with all the beings that do reſide in, belong unto, are comprehended by them; as we ſee ſometimes fully expreſſed; *O Lord, thou art the God that haſt made the heavens, the earth, the ſea, and all things being in them*, pray the Apoſtles in the Acts; and with utmoſt diſtinction the angel in the Apocalypſe *ſwears by him that liveth for ever, who created the heaven, and the things that therein are, and the earth with the things that therein are, and the ſea with the things therein.*

Pſ. lxix. 34. Neh. ix. 60. Gen. i. 1. Exod. xx. 11. 2 Kings xix. 15. Jer. xxiii. 24. Luke xvi. 17. Acts xvii. 24. Vid. Iſa. xlii. 5. Acts iv. 24. Rev. x. 6.

By *heaven* is then underſtood all the ſuperior region encompaſſing the earth, and from it on all ſides extended

[s] Σύστημα ἐξ οὐρανοῦ καὶ γῆς, καὶ τῶν ἐν τούτοις περιεχομένων φύσεων: it is Ariſtotle's definition of the word. *De Mund.* 2.

to a diſtance unconceiveably vaſt and ſpacious, with all its parts, furniture, and inhabitants; not only thoſe that are viſible and material, but alſo thoſe that are immaterial and inviſible. *By him*, ſaith St. Paul, *were created all things* Col. i. 16. *which are in heaven, and which are in earth, both thoſe that are viſible and thoſe that are inviſible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him:* that is, not only the material and ſenſible parts, (thoſe bright and beautiful lamps of light expoſed to our ſight,) but thoſe beings of a more pure and refined ſubſtance, indiſcernible therefore to our ſenſe, how eminent ſoever in nature, mighty in power, exalted in dignity, whoſe ordinary reſidence [a] is in thoſe ſuperior regions, (as being God's courtiers and domeſtic officers, attending upon and miniſtering unto him; [b] *encircling his throne*, as it is in the Apocalypſe, and *always beholding his face*, as our Saviour teaches us, Matt. xviii. 10.) even theſe all were made by God: for they are included in the univerſal term *all:* if God made all things in heaven, (as we heard it told us by the mouth of an angel in St. John's revelation,) then certainly the angels, (the moſt conſiderable things therein.) And they are expreſsly called *the ſons of God*, (as deriving their being from him;) and they are ſubject to God's government and juriſdiction, (which argues their proceeding from him and dependance upon him:) and St. Jude tells us, they did not retain τὴν ἑαυτῶν ἀρχήν, their beginning or primitive ſtate: wherefore they had a beginning; and whence that but from God, who alone (originally, intrinſecally, and neceſſarily) hath immortality, and conſequently (as Ariſtotle proveth by ſeveral reaſons againſt Plato) alone hath eternity: and the Pſalmiſt calls them *God's works; Bleſs the Lord*, ſaith he, *ye his angels, that excel in ſtrength, that do his commandments, hearkening unto the voice of his word: bleſs the Lord, all his hoſts; ye miniſters of his, that do his pleaſure:* then concluding and recapitulating, he adds, *Bleſs the Lord, all his works in all places of his dominion:* and again, in the 148th Pſalm, Pſ. cxlviii. ſummoning all the creation to a conſort of doxology, he

[a] Ἴδιον οἰκητήριον, (as hath it,) proper habitation. Heb. i. 14. Dan. vii. 10. Rev. v. 11. Matt. xviii. 10.

[b] Κυκλόθεν τοῦ θρόνου. Jude 6. Job ii. 1. xxxviii. 7. Pſ. lxxxix. 6. xxix. 1. 1 Tim. vi. 16. De Cælo, i. cap. ult. Pſal. ciii. 20, 21, 22.

begins with the heavens, and then proceeds to the earth, making a very particular recitation of the chief parts, and inhabitants belonging to each: and in the firſt place reckoning the angels, then the ſtars, then the heaven of heavens, he ſubjoins the reaſon, why they ought all to praiſe God; *Let them*, ſaith he, *praiſe the name of the Lord: for he commanded, and they were created; he hath alſo ſtabliſhed them for ever and ever; he hath made a decree* (concerning them) *which ſhall not paſs.* Thus doth the Scripture teach us concerning the exiſtence and original of thoſe ſublime beings, to the knowledge of whom (that they are, what they are, whence they are) natural light could not reach; although from primitive tradition even the heathens themſelves did in a manner acknowledge this truth, calling all the inferior and ſecondary gods the children of the firſt and ſupreme God, as we did formerly touch, θεοὶ θεῶν ὧν ἐγὼ δημιουργὸς πατήρτε: ſo God ſpeaks to them in Plato's Timæus. And for all other things, both in heaven and earth, the material frame of the world, with all its parts, (compacted together in ſo fair, ſo fit, ſo faſt an order,) we have before ſufficiently diſcourſed, that they ſpeak themſelves (even to natural underſtanding) to have been produced by a moſt wiſe, moſt powerful, moſt beneficent author; that is, by God; which is confirmed by teſtimonies of holy writ innumerable, and which need not to be repeated.

Vid. Comment. in Ant. pag. 145.

And thus much (as we did alſo formerly ſhew) the generality of mankind hath always conſented unto; as alſo the moſt and beſt reputed philoſophers did (in general terms) avow it. There is only one particular, wherein they ſeem to have diſagreed (ſome or moſt of them) from what Chriſtian piety obliges us to acknowledge; which concerns the matter of corporeal things: for even Plato himſelf (who ſo poſitively and expreſsly doth aſſert the world to have been framed by God) is yet conceived to ſuppoſe the matter of things to have been eternal and uncreated; aſcribing only to God the forming and diſpoſing it into a good order, agreeable to ſome patterns preexiſtent in his wiſe underſtanding; even as a good artiſt doth out of

an unſhapen lump of matter frame a handſome piece of work, conformable to ſome idea preconceived in his mind. (Socrates and Plato, ſaith Plutarch, did ſuppoſe three principles of things, τὸν θεὸν, τὴν ὕλην, τὴν ἰδέαν, *God, Matter, Idea:* God is the mind, Matter the firſt ſubject of generation and corruption, Idea an incorporeal ſubſiſtence in the conceptions of God. Anaxagoras alſo (the ſame author tells us, and Ariſtotle confirms it in his Metaphyſics, commending his opinion) did affirm two principles, one *paſſive*, matter, (conſiſting of an infinite number of ſmall particles like to one another in ſhape,) the other *active*, underſtanding; and to the ſame effect he reduces Pythagoras's conceits, though with much obſcurity expreſſed[t].) And Ariſtotle tells us, that generally all natural philoſophers before him did conceive and aſſume it for a principle, (it was κοινὴ δόξα τῶν φυσικῶν, ὡς οὐ γινομένου οὐδενὸς ἐκ τοῦ μὴ ὄντος,) [u] that nothing was made out of nothing, or that every thing made had neceſſarily ſome preexiſtent matter, out of which it was made; [which principle Ariſtotle himſelf not only [x] admits, in his ſenſe, but extends farther, affirming it impoſſible, that any thing ſhould be produced out of matter not prediſpoſed to admit the form to be introduced, Οὐδὲ γίνεται ὁτιοῦν ἐξ ὅτου οὖν: Every thing is not made of every thing; but out of ſome ſubject fitted

Vid. Tertull. adv. Valent. cap. 15. et adv. Hermog. i. Cic. de Div. ii. ſect. 37. Quis hoc phyſicus dixit unquam? De Placitis, i. 3. Anton. iv. ſect. 4. Metaph. i. 3, 4.

[t] Thales's conceit was alſo in a manner the ſame; who (as Tully tells us, De Nat. Deor. i.) Aquam dixit eſſe initium rerum, Deum autem eam mentem, quæ ex aqua cuncta fingeret. The Stoics alſo had this opinion; as Lipſius by many teſtimonies proves in his Phyſiologia Stoica.

[u] Δοκεῖ δὲ αὐτοῖς ἀρχὰς εἶναι τῶν ὅλων δύο· τὸ ποιοῦν καὶ τὸ πάσχον· τὸ μὲν οὖν πάσχον εἶναι τὴν ἄποιον ὕλην· τὸ δὲ ποιοῦν, τὸν ἐν αὐτῇ λόγον τὸν θεόν. *Laert. in Zen.* Vid. *Sen. Epiſt.* 65.

Ἐκ μὴ ὄντων γίγνεται ἀδύνατον περὶ τὰς ταύτης ὁμογνωμονοῦσι τῆς δόξης ἅπαντες οἱ περὶ φύσεως.

[x] Phyſ. i. 5, 9.

Vide locum luculentum. *Metaph.* i. 3.

Ἀεί ἐστί τι ὁ ὑπόκειται, ἐξ οὗ γίγνεται τὸ γιγνόμενον, οἷον τὰ φυτὰ καὶ τὰ ζῶα ἐκ σπέρματος. i. 8.

Cic. de Div. ii.

— Erit aliquid quod aut ex nihilo oriatur, aut in nihilum ſubito occidat: quis hoc phyſicus dixit unquam? *Vid. Anton.* iv. ſect. 4.

thereto, or capable thereof; as animals and plants out of their ſeeds.] Which principles, being deduced from obſervation of natural effects, (or works of art,) performed always by alterations and tranſpoſitions of ſome ſubjacent matter, we may ſafely, in reſpect only to ſuch kind of effects, admit; allowing no natural agent, no created artificer able to produce any thing without ſome ſubject, aptly qualified and prepared to receive its influence. But hence to conclude generally, that every action poſſible doth neceſſarily require a matter preexiſtent, or prediſpoſed ſubject, is nowiſe reaſonable; becauſe ſuch a thing doth not uſually according to the courſe of nature happen, therefore it is in itſelf abſolutely impoſſible to be, is no good collection; no logic will allow us from particular experiments to eſtabliſh general concluſions; eſpecially ſuch as concern abſolute impoſſibility of things to be otherwiſe, than ſometimes they appear to be: there may be, for all we can know, agents of another ſort, and powers much differing in kind and manner of efficacy from thoſe which are ſubject to our obſervation; eſpecially to ſuppoſe the Supreme Being (that made the world) can himſelf act no otherwiſe, than we ſee theſe inferior things do, is groſsly vain; nor from any certain principle of reaſon can it ever appear, that it is impoſſible ſome ſubſtances ſhould be totally produced *de novo*, or receive an exiſtence which they had not. We cannot derive any ſuch propoſition from ſenſe: it aſſures us that ſome effects are poſſible, but cannot help us to determine what is impoſſible: that which we ſee done is poſſible; but what we cannot perceive done, is not therefore impoſſible: nor can any reaſon of ours reach the extent of all powers and poſſibilities. That opinion therefore of the ancient philoſophers, that the matter of the world, or of natural things, is eternal and uncreated, had no certain foundation: we may ſay to them, as our Saviour once did to the Sadducees; *Ye err, not knowing the Scriptures, nor the power of God:* and that their opinion was indeed falſe, and contrary to our faith, may appear, 1. Becauſe

Matt. xxii. 29.

it is ſo often generally affirmed in holy Scripture, that *God did make all things; all things that are in heaven and in earth:* it is unſafe, and not without great reaſon ever to be done, to make limitations and reſtrictions of univerſal propoſitions, often (yea conſtantly) ſo ſet down. And like as St. Paul ſomewhere diſcourſes; Becauſe it is ſaid in the Prophets, *Every one that believeth in him ſhall not be aſhamed; Whoſoever ſhall call upon the name of the Lord ſhall be ſaved;* therefore both Jews and Greeks (in caſe of belief and calling upon God) are capable of ſalvation and acceptance, οὐ γάρ ἐστι διαστολὴ, for that there is no diſtinction or exception made: ſo it being ſaid univerſally and without any limitation, all things were made, therefore the matter of things was alſo made; the matter being one thing, yea, in the opinion of moſt philoſophers, as well ancient as modern, the principal thing, the only ſubſtantial thing in nature; all other things being only the modes and affections thereof. Whence Ariſtotle tells us, that moſt of the firſt philoſophers did affirm nothing to be made, nothing to be deſtroyed, becauſe matter did always exiſt and abide the ſame; as if nothing elſe in nature had any being conſiderable. If God therefore did not produce matter itſelf, he could hardly be accounted author of any thing in nature: how then is he truly affirmed the maker of all things? 2. Again; God is in like manner affirmed generally the true poſſeſſor and proprietor of all things, excepting none: how ſo, if he did not make them? is not this expreſſed the foundation of his right and dominion? *The heavens are thine, the earth alſo is thine: as for the world, and the fulneſs thereof, thou haſt founded them:* how is God, I ſay, Lord and owner of matter, (at leaſt by the moſt excellent ſort of right,) but for that he did produce and doth ſuſtain its being, and therefore may juſtly uſe and diſpoſe of it according to his pleaſure?[y] 3. Again; ſuppoſing any being eternal, unmade,

Rom. x. 11, &c.

Rom. x. 11.

Rom. x. 18.

Metaph. l. 3. Phyſ. i. 8.

Vid. Lactantii libro ii. (p. 179, &c.) diſputationem hac de re.

Pſ. lxxxix. 11.

[y] — de re non ſua, ſcilicet non facta ab ipſo. *Tert. ad Herm.* 9. De alieno uſus, aut precario uſus eſt qua egens ejus, aut injuria qua prevalens ejus. *Ib.*

and independent upon God, doth advance that being in ſome reſpect to an equality with God, (imparting thoſe great attributes of God thereto,) and it deprives him of thoſe perfections, making him to depend upon it in his operations, and not all-ſufficient in himſelf without it: it derogates from his prerogative, and limits his power[z]. 4. Farther, as Ariſtotle well diſcourſeth againſt the ancient philoſophers, who, before Anaxagoras, did aſſign but one principle to things, (that material and paſſive one,) as if no active principle were required; ſo may we argue againſt him and them together; [a]if God did produce and inſert an active principle into nature, (as who can well imagine thoſe admirable works of nature, the ſeminal propagation and neutrition of plants; the generation, motion, ſenſe, appetite, paſſion of animals to be performed by a mere blind agitation of matter, without ſome active principle diſtinct from matter, diſpoſing and determining it toward the production of ſuch ſpecific effects?) if God could, I ſay, produce ſuch an active principle, (ſuch an ἐντελέχεια, to uſe the philoſopher's word,) why might he not as well produce a paſſive one, ſuch as the matter is? 5. Farther, if God did produce immaterial beings, (ſimple and uncompounded ſubſtances, diſtinct from all matter,) ſuch as angels and the ſouls of men, merely out of nothing, (for out of what preexiſtent ſubſtance could they be made?) then may he as well create matter out of nothing. What greater difficulty can we conceive in making ſuch a lower imperfect thing, than in making thoſe more excellent beings, ſo much farther, as it were, removed from nonentity? If any thing be pro-

[z] Quis alius Dei cenſus quam æternitas?

[a] Veritas ſic unum Deum exigit defendendo, ut ſolius ſit quicquid ipſius eſt. *Tertull. adv. Hermog.* 4, 5.

Nemo non eget eo, de cujus utitur; nemo non ſubjicitur ei cujus eget, ut poſſit uti: et nemo qui præſtat de ſuo uti, non in hoc ſuperior eſt eo, cui præſtat uti. *Ib.* 8.

Metaph. i. 8.

Niſi quod jam non omnipotens, ſi non et hoc potens ex nihilo omnia proferre. *Ib.*

ducible out of nothing, why not all things capable of exiſtence, by a virtue omnipotent [b]? But that ſuch immaterial beings were produced by God, we ſaw before from many plain teſtimonies of divine revelation. 6. I add, that the manner of God's making the world, delivered in Scripture, by mere will and command; (*He ſpake, and it was done; he commanded, and it ſtood faſt;*) that by only pronouncing the word *fiat*, all things ſhould be formed and conſtituted in their ſpecific natures and perfections, doth argue that matter might be produced out of nothing by divine power: as alſo the effecting miracles, contrary to the courſe of nature, (without any preparation or prediſpoſition of the ſuſcipient matter,) in the ſame manner, (by ſaying only, as our Saviour did; Θέλω, καθαρίσθητι, *I will; be thou cleanſed: Woman, great is thy faith:* Γενηθήτω σοι ὡς θέλεις, *Be it to thee as thou deſireſt,*) * doth ſhew the ſame. For it is nowiſe harder, nor more impoſſible, to produce matter itſelf, than to produce a form therein, without or againſt its aptitude to receive it: nay, it ſeems more difficult to make children to Abraham out of ſtones, than to make them out of nothing: there being a poſitive obſtacle to be removed; here no reſiſtance appearing; there being as well ſomewhat preceding to be deſtroyed, as ſomething new to be produced. [Eſpecially, I ſay, conſidering that God uſes no other means or inſtruments in theſe productions, than his bare word and command; which why ſhould we not conceive as able immediately to produce the matter, as the forms of things?] 7. Laſtly, the text of Moſes, deſcribing the manner and order of the creation, doth inſinuate this truth; *In the beginning*, ſaith he, *God made heaven and earth: now the earth was without form:* firſt, it ſeems, God made the matter of heaven and earth, devoid of all form and order, a confuſed and unſhapen maſs; then he digeſted and diſtinguiſhed its parts; by ſeveral degrees raiſing thence all thoſe various kinds,

Pſal. xxxiii. 9.

Luke v. 13.

Matt. xv. 28.

* Νεάνισκε, λέγω σοι, ἐγέρθητι.

Luke vii. 14.

Matt. iii. 9.

b — Cur non omnia ex nihilo, ſi aliquid ex nihilo, niſi ſi inſufficiens fuit divina virtus omnibus producendis quæ aliquid protulerit ex nihilo, &c. *Tert. adv. Herm.* 15.

thoſe well arrayed hoſts of goodly creatures[c]. From theſe premiſes we may conclude (againſt thoſe philoſophers, who, deſtitute of the light of revelation, did conceive otherwiſe; and againſt ſuch Chriſtians as have followed them; as Hermogenes, whom Tertullian hath, upon this occaſion, writ a diſcourſe againſt, and ſome Socinians, Volkeim, &c.) that God did create, (in the moſt ſtrict and ſcholaſtical ſenſe of that word,) produce out of nothing, either immediately or mediately beſtow total exiſtence upon every thing that is, not excepting any one; and that this is the true meaning of theſe words, *Maker of heaven and earth*, which is aſcribed here to *God, the Father of our Lord Jeſus Chriſt*; a truth, which all good Chriſtians have always acknowledged, and the holy Scriptures do moſt plainly avouch, (for *to us there is but one God, the Father, from whom are all things, and we from him; and one Lord Jeſus Chriſt*, (his Son,) *by whom are all things, and we by him*;) though Marcion of old (and other Gnoſtical heretics before and after him) did contradict it, affirming that the God who made the world, and enacted the Law, (whom Moſes did declare,) was a

Nihil fine origine, niſi Deus ſolus. *Tertull. adv. M. V.* 1.

1 Cor. viii. 6.

Of affinity to this was the error of the Manichees, who supposed two first causes of things, one of *good*, the other of *bad*, taken, it seems, from the Persian, Egyptian, or other Ethnical doctrines, which to this purpose we may see recited by Plutarch, in his tractate *de Iside et Osiride*: the Persian, from Zoroaster, he tells us, had their Oromazes and Arimanius; the Egyptians their Osiris and Typhon; the Chaldeans their good and bad planets; the Greeks their Zeus and Hades; the Pythagoreans their Μονὰς and Δυὰς; Empedocles his Concord and Discord, &c. The common reason or ground upon which erroneous conceits were built was this; that there being in nature some things imperfect and bad, these could not proceed from perfect goodness; it would have produced all things in highest perfection and in indefectible state of goodness. (If, discourseth Plutarch there, expressing the main of their argument, nothing naturally can arise without a cause, and good cannot afford causality to evil, it is necessary that nature should have a proper seed and principle of evil, as well as good[d]: and thus it seems to the most and wisest: for they indeed conceive two Gods, as it were, counterplotting each other; one the contriver and producer of good things, and the other of bad; calling the better one, *God*; the other, *Dæmon*.)

Plut. de Is. et Osir. p. 659.

Steph. Gr.

But this discourse hath two great faults: it supposeth something imperfect and evil, which is not truly so; and that which is truly imperfect and evil it assigneth to a wrong cause: it supposeth some things according to their original constitution imperfect and evil, which is false: there was no creature which did not at first pass the divine approbation; *God saw every thing that he had made, and behold it was very good.* Good; that is, convenient and suitable to its design, fair and decent in its place and proportion: very good; that is, altogether perfect in its degree, without any blemish or flaw, not liable to any just exception. There be indeed degrees of perfection, (it was

Gen. i. 31.

[d] Εἰ γὰρ ἐδὲν ἀναιτίως πέφυκε γενέσθαι, αἰτίαν δὲ κακοῦ τ' ἀγαθὸν οὐκ ἂν παράσχοι, δεῖ γένεσιν ἰδίαν καὶ ἀρχὴν, ὥσπερ ἀγαθοῦ, καὶ κακοῦ τὴν φύσιν ἔχειν, &c.

fit there ſhould be ſuch in great variety, that things might commend and illuſtrate each other;) ſome things may comparatively be ſaid to be imperfect, or leſs excellent in reſpect of others, but nothing is poſitively bad or imperfect, void of that perfection due to its nature and kind. Every thing contributes ſomething to the uſe and ornament of the whole; no weed that grows out of the earth, no worm that creeps upon the ground, but hath its beauty, and yields ſome profit; nothing is deſpicable or abominable, though all things not alike admirable and amiable. There is nothing therefore unfit or unworthy to have proceeded from God; nothing which doth not in ſome ſort and degree confer to the manifeſtation of his glorious wiſdom, power, and goodneſs. *O Lord*, ſaith the devout Pſ. civ. 24. Pſalmiſt, after particular conſideration of them, *how manifold are thy works! in wiſdom haſt thou made them all: the* Wiſd. i. 14. *earth is full of thy riches: He created all things, that they might have their being: and the generations of the world were healthful; and there is no poiſon of deſtruction in them*, ſaith the Hebrew Wiſe Man.

As for thoſe real imperfections and evils, (moral evils, habitual diſtempers, irregular actions, with all the miſchiefs conſequent on them,) we need not ſeek any one eternal cauſe for them; (though order and uniformity do, diſorder and confuſion do not, argue any unity of cauſe whence they ſhould proceed;) the true cauſes of them are notorious enough: men, (or other intellectual agents,) their voluntarily declining from the way God doth preſcribe them; diſobeying his laws and precepts, tranſgreſſing the dictates of their own reaſons, abuſing their own faculties, perverting themſelves and others, (by their bad example, perſuaſion, allurement, or violence;) theſe cauſes of ſuch evils are moſt viſible and palpable; they are called our ways, our works, our inventions; they are imputed altogether to us; we are blamed, we are puniſhed for them. Nor need we to inquire any other principle of them; (no Arimanius, no uncreated Cacodæmon, no eternal Fate to father them upon.)

As for other evils of grief and pain, incident to the nature or conſequent upon the actions of any being, they are ſuch as God himſelf (without any derogation to his goodneſs) may in his wiſdom or juſtice be author of, for ends ſometimes apparent to our underſtanding, ſometimes ſurpaſſing its reach; it may ſuffice that God challengeth to himſelf the being cauſe of them; *Shall there be any evil in the city, and the Lord hath not done it? Doth not evil and good proceed out of the mouth of the Moſt High? I am the Lord, and there is none elſe: I form the light and create darkneſs: I make peace and create evil: I the Lord do all theſe things.* For theſe evils, therefore, is it in vain to ſearch for any other cauſe than God's juſt providence. But I will not trouble you farther in conſidering the miſtakes of thoſe blind philoſophers or blaſphemous heretics.

Mali nulla natura eſt, ſed amiſſio boni mali nomen accepit. *Aug. de Civ. D.* xi. 9. Rom. xi. 33. Amos iii. 6. Lam. iii. 38. Iſa. xlv. 57.

I will only briefly touch upon a conſideration or two (concerning the manner how and the reaſon why God did make the world) which will commend it to us, and ground ſomewhat of our duty, and direct our practice in reſpect thereto. The manner of God's producing the world was altogether voluntary, abſolutely free: it did not proceed from him as heat doth from the fire, or light from the ſun, by a natural or neceſſary emanation, (as ſome philoſophers have conceited, ſome later Platoniſts, and ſome Stoics,) but from his wiſe counſel and free choice. (He could have abſtained from making the world; he could have made it otherwiſe.) *Thou art worthy, O Lord, to receive glory and honour and power; for thou haſt created all things, καὶ διὰ τὸ θέλημα σου, and for* (or *by*) *thy will* (or *pleaſure*) *they are and were created,* ſay the elders in the Revelation. It is the property of God, St. Paul tells us, *to perform all things according to the counſel of his will.* He could not be fatally determined, there being no ſuperior cauſe to conſtrain him. He could not be obliged to impart any perfection, being maſter of all, and debtor to none: it would deſtroy all ground of our thankfulneſs and devotion, if God was not a free agent. And it is plain, if the world had

Non poteſt aliter facere qui non facit niſi optima. Ipſe eſt neceſſitas ſua. *Sen. Nat. Qu. Præf.* Vid. Baſil. pag. 10. Rev. iv. 11. Eph. i. 11.

been produced by neceſſary emanation, that it ſhould have been eternal; as if the ſun had been eternal, the light had been ſo. But that the world was produced in time, and that not long ſince, (within five or ſix thouſand years,) not only faith and divine chronology aſſure us, but reaſon alſo ſhews, and all hiſtory conſpires to make us believe; there being no monuments or probable memory of actions beyond that time; and by what progreſſions mankind was propagated and diſperſed over the world, how and when and where nations were planted, and empires raiſed, and cities built, and arts invented or improved, it is eaſy enough to trace near the original times and places. The world therefore, in reſpect of time conceivable by us, is very young; and not many ſucceſſions of men's lives have paſſed between its beginning and ours: whence it is evident that it was freely produced by God. And how he produced it the Scripture farther teaches us; not with any laborious care or toil; not with help of any engines or inſtruments ſubſervient; not by inducing any preparatory diſpoſitions, but ψιλῷ τῷ βούλεσθαι, (as Clemens Alexandrinus ſpeaks,) by his mere will and word; (theſe were the hands, as Tertullian expounds it, by which it is ſaid *God made the heavens*;) at his call they did all immediately ſpring up out of nothing; at his command they obediently ranged themſelves into order. It was not only a high ſtrain of rhetoric in Moſes, (as Longinus ſuppoſed,) but a moſt proper expreſſion of that incomprehenſible efficacy which attends the divine will and decree.

Adv. Herm. 45.
Pſ. cii. 25.
Sect. 7.

But (ſince God did not only make the world freely, but wiſely, and all wiſe agents act to ſome purpoſe, aim at ſome end) why did God make the world? it may be aſked; what reaſon induced him thereto? I anſwer with Plato, ἀγαθὸς ἦν, (*Quæris quid propoſitum ſit Deo? Bonitas: ita certe Plato ait: Quæ Deo faciendi mundum cauſa fuit? Bonus eſt, nulla cujuſquam boni invidia eſt:*) He was good: his natural benignity and munificence was the only motive that incited (or invited) him to this great action of imparting exiſtence and ſuitable perfection to his creatures

Sen. Epiſt. 65.

reſpectively. No benefit or emolument could hence accrue to him; no acceſſion of beatitude: he did not need any profit or pleaſure from without himſelf, being full within, rich in all perfection, completely happy in the contemplation and enjoyment of himſelf. Our goodneſs doth not extend to God; we cannot anywiſe advance or amplify him thereby: *Can a man*, ſaith Eliphaz, (can any creature,) *be profitable to God?* No: goodneſs is freely diffuſive and communicative of itſelf; love is active and fruitful; higheſt excellence is void of all envy and ſelfiſhneſs and tenacity: theſe being intrinſecal to God's nature, (*for God is love*; that is, eſſentially loving and good,) did diſpoſe him to beſtow ſo much of being, beauty, delight, and comfort upon his creatures. Hence, *The earth*, ſaith the Pſalmiſt, *is full of the goodneſs of the Lord*; that is, every creature therein is an effect thereof, partakes thereof in its being and enjoyments. *The Lord is good to all, and his tender mercies are over all his works*; (his tender mercies, *rachamavi*, his bowels of affection;) good and tender over all his works, as well in producing them as preſerving them; in rendering them at firſt capable to receive good, as in providing for and diſpenſing good unto them. *That thou giveſt them they gather*; (it is ſpoken in reſpect to the whole univerſity of creatures;) *thou openeſt thy hand, they are all filled with good*: it is from God's open hand (his immenſe bounty and liberality) all creatures do receive all that good which fills and ſatiates them. A glimpſe of which truth the ancient heathens ſeemed to have when they delivered, (as Ariſtotle tells us,) that love was the original principle of things: [*πρώτιστον μὲν ἔρωτα θεῶν μεδέοντα πάντων*, is a verſe he cites out of Parmenides.]

Pſ. xvi. 2. Job xxii. 2. 1 John iv. 8, 16. Pſ. xxxiii. 5. cxix. 64. Pſ. cxlv. 9. Pſ. civ. 28. Ariſt. Metaph. i. 4.

But I will not inſiſt longer upon this point; only I ſhall briefly touch ſome uſes the belief and conſideration thereof will afford to us.

The belief thereof muſt neceſſarily beget in us the higheſt eſteem, admiration, and adoration of God and his excellencies. What a power muſt that be (how unconceivably great, both intenſively and extenſively!) that

could erect ſo ſpeedily, ſo eaſily, ſuch a ſtupendouſly vaſt frame, (vaſt beyond the reach of our ſenſe, of our imagination, of any rational collection we can make,) the earth we dwell upon, divided into ſo many great empires, full of ſo many inhabitants, bearing ſuch variety of creatures different in kind, having in reſpect to the whole but the like proportion as a little ſand to the earth itſelf, or a drop to the great ocean! What a wiſdom muſt that be, (how incomprehenſibly large and penetrant,) that could contrive ſuch an innumerable number of creatures, (the artifice that appears in one in the leaſt of which doth ſo far tranſcend our conceit,) could digeſt them ſo fitly, and connect them ſo firmly in ſuch order! What a goodneſs and benignity muſt it be (how immenſe and boundleſs) that did extend itſelf in affection and care for ſo many creatures, providing abundantly for the needs and comfort of them all! How tranſcendently glorious is the majeſty of him that was author of all thoſe beauties and ſtrengths, thoſe ſplendours and magnificences, we with ſo much pleaſure and ſo much aſtoniſhment behold! Well might the devout Pſalmiſt and the divine Prophets hence ſo often take occaſion to excite us to praiſe and celebrate the perfections of God. Well might even heathen philoſophers, from the contemplation of the world, be raiſed unto the compoſing of hymns and elogies of the great Maker of the world.

Cogitavit res ante natura, quas fecit. *Sen. de Benef.* ii. 23.

It alſo will confer to the begetting of humble love and affection and gratitude toward God. What can be more efficacious to this purpoſe than to conſider, that all we have, all we with ſo much content and pleaſure enjoy, (ourſelves firſt, then all the accommodations and comforts we find,) did proceed from him; did proceed with particular intention from eſpecial good-will toward us; a moſt free good-will, moved with no merit of ours, no profit to himſelf; *When I conſider the heavens, the work of thy fingers, the moon and ſtars, which thou haſt ordained; what is man, that thou art mindful of him?* was the Pſalmiſt's contemplation: that the author of ſo great and glorious a work ſhould vouchſafe to regard ſo mean a thing as we,

Pſal. viii. 3.

Sen. de Ira. 27. Nimis nos ſuſpicimus

viſit us with a provident care of our welfare; what a monſtration of admirable condeſcenſion, grace, and odneſs is this! What an argument of love and thank- lneſs toward him! What is man? what, in compariſon him that made the world? What is our ſtrength in re- ect of his, what our wit, what our goodneſs, what any ality of ours? How weak, vain, narrow, poor, and retched creatures muſt we needs ſeem to ourſelves, hen we ſeriouſly conſider thoſe excellencies diſplayed in e creation! How ſhould this humble and depreſs us in ur conceits concerning ourſelves, eſpecially if we reflect on our ingratitude, our unprofitableneſs, our injuſtice ward the author thereof; how none, or how ſcant re- rns we have made to him, who gave to us and all things eir being, their all; how faint in our acknowledgments, ow negligent in our ſervice we have been; how fre- ently we have oppoſed his will and abuſed his good- ſs! Farther, it is an inducement to truſt and hope in od, and a great conſolation in all needs and diſtreſſes. e that was able to do ſo great things, and was willing do ſo much for us; he that becauſe he made all things n diſpoſe of all, and doth whatever pleaſeth him in hea- n and earth; ſhall we diſtruſt or doubt of his protection d ſuccour in our need? *My help*, ſaith the Pſalmiſt, *meth from the Lord, which made heaven and earth:* well ight he be aſſured, having recourſe to ſo potent and ithful an aid: and again; *Happy is he that hath the God Jacob for his help, whoſe hope is in the Lord his God; hich made heaven and earth, the ſea, and all that therein*. The prophet Jeremiah begins his prayer thus; *O ord God, behold thou haſt made heaven and earth by thy eat power and ſtretched-out arm, and there is nothing too rd for thee.* The creation of the world is ſuch an ex- riment of God's power and goodneſs, as may well ſup- rt our faith in the greateſt difficulties and diſtreſſes. It , finally, a general incitement to all obedience, which, om God's production of all things, doth appear due and aſonable. All other things obey the law impoſed on em, inſiſt in the courſe preſcribed to them; and ſhall

ſi digni nobis videmus própter quos tanta moveantur.

Dan. iv. 35.

Pſ. cxxi. 2. cxxiv. 8.

Pſ. cxlvi. 5.

Jer. xxxii. 17.

Iſa. xlviii. 13.

we be only diſobedient and refractory, irregular and exor-
Iſa. xl. 26. bitant? ſhall all the hoſts of heaven readily and punc-
Job ix. 5. xxvi. 11. tually obey God's ſummons; ſhall the pillars of heaven
xxxviii. 11. Jer. v. 22. tremble, and be aſtoniſhed at his reproof; ſhall the ſea,
Pſ. xlviii. 8. with its proud waves, be confined by his decree; ſhall fire and hail, ſnow and vapour, and ſtormy winds, (ſuch rude and boiſterous things,) fulfil his words; and ſhall we be unruly and rebellious? But I leave the farther improvement of this doctrine to your meditation, concluding with that exhortation of the angel in the Revelation;
Rev. xiv. 7. *Fear God, and give glory to him: worſhip him that made heaven and earth, and the ſea, and the fountains of water:* even to him be all obedience, adoration, and praiſe, for ever and ever. *Amen.*

THE firſt part of the Creed, concerning *God the Father*, we have largely inſiſted upon: the next in order (as is fit) ſucceeds that part thereof, which relates to *his ever bleſſed Son, our Lord and Saviour;* the faith in whom, that is, the believing him to be what he profeſſed himſelf, what he and his firſt diſciples did teach concerning him, is the principal and peculiar duty of our religion as Chriſtian, and diſtinct from all other religions; the ſum of which doctrine is contained in what follows; wherein our Saviour, the object of this faith, is deſcribed and determined unto us, firſt, by his proper name, *Jeſus;* next, by his moſt notable and comprehenſive title, *Chriſt;* then, by his relations, unto *God* firſt, *his only Son*, then unto us, *our Lord;* laſtly, by ſeveral illuſtrious accidents and circumſtances appertaining to him, (his *conception, nativity, paſſion, crucifixion, death, burial, deſcent into hell, reſurrection, aſcenſion, ſeſſion at God's right hand:*) which particulars I ſhall endeavour to proſecute ſomewhat more briefly.

Jeſus.

THIS name, (not unuſual among the Jews, for we read
Eccl. xlvi. 1. of divers in Scripture that bear it, who, according to his name, ſaith Siracides, was great for the ſaving of God's

elect; *Jeſus the ſon of Juſtus, Jeſus the ſon of Siraeh, Bar-Jeſus;* and eſpecially the famous *Jeſus the ſon of Nun;* and many others ſo named occur in Joſephus;) this name, I ſay, was, by God's direction, impoſed upon our Saviour at his *circumciſion*, for the ſignificancy of it, as importing the performance of that great deſign for which he was ſent into the world, the ſalvation of mankind from ſin and miſery; (for it is ſaid, *The Son of man came to ſave the ſouls of men, and to ſave that which was loſt: That God ſent him into the world not to condemn the world; but that the world by him ſhould be ſaved: That he came into the world to ſave ſinners:*) this is the reaſon rendered by the angel of this name being aſſigned to him. *She ſhall bear a ſon, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins:* from their ſins, taking in all the cauſes and conſequences of them; from all thoſe ſpiritual enemies which draw or drive us into them; from the guilt and obnoxiouſneſs to puniſhment, the terror and anguiſh of conſcience, the wrath and diſpleaſure of God following upon them, the ſlavery under their dominion, the final condemnation and ſufferance of grievous pains for them: from all theſe miſchiefs he came to free and ſave us from, and did actually perform his part in accompliſhing that ſalvation; and was therefore properly called *Jeſus*, or *the Saviour. To ſave us from our enemies*, (I ſay,) *and from the hands of all that hate us*, (ſo Zechariah in his Benedictus:) from the devil firſt; *For this purpoſe*, ſaith St. John, *the Son of God did appear, that he might diſſolve the works of the devil;* thoſe works of tempting and impelling us to ſin: *He went about*, ſaith St. Peter, *doing benefits, and healing all that were* [a] *overpowered* (or overruled) *by the devil*, (poſſeſſed by him, whether in body or mind:) *By his death*, the author to the Hebrews tells us, *he did defeat him who had the power of death*, that is, *the devil.* He combated and conquered this ſtrong one, (this dreadful and mighty foe of ours,) and bound him, and diſarmed him of his [b] panoply, and [c] ſpoiled all his baggage, leaving him unable (without our own fault, our baſeneſs or negligence) to do us miſchief (as is inſinuated

Col. iv. 11. Luke ii. 21. Luke ix. 56. Matt. xviii. 11. John iii. 17. xii. 47. 1 Tim. i. 15. Matt. i. 21. Luke i. 71. 1 John iii. 8. Acts x. 38. [a] καταδυναστευομένους. Heb. ii. 14. Matt. xii. 42. Luke xi. 21, 22. [b] πανοπλίαν αὐτοῦ. [c] σκῦλα διαρπάσαι.

in Matt. xii. and Luke xi.) Our own fleſhly deſire, inclining us to vicious exceſs in ſenſual enjoyments, (another powerful and miſchievous enemy of ours,) he by his grace (enlightening and ſtrengthening us) doth ſave us
Rom. viii. 2. from; *The law of the ſpirit of life in Chriſt Jeſus,* ſaith St. Paul, *hath freed me from the law of ſin and death:* and the world, (which often ſolicits and ſometimes would force us to wickedneſs,) he delivers us from, vanquiſhing
John xvi. 33. it in our behalf; *Be of good courage,* ſaith he, *for I have*
1 John v. 4. *overcome the world: In all theſe things* (in the temptaRom. viii. 37. tions and perſecutions of all our enemies) *we do more than conquer, through Chriſt that loved us.* As for our con-
Heb. ix. 14. ſcience, it is the blood of Chriſt that cleanſes it from the
Heb. ii. 15. ſtain of guilt, that delivers it from the fear of puniſhment, as the Apoſtle to the Hebrews doth aſſure us. And the
Rom. v. 9, 10. wrath of God toward us he hath appeaſed; ſo that *being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt:* and, *If, being enemies, we were reconciled by the death of his Son, much more, being reconciled, we ſhall be ſaved by his life:* we ſhall be ſaved from all
Rom. viii. 1. condemnation and vengeance due to us; for *there is now*
1 Theſſ. i. 10. *no condemnation to them that are in Chriſt Jeſus—Jeſus,*
[a] ὁ ῥυόμενος. [a] *that delivers us from the wrath to come.* In ſo many reſpects is this bleſſed Perſon *our Jeſus;* ſaving us from all our enemies, our ſins, our miſeries; which he performs ſeveral ways, and in ſeveral reſpects may therefore be ſtyled *our Saviour.*

1. By his conduct of us into and in the way of ſalvation. It is a very proper title, and moſt due to thoſe brave captains, who by their wiſdom and valour have freed their people from ſtraits and oppreſſions. So generally were thoſe judges and captains, who anciently
Neh. ix. 27. delivered Iſrael, called; *In the time of their trouble,* ſaid the Levites in their prayer in Nehemiah, *when they cried unto thee, thou heardeſt them from heaven; and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of the enemy:* ſo particularly
Judg. iii. 9, 15. are Othniel and Ehud called, and Moſes ſignally; *The*
Acts vii. 35. *ſame,* ſaith St. Stephen, *did God ſend to be* (ἄρχοντα καὶ λυ-

ωτὴν) *a commander and a ſaviour,* (or *redeemer;*) as he ho by his happy conduct did free them from Egyptian ıvery[f]. So is Jeſus called ἀρχηγὸς τῆς σωτηρίας, (*the Cap-ıin of our ſalvation,* Heb. ii. 10.) ἀρχηγὸς ζωῆς, (*the Cap-ıin of life, the chief Leader of us into the way of eternal fe and ſalvation,* Acts iii. 15.) ἀρχηγὸς πίστεως, (*the Cap-ıin of our faith,* he that brought us into the belief of that .ving doctrine, which is *the power of God to ſalvation,* [eb. xii. 2. Rom. i. 16.) and theſe titles we find toge-ıer attributed to him, (Acts v. 31.) *Him hath God ex-lted,* ἀρχηγὸν καὶ σωτῆρα, *as a Captain and Saviour.* And ıus hath he conducted us firſt by inſtruction, ſhewing and ıaching us the way of ſalvation, (the doing of which we e often called *ſaving,* becauſe it hath ſo much efficacy owards the effecting ſalvation,) God's gracious intentions f mercy toward us, the conditions of duty required by ıod from us, the great encouragements to ſaving obe-ience and determents from deſtructive diſobedience; the hole will of God, and concernment of man reſpecting ılvation, he hath revealed unto us; *No man hath ever en God,* (not his face or nature, not his purpoſe and leaſure,) *the only begotten Son, being in the boſom of the ather,* (ἐκεῖνος ἐξηγήσατο,) *he hath reported and expounded im unto us:* all that excellent doctrine, which he that eartily believes and faithfully practiſes according to, ıall infallibly be ſaved, he was the firſt author and doc-or of: *God ſaved and called us,* as St. Paul tells us, *with holy call,* (called us out of the way of error and wick-dneſs and miſery, into the way of truth and righteouſ-ieſs and happineſs,) *according to his purpoſe and grace,* his gracious deſign,) *that was beſtowed upon us in Chriſt Jeſus before the world began;* but being now made mani-eſt by the appearing of our Saviour Chriſt Jeſus, who ıath aboliſhed death, and brought life and immortality to ight by the Goſpel. By him the σωτήριος χάρις (*the grace*

Rom. xi. 14. 1 Cor. ix. 22. 1 Tim. iv. 16. Jam. v. 20.

John i. 18.

2 Tim. i. 9.

Ἵνα γένηται πρωτότοκος ἐκ νεκρῶν, καὶ ὁδοποιήσῃ τῇ ἀνθρώπου φύσει εἰς ἀφθαρσίαν ὁδόν. *Cyr. Alex.*

Tit. ii. 11, 12.

[f] Thus Demetrius, by the Athenians, was entitled εὐεργέτης καὶ σωτὴρ; for elivering them from the Macedonian ſubjection, and reſtoring to them their iberty.

to ſave them to the uttermoſt that come unto God by him,
John xvii. *ſeeing he ever liveth to make interceſſion for them. Thou*
2, 22. *haſt given him* (thou, O Father, to thy Son Jeſus haſt given) *the power of all fleſh, that he ſhould give eternal life to all that thou haſt given him,* (that is, to all who by God's grace have perſiſted in faithful obedience to him.)
Heb. xii. 2. *The glory which thou haſt given me, I have given unto them.* Thus is he the ἀρχηγὸς καὶ τελειωτὴς, the *beginner, carrier on,* and *accompliſher* of our ſalvation; and therefore moſt appoſitely was named *Jeſus;* the name which anciently that moſt valiant and ſucceſsful captain did bear, who did of all moſt livelily repreſent and preſignify him, and had therefore queſtionleſs by God's ſecret providence this name aſſigned him.

I need not now much to mind you what reſpect, what love, what gratitude the very mention of this name, the conſideration of theſe benefits towards us implied thereby, ſhould beget in us. He that ſhould freely, with great inconvenience to himſelf, come out of his own way, to ſhew us ours, bringing us out of a road tending unto certain deſtruction into a moſt pleaſant and ſafe way, ſurely leading unto the end of our deſires, we ſhould think ourſelves much obliged unto: he that ſhould draw us out of a wretched ſlavery, deſtitute of all eaſe, comfort, or hope, by frankly yielding up himſelf a ranſom for us, we could not know how ſufficiently to value his kindneſs toward us: he that, when we were ſentenced to death, (a death of torment endleſs and remedileſs,) ſhould not only expoſe his life for our delivery, but undergo willingly a painful
John xv. 13. and diſgraceful execution in our ſtead; what ſhould we think of his friendſhip? what expreſſion could reach it? he, laſtly, that from a ſtate of extreme penury, baſeneſs, and diſconſolacy, ſhould raiſe us to the higheſt pitch of wealth, dignity, and happineſs, how could we worthily thank him, how love or honour him enough? This and much more, much more than we can conceive or expreſs, hath Jeſus done for us: well therefore ought our hearts to melt with affection in thinking of him, our knees to bend with reverence at the mention of his name. It con-

erns us alſo to take care that his ſo excellent endeavours or our ſalvation be not fruſtrated; that he be, as well in effect as deſign and virtue, our Saviour. What a folly were it, what a crime *to neglect* (to render uſeleſs and ineffectual) *ſo great ſalvation!* Heb. ii. 3.

Chriſt.

IT is a title or name importing office and dignity, the ſame with *Meſſias;* this in Greek, that in Hebrew ſignifying *The Anointed.* Of ancient times, in the eaſtern countries, (abounding as with good oil, ſo with many delicate odoriferous ſpices,) it ſeems, by Hazael's inunction, to have been the manner (it was ſo, however, among the Jews) to ſeparate (or conſecrate) perſons (and things too, I might add) deſigned to great and extraordinary employments, by anointing them with ointments compoſed of thoſe ingredients; ſymbolizing, (or devoting,) it ſeems, thereby both a plentiful effuſion upon them of gifts, qualifying them for their employment, and a comfortable and pleaſant diffuſion of good and grateful effects expected from them, from the uſe of things and the performances of perſons ſo ſanctified. *Thy name,* ſaith the Spouſe in the Canticles, *is an ointment poured forth;* that is, very delightful and acceptable; and ſo were thoſe offices hoped to be, to which men by ſuch unction were conſecrated. We find eſpecially three ſorts of perſons to whom this conſecration did belong by divine appointment; kings, and prieſts, and prophets; who are therefore (all of them) ſtyled *God's anointed;* kings and prieſts more frequently, but ſometimes alſo prophets; *Touch not mine anointed, and do my prophets no harm;* where *prophets* and *anointed* do ſeem to denote the ſame thing, and to expound one the other; for Abraham (whom with the other patriarchs thoſe words do concern) is called a *prophet,* and becauſe ſo, ſeems here ſtyled *God's anointed.* Of *prieſts,* (though at firſt all the ſons of Aaron were thus conſecrated, according to that law, Exod. xxx. 30.) *Thou ſhalt anoint Aaron and his ſons, that they may miniſter unto me in the prieſt's office;* yet they tell us, that afterward, in all courſe of

1 Kings xix. 15.

Vid. Exod. xxx. 23, &c.

Cant. i. 2. Vid. Pſal. cxxxiii.

1 Chr. xvi. 22.

Gen. xx. 7.

Exod. xl. 15. xxx. 30.

times, only the high-prieſt was ſo conſecrated, whence *the*
Levit. iv. 3, 5, 16. *anointed*, or the prieſt that is anointed, did ſignify *the high-prieſt*, (in diſtinction to other inferior prieſts.) Of *kings*; all that ſucceeded in the kingdom of Iſrael, in a legal and orderly courſe, and thoſe whom God did himſelf by extraordinary deſignation confer that dignity upon,
1 Kings xix. 15. were ſo ſeparated, (as Hazael and Jehu.) *Prophets*; we do not find that they were commonly, or according to any rule, *anointed*; but one plain inſtance we have of
1 Kings xix. 16. Eliſha ſubſtituted to Elijah in this manner, it ſeems, as being a prophet more than ordinary, endued with higher gifts, and deſigned to greater performances than common prophets were. Now whereas the people of the Jews were by prophetical admonitions brought into an opinion and hope, that in times to come God would ſend an ex-
Deut. xviii. 15, 18. traordinary prophet; *I will raiſe them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him*; a prophet, who ſhould eſtabliſh a new covenant with the houſe of Iſrael, and is therefore called *the meſſenger of the covenant*, (Mal. i. 3.) who ſhould propagate the knowledge and worſhip of God, ſhould enlighten and convert the Gentiles, who ſhould inſtruct the ignorant, ſtrengthen the faint, comfort the afflicted, according to many paſſages concerning him in the prophets; as for inſtance that in Iſaiah lxi. 1. cited by St. Luke, (Luke iv. 18.) *The Spirit of the Lord is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek; he hath ſent me to bind up the brokenhearted*, &c. and that in the ſame prophet, chap. xlii. 1. alleged by St. Matthew, (Matt. xii. 18.) *Behold my ſervant, whom I uphold; mine elect, in whom my ſoul delighteth; I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles: he ſhall not cry*, &c.: which being inſpired, is the qualification of a prophet: and ſuch promulgation of God's will, ſuch miniſtration of comfort and counſel from God, are the proper offices of a prophet, (that is, of an eſpecial miniſter and agent ſent by God to tranſact his affairs with men, and ſhew them his pleaſure.) This Per-

ſon alſo the Jews did from the ſame inſtructions expect to be a Prince, who ſhould govern them in righteouſneſs and in proſperity; endued with power to deliver them from all oppreſſion and ſlavery, to ſubdue their enemies, and reduce all nations under ſubjection to their laws; according to thoſe predictions; Iſaiah xxxii. 1. *Behold, a King ſhall reign in righteouſneſs*, &c. Pſalm cx. 2. *The Lord ſhall ſend the rod of thy ſtrength out of Zion; rule thou in the midſt of thine enemies:* Jer. xxiii. 5. and xxxiii. 15. *Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous Branch; and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth; in his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely:* and, Jer. xxx. 8. *It ſhall come to paſs in that day, ſaith the Lord, I will break his yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of him; but they ſhall ſerve the Lord their God, and David their King, whom I will raiſe up unto them:* Iſa. xi. 1, 10. *And there ſhall come forth a rod out of the ſtem of Jeſſe, and a Branch ſhall grow out of his roots; and the Spirit of the Lord ſhall be upon him*, &c.—*he ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious:* and many more places clearly ſpeak to the ſame purpoſe. That this great Perſon alſo ſhould be a Prieſt, they did or might have learned from the ſame prophets; for of him Zechariah thus foretold; *Thus ſaith the Lord of hoſts, Behold the man whoſe name is The Branch,* (a name in ſo many places appropriated to the Meſſias;) *and he ſhall grow up out of his place, and he ſhall build the temple of the Lord: even he ſhall build the temple of the Lord, and he ſhall bear the glory, and ſhall ſit and rule upon his throne; and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them both.* Of him alſo David ſpake; *The Lord hath ſworn, and will not repent, Thou art a prieſt for ever after the order of Melchizedek.* From divers paſſages alſo concerning his performances of propitiation and benediction, they might have collected the ſame. It is no wonder then that the ancient Jews (although the text of Scripture does not,

Vid. Ezek. xxxiv. 23, &c. xxxvii. 24.

Hoſ. iii. 5.

Vid. Iſa. ix. 7. xvi. 5.

Zech. vi. 12.

Pſal. cx. 4.

except once in the 9th of Daniel, apply this name of *Chriſt* or *Meſſias* to this perſon, ſo promiſed and propheſied of) did attribute eſpecially this title to him, it ſeeming moſt proper of any, and moſt comprehenſive, implying all the privileges, endowments, and performances belonging to him. It is obſerved that the Chaldee paraphraſe (compoſed by the prieſts, as an interpretation of the leſs exactly underſtood ancient Hebrew Scripture, for the benefit and inſtruction of the people) doth expreſsly mention the Meſſias in above ſeventy places; and according to their expoſitions we ſee that the people did confidently expect a Perſon (under this name and notion) ſhould come; *I know*, ſaid the woman of Samaria, (ſo far had this belief extended,) *that the Meſſias comes; and when he ſhall come, he will tell us all things:* (obſerve, that they did promiſe to themſelves a full declaration of all truth by the Meſſias.) And when St. John the Baptiſt did live and teach in a manner extraordinary, it is ſaid, *That the people did expect, and all men muſed in their hearts concerning him, whether he were the Chriſt or not:* and when our Saviour's admirable works and diſcourſes had convinced divers, they ſaid, *When Chriſt cometh, ſhall he do greater miracles than this man hath done?* So that it is evident the belief and expectation of a Meſſias to come was general among them. And that indeed Jeſus was ſuch, in correſpondency to all thoſe prophecies, and the characters in them deſcribed and preſignified; that he was ſignally choſen and conſecrated by God, in a manner ſupereminent, to all theſe offices, prophetical, regal, and ſacerdotal, the New Teſtament doth abundantly ſhew us; *Him*, ſaith St. Peter, in general, *God anointed with the Holy Spirit and power;* not with external affuſion of material oil, (that did only ſignify, as Cyrus alſo was not, who yet is called God's Meſſias,) but with real infuſion of divine grace and power, enabling him to execute all thoſe great and extraordinary functions: with this gladſome oil he was thoroughly perfumed and repleniſhed without meaſure: with this he was ſanctified from the womb; when the *power of the Higheſt did overſhadow him*, at or in

Vid. Neh. viii. 8.

John iv. 25.

Luke iii. 15.

John vii. 31.

Acts x. 38.

Pſal. xlv. 3.

his conception: with this, at his baptiſm, he was ſolemnly and viſibly inaugurated; when the heavens were opened unto him, and the Spirit of God *deſcended upon him as a dove, and came upon him:* with this, in all the courſe of his life and miniſtry, he was continually accompanied; the virtue of it being in moſt ſenſible effects of wiſe and gracious diſcourſe, holy and blameleſs converſation, miraculous and glorious performances for the good and benefit of mankind, to the delight and conſolation of all well-diſpoſed minds, diſcovered and diffuſed. He was by this made (in right and in effect) a *Prophet*, a *King*, a *Prieſt*. 1. A *Prophet:* for they were not miſtaken, who (upon our Saviour's admirable raiſing the widow's child) were *amazed, and glorified God, ſaying, That a great Prophet was raiſed up among them*, and that *God had viſited his people:* nor the diſciples, who called him *a Prophet, mighty in deed and ſpeech before God and all the people:* nor they, who confeſſed, (in St. John's Goſpel,) *This is in truth the Prophet that is to come into the world.* An extraordinary commiſſion he had from God, declared by vocal atteſtation of God himſelf from heaven, by the expreſs teſtimony of St. John Baptiſt, by the performance of innumerable great ſigns and miraculous works, (arguments in the higheſt degree, to utmoſt poſſibility, ſufficient to aſſert and confirm it;) he was in greateſt perfection qualified for the exerciſe of that function; by inſpiration complete and unlimited, by diſpoſition of mind altogether pure and holy, declared in a continual practice of life void of all ſin and guile, by an inſuperable courage and conſtancy, an incomparable meekneſs and patience, a moſt winning goodneſs and ſweetneſs, a tranſcendant wiſdom and diſcretion, a moſt powerful awfulneſs and majeſty expreſſed in all his demeanour and actions. And ſuitable to the authority of his commiſſion and the qualifications of his perſon was the weight and the extent of his doctrine, concerning no less than the ſalvation of mankind, the reconciliation of God to the world, the entire will of God and whole duty of man, with all the covenants and conditions, the promiſes and threatenings relating to our fu-

Luke iv. 1. John iii. 34. Matt. iii. 16. Acts x. 38. Luke vii. 16. Luke xxiv. 19. John vi. 14. 1 Pet. ii. 22.

ture ſtate; myſteries never before revealed, decrees never to be reverſed. He did not (as other prophets have done) propheſy about the conſtitution of one particular law or religion, the reproof or reformation of one ſtate, the judgment and fate determined to this or that nation; but to the inſtruction and converſion of all people, the ſettling of a law univerſal and perpetual, the final doom of all the world, did his prophetical revelations extend. So was he a Prophet. 2. And a *King* alſo he is, ſuch as the Prophets foretold he ſhould be, who ſhould *raiſe the tabernacle of David that was fallen*, and *reſtore the kingdom to Iſrael*, (Acts i. 6.) that ſhould enact laws, and reduce the nations into ſubjection to them; ſhould erect a kingdom, and govern it in righteouſneſs, peace, and proſperity, ſubduing and extirpating all the enemies thereof: [a King not of this world, though over it; ruling not in external pomp and ſtate, but by ſecret providence and power; not ſo much over the bodies and temporal eſtates, as in the hearts and conſciences of men; not chiefly by outward compulſion and violence, but by inward allurement and perſuaſion:] a King he is indeed over all the world: to the Lamb is to be *aſcribed all power and authority by every creature:* he is truly ſtyled *King of kings, and Lord of lords.* God hath advanced him, (ὑπερύψωσε,) and hath *given him a name* (that is, a title of dignity and authority) *above every name; that at the name of Jeſus every knee ſhould bend, whether of things in heaven, or upon the earth, or under the ground.* Of him in a higher and exacter ſenſe it was ſaid than of Solomon, *All kings fall down before him, all nations do ſerve him.* All men whatever (all creatures) are his vaſſals, ſubject and tributary to him; *All power is given unto him in heaven and earth.* But in eſpecial manner he is King over his Church, over that people whom by the ſword of his word and prevalent operation of his Spirit he hath ſubdued to himſelf, (that myſtical Sion, built upon the rock of his heavenly grace and truth, in which it is ſaid, God will place his reſidence, and reign for ever; from whence the law ſhall go forth, and to which all nations ſhall flow.) Over this he reigns; hav-

Amos ix. 11.

Rev. v. 13. xix. 16. i. 5. Phil. ii. 9. Eph. i. 21. Col. ii. 10. Pſ. lxxii. 11. Mat. xxviii. 18. xi. 27. John iii. 35. xiii. 3. xvii. 2. Pſ. cxxxii. 13. Mic. iv. 7, &c. Iſa. ii. 2, &c.

ing eſtabliſhed moſt righteous and wholeſome laws, which his ſubjects are obliged and enabled by him to obey; protecting them by legiſlation, by defence and protection, &c. from the invaſions and inſurrections of their enemies, (inteſtine enemies, their own luſts; outward enemies, the devil and the world;) ſupporting them in their diſtreſſes and afflictions: alſo exerciſing judgment over all; diſtributing fit rewards and puniſhments with exquiſite juſtice and equity; moſt juſt though very ſevere puniſhments upon obſtinate offenders; moſt royal and liberal rewards to the faithful and obedient: laſtly, reſtraining, defeating, and deſtroying all the enemies to his royal dignity, and to the welfare of his good ſubjects, both viſible and inviſible, temporal and ſpiritual. *Out of his mouth there goeth a ſharp ſword, that with it he ſhould ſmite the nations; and he ſhall rule them with a rod of iron: Theſe mine enemies,* (he ſhall one day ſay,) *which would not that I ſhould reign over them, bring them hither, and ſlay them before me: He muſt reign till he hath put all enemies under his feet.* Thus is he a King, endued with ſovereign power, and crowned with glorious majeſty, enjoying all preeminencies and exerciſing all functions ſuitable to regal dignity. 3. He is alſo a *Prieſt,* and that no ordinary one: διαφορωτέρας τέτευχε λειτουργίας; he hath *obtained a more excellent function* than any other prieſt ever had. An oblation he once offered, in worth and efficacy ſurpaſſing all the ſacrifices and oblations that ever were or could be made, (all the fatteſt hecatombs that were ever ſacrificed, all the gold and precious ſtones that were ever offered, all the ſpices and perfumes that ever were kindled upon the altar, were but vile and ſordid, ineffectual and unacceptable, in compariſon thereto;) a willing oblation of his own moſt glorious body, (the temple of the Divinity;) of his moſt precious blood; of his dear life; of himſelf; his moſt innocent, moſt pure, moſt ſpotleſs, and unblemiſhed ſelf, for the propitiation of our ſins, and reconciling us to God; an oblation that only could appeaſe God's wrath and merit his favour.

Rev. xix. 15. Pſal. ii. 9. Matt. xxv. 31, &c. Luke xix. 27. 1 Cor. xv. 25, 26. Vid. Col. ii. 15. Heb. viii. 6. 1 Pet. i. 18. Heb. ix. 9. Heb. x. 5. John x. 16. Eph. v. 2. Heb. vii. 27, 26.

He doth alſo (which is another ſacerdotal performance)

1 John ii. 1. intercede for the pardon of our ſins; *If any man ſin, we have an advocate with* (or *to*) *the Father, Jeſus Chriſt the righteous;* for the acceptance of our ſervices, for the grant-
Vid. Heb. v. 7. ing our requeſts, for grace and aſſiſtance, comfort and reward, and all ſpiritual advantages to be conferred upon us; thus purſuing the work of ſalvation by his propitia-
Heb. vii. 25. Numb. vi. 23. tory ſacrifice begun for us; *Whence,* as the Apoſtle ſaith, *he is able to ſave to the uttermoſt thoſe that by him come unto God, ſeeing he ever liveth to make interceſſion for us.*
1 Tim. ii. 5. It is the duty alſo of a prieſt to mediate between God and man by atonement and interceſſion; ſo is he.

1 Chron. xxiii. 13. Levit. ix. 22, 23. He doth farther, as a Prieſt, perform the office of bleſſing; bleſſing the people in God's name, bleſſing God in the people's behalf; as did that illuſtrious type of him,
Gen. xiv. 19, 20. Melchizedek; (*Bleſſed be Abram of the moſt high God, poſſeſſor of heaven and earth; and bleſſed be the moſt high God, which hath delivered thine enemies into thy hand.*) So hath Jeſus effectually pronounced all joy and happineſs to his faithful people; he pronounced bleſſedneſs in
Luke xxiv. 50. his ſermons; he bleſſed his diſciples at his parting; *And*
Acts iii. 26. *God,* as St. Peter tells us, *having raiſed up his Son Jeſus,*
Vid. Eph. i. 3. *ſent him to bleſs us, in turning away every one of us from*
Matt. xxv. 34. *his iniquity;* and at the laſt day he will utter that comfortable benediction; *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world;* as the great Prophet and Doctor, as the ſovereign King and Prince, as the High Prieſt and Advocate of his Church. So in all reſpects is Jeſus a true and perfect Prieſt; and ſo, finally, in all reſpects, is he God's *anointed,* the *Chriſt* of God: and indeed that he is ſo is the fundamental point of our religion; which the Apoſtles did teſtify, and preach, and labour to perſuade the world of; the ſincere belief of which doth conſtitute and denominate us Chriſtians; the conſideration of which may ſerve to beget in us a practice anſwerable to our relations grounded thereupon. If he be ſuch a Prophet, we muſt with attention and a docile mind hearken to his admonitions and inſtructions; we muſt yield a ſteady belief to his doctrine; we muſt readily practiſe what he teaches us. If he be our

King, we muſt perform all due allegiance to him, pay him honour and reverence, ſubmit to his laws and commandments, repoſe truſt and confidence in him, fly to his protection and aſſiſtance in all our difficulties and needs. If he be our Prieſt, we muſt apply ourſelves to him for, and rely upon, his ſpiritual miniſtries in our behalf, ſue for and expect propitiation of our ſins by his ſacrifice, the collation of all ſpiritual gifts from his interceſſion, all ſpiritual comfort, joy, and felicity in conſequence upon his efficacious benediction; *Having* (it is the Apoſtle to the Hebrews his admonition) *a great Prieſt over the houſe of God, let us draw near with a true heart, in full aſſurance of faith.* In a word, if Jeſus be Chriſt, let us be Chriſtians; Chriſtians, not in name only, in outward profeſſion, in our opinion; but in very deed and reality; in our heart, in our affection, in our practice. *Let every one that nameth the name of Chriſt* (that confeſſeth him to be ſo) *depart from iniquity.*

Heb. x. 21, 22.

2 Tim. ii. 19.

His only Son.

THAT the Meſſias deſigned by God to come for the reſtoring of the Church and reformation of the world, was in eſpecial manner to be the Son of God, ſeems to have been the common perſuaſion of the ancient Jews before our Saviour's appearance; as may be collected from divers expreſſions then uſed, wherein being the Chriſt, and being the Son of God, are conjoined as inſeparable adjuncts of the ſame Perſon: as in the confeſſions of Nathanael; *Rabbi, thou art the Son of God, thou art the King of Iſrael:* of Martha; *I believe that thou art the Chriſt, the Son of God, which ſhould come into the world:* of St. Peter; *We have believed, and have known that thou art the Chriſt, the Son of the living God:* and eſpecially by that examination of the high-prieſt; [d] *I adjure thee by the living God, that thou tell us whether thou be the Chriſt, the Son of God.* And that our Saviour was indeed ſo, the New Teſtament doth every where teach us; calling him not only at large *the Son of God*, but his μονογενὴς, (his *only begotten Son;*) his ἀγαπητὸς, (his *darling*

John i. 49.

John xi. 27.

John vi. 69.

Matt. xxvi. 63. Mark xiv. 61.

Son;) his πρωτότοκος, (his *firſt-born;*) his ἴδιος υἱὸς, (his *proper* and *peculiar Son:*) thoſe epithets all implying ſomewhat of peculiar eminency in the kind and ground of this relation. Adam is called *the ſon of God;* and the angels are ſo entitled; and princes are ſomewhere ſtyled *the children of the Moſt High;* and all men, eſpecially all good men, yea all things, have God, in ſome ſenſe, their Father: but all theſe in a manner (if we compare them with Chriſt's relation) are improper and inferior; for he is the *only Son* (or the *only begotten Son*) of God. Now we find indeed ſeveral reaſons and reſpects for which he is called the Son of God: he is ſo in regard of his temporal generation, by the Holy Ghoſt of the Virgin Mary: ſo the angel doth expreſsly tell us; *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which is begotten ſhall be called the Son of God:* a generation ſo wonderful and peculiar, without intervention of any father but God, is one ground of this relation and title. He is alſo capable of this title by reaſon of that high office, the which by God's ſpecial deſignation and appointment he was inſtated in. If ordinary princes and judges (as being deputed by God to repreſent himſelf in diſpenſation of juſtice, as reſembling him in exerciſe of power and authority) have been called *Gods,* and *the children of the Moſt High,* in the holy Scripture itſelf; with how much greater reaſon and truth may he (whom God hath ſanctified and ſent into the world, hath conſecrated and commiſſionated to the moſt eminent and extraordinary office) be ſo called? It is our Saviour's own argumentation. He is alſo in regard of his reſurrection by the divine power (which is a kind of generation, or a regeneration to another immortal life) ſo ſtyled: if others are the children of God, being the children of the reſurrection, how much more he, who is *the firſtborn from the dead?* And that of the Pſalmiſt concerning Chriſt, *Thou art my Son, this day have I begotten thee,* according to St. Paul's expoſition, was fulfilled by God's raiſing Jeſus (Acts xiii. 33.) again. Whereas it is ſaid, that God did appoint or make our Sa-

Luke iii. ult.
Pſ. lxxxii. 6.
Luke i. 35. Vid. Gal. iv. 4.
Pſ. lxxxii. 6. John x. 34.
Luke xx. 36. Col. i. 18. Rev. i. 5. Acts xiii. 32, 33.

viour *heir of all things;* did *put all things under his feet;* did *give him power over all fleſh;* did *commit to him all authority in heaven and upon the earth, having ſet him at his right hand;* hath exalted him to the next place of authority and dignity to himſelf, (*the right hand of the Majeſty in the higheſt;*) and given him *a name above every name;* well may he in this reſpect be entitled *the Son of God,* as having obtained the rank and privilege proper to this relation; (*If a ſon, then an heir,* St. Paul argues; and reciprocally, if conſtituted *heir of all,* then in that regard *a ſon,* Rom. viii. 17.) In ſuch reſpects is our Saviour properly, or may be fitly, ſtyled *the Son of God.* But his being ſo expreſsly called God's *only begotten Son* doth imply a ground more peculiar and more excellent (than any of theſe) of this relation, (as do alſo thoſe eſpecial prerogatives of affection and favour from God appropriated to him, with all the glorious preferment conſequent thence argue the ſame.) For the firſt Adam alſo derived his being immediately from God's power and divine inſpiration; Iſaac, Samuel, and John the Baptiſt, had a generation extraordinary and miraculous, (as being born of aged fathers or barren mothers, by the interpoſition of divine power;) and we cannot eaſily conceive how the production of angels ſhould be ſo much inferior to our Saviour's temporal generation, (ſuppoſing he had no other.) And our Saviour, though he were the firſt and chief, yet was not the only ſon of the reſurrection; nor doth the arbitrary collation of power and dignity, how eminent ſoever, ſeem to ſuffice: for we ſee others, in regard to their deſignment and deputation to offices of power and truſt, (though ſubordinate and inferior to him,) entitled *the ſons of God:* (beſide, that this is ground of a metaphorical rather than a natural and proper ſonſhip:) and though our Saviour be *the heir of all things,* yet hath he *coheirs;* whom, as St. Paul ſpeaks, *God hath together enlivened, and together raiſed, and together ſeated with him in thrones of glory and bliſs.* In theſe reſpects God hath *many ſons,* (as the author to the Hebrews tells us,) and our Saviour *many brethren,* (as it is in Romans viii.) We ſhould therefore

Heb. i. 2. Eph. i. 22. John xvii. 1, 2. Mat. xxviii. 18. Acts ii. 33. Heb. i. 3. Phil. ii. 9. Eph. i. 20, 21. Rom. viii. 17. Eph. ii. 5, 6. Heb. ii. 10. Rom. viii. 29.

ſeek a more excellent and proper foundation of this only Sonſhip; and ſuch we may deduce from the teſtimony of
John iii. 13. vi. 62. divine writ. It is evident thence that our Saviour had an exiſtence before his temporal generation; for he did deſcend from heaven, and was there before he did deſcend; (his aſcenſion was but a returning thither, whence he had deſcended at his incarnation;) he was before St. John
John i. 15. viii. 58. the Baptiſt; and therefore, as St. John confeſſes, was worthily preferred before him. Before Abraham was born, he did ſubſiſt; (and therefore might without any abſurdity affirm, that Abraham and he did ſee each other, might have intercourſe together, as his own diſcourſe with the Jews doth declare:) nay farther, it is plain he was of ſtanding, and had a glory before the world had a being:
John xvii. 5. for he prays thus; *And now, Father, glorify me with thyſelf with the glory which I had before the world was with thee:* (glory; that is, a moſt honourable ſtate of being and excellent perfection was not only deſigned him, but he really had it before the world was:) and needs muſt it be
Heb. i. ſo; for *by him God made the world;* and himſelf made it:
Col. i. 16, 17. Eph. iii. 9. *By him,* ſaith St. Paul, *were all things created, that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things conſiſt.* (He did not only create anew and reform mankind, but he created all things; and among them all degrees of angels, all things in heaven; ſuch things as the new metaphorical creation
John i. 3, 10. did not extend unto.) *All things were made by him,* (or did exiſt by him,) *and without him there was not any thing made which was made,* ſaith St. John: (and what could be ſaid more expreſsly or clearly?) In fine, he did exiſt from all eternity: πρωτότοκος πάσης κτίσεως; that is, born
John I. 1. before all the creation: as, *In the beginning was the Word:* in the beginning; that is, before any point of time deſignable or conceivable; that is, from eternity: whence
Rev. i. 17. ii. 8. xxii. 13. he is truly ſtyled, *the firſt and the laſt,* (ὁ πρῶτος καὶ ὁ ἔσχατος,) and *Alpha* and *Omega,* ſeveral times in St. John's Revelation; (a phraſe by which God's eternity and im-

mortality are uſually expreſſed.) He had therefore a being before his temporal generation, and that before all creatures, even from eternity: therefore that being was divine: if no creature, if author of all creatures, if eternally ſubſiſtent, then God: that action is proper, that attribute is peculiar to God; only God can be the Creator of all things: (he that built all things is God; none but God can be eternal; *he only hath immortality*, and only therefore hath eternity:) he is conſequently ſaid, before he did aſſume the *form of a ſervant, and became like unto men*, to have ſubſiſted in *the form of God, and not to have deemed it robbery to be equal* (or in equality) *to God*; (ſo that as he was after his incarnation truly man, partaker of man's nature and properties, ſo before it he was truly God, partaker of the divine eſſence and attributes;) and therefore he is frequently in the Scriptures called *God*, (in the moſt proper and higheſt ſenſe:) *In the beginning was the Word, and the Word was with God, and the Word was God.* God is ſaid to have been *manifeſted in the fleſh, juſtified in the Spirit, ſeen of angels, preached among the Gentiles, believed upon in the world, aſſumed into glory*; (of which poſitions it is evident that the ſubject is Chriſt; he is therefore called *God.*) God is alſo ſaid, by St. Paul, to *have purchaſed his Church with his own blood*; who elſe did that but Chriſt? *My Lord and my God*; ſo St. Thomas expreſſed his faith in Chriſt, (upon his conviction,) which our Saviour accepts and approves as a proper teſtimony thereof. Alſo; *We are*, ſaith St. John, *in the true one*, (the God of truth,) *in his Son Jeſus Chriſt.* This he, is the true God, and life eternal, (no falſe, no metaphorical God, but the very true, ſupreme, ever-living God;) *out of whom*, ſaith St. Paul, *as concerning the fleſh* (according to his humanity,) *Chriſt came, who is over all, God bleſſed for ever*; (ὁ ἐπὶ πάντων Θεὸς,) *the God over all, the ſupreme God, the Moſt High: God, bleſſed for ever*; the ὁ εὐλογητὸς, *the bleſſed one*, (which is a ſpecial and characteriſtical attribute or title of God.) Now this proper appellation, with the majeſty and worſhip due thereto, as alſo the title of Lord and King, *King of kings, and Lord of*

Iſa. xli. 4. xlviii. 12. xliv. 6. Rev. i. 8. Heb. iii. 4. 1 Tim. vi. 16. Phil. ii. 6, 7. Vid. Rom. viii. 33. John i. 1. 1 Tim. iii. 16. Acts xx. 28. John xx. 28. 1 John v. 20. Rom. ix. 5. Mark xiv. 61. 1 Tim. vi. 15.

lords, with the reverence and authority attending them; likewiſe the moſt divine works of creation and providence, and judging the world; immediate working of miracles, remitting of ſins; the divine attributes of wiſe, good, powerful, abſolutely and perfectly; in a word, all things that the Father hath, (according to what our Saviour af-
John xvi. 15. firmed, *All things that the Father hath are mine;*) we cannot imagine that God, who is ſo jealous of his honour, (who *will not give his glory to another*,) would communicate to any creature, how eminent ſoever in nature, (for the higheſt creature poſſible muſt however be infinitely diſtant from, infinitely inferior to, himſelf in perfection and dignity; nor can any be capable of it in nature, or in reaſon and juſtice accept ſuch names, ſuch characters, ſuch prerogatives.) Now our Saviour being thus God, and the whole tenor of our religion (with teſtimonies of Scripture frequent and obvious) aſſerting but one God, therefore our Saviour hath the ſame eſſence with God; and it muſt be neceſſarily true what himſelf affirms; *I and the Father are one*, (John x. 30.) Yet hath he not this eſſence
Col. i. 15. of himſelf, but by communication; for *as the Father hath life in himſelf, ſo hath he given the Son to have life*
Heb. i. 3. *in himſelf.* (John v. 26.) He is the *image of the inviſible God*, (an image moſt perfectly like, becauſe having the very ſame nature,) an effulgency of his glory, and a character (or perfect impreſſion) of his ſubſtance; and this eternal communication of the ſame divine eſſence is that generation, in reſpect of which he is moſt properly and truly the only begotten Son of God. If to produce a being like, (in any kind or degree,) be to generate; to impart a being without any diſſimilitude or diſparity at all, perfectly the ſame, is the moſt proper generation: and that none other (beſide our Saviour) was ſo begotten, in any manner like or comparable to this, is evident enough; for that as no reaſon could have taught us that our Saviour himſelf was thus begotten, ſo no revelation hath ſhewed us that any other was. By creation things receive a being from God infinitely different, unlike, and unequal to the being of God; and that filiation which is

grounded upon adoption and grace is wholly diverſe from this: and the communication of the divine eſſence to the Holy Ghoſt doth ſo differ in manner from this, (though the manner be incomprehenſible to us,) that it is never called *generation* in Scripture, and therefore we muſt not preſume it to be ſo. But ſo much for explication of the point. For application briefly: The conſideration of this point will ſerve to inſtruct and confirm our faith concerning the myſtery of our redemption; to direct and heighten our devotion; to raiſe in us a due gratitude toward God; to beget hope and comfort in us.

1. We may firſt hence learn whence the undertaking of Chriſt (his performances and his ſufferings for us) become of ſo great worth and efficacy. It is no wonder that God's only Son's mediation ſhould be ſo acceptable and effectual with God; that his blood ſhould be ſo precious in God's ſight, and his interceſſion ſo prevalent with him. What could God deny his own Son, *the Son of his love*, ſo earneſtly entreating in our behalf? What debts might not ſo rich a price diſcharge? What anger could not ſo dear a ſacrifice appeaſe? What juſtice ſhould ſo full a compenſation not ſatisfy? We were *not redeemed with gold*; all the Indies had not been able to ranſom a ſoul; all the hecatombs in the world cannot ſatisfy for a peccadillo. Well might a perſon ſo infinitely worthy and excellent be a ſufficient ranſom for whole worlds of miſerable offenders and captives; well might his voluntary ſuffering a bitter and diſgraceful death countervail the deſerved puniſhment of all mankind, if our diſpleaſing and diſhonouring a Perſon ſo great, ſo good, doth aggravate our offence; the equal excellency and dignity of the Perſon ſubmitting in our behalf to juſtice and performance of ſatisfaction, may proportionably advance the reparation, and countervail the injury done. Well therefore may we believe and ſay with the Apoſtle, *Who ſhall criminate againſt the elect of God? It is God that juſtifieth*; (the Son of God, as himſelf God, that ſatisfies juſtice for us:) *Who is there that condemns? It is Chriſt that hath died for us.*

1 John i. 7. Heb. ix. 14.

Col. i. 13. Τὸν υἱὸν τῆς ἀγάπης αὐτοῦ.

1 Pet. i. 18.

Pſ. xlix. 7.

Rom. viii. 33.

2. We learn what reverence and adoration is due to
John v. 23. our Saviour; and why we muſt *honour the Son, even as we honour the Father*, (as himſelf hath taught us to do.) Whence it is, that, in St. John's Revelation, every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, did (and ought to) ſay, *Bleſſing, honour, glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever*, (aſcribing the ſame preeminency, and paying the ſame veneration jointly to God Almighty, and to the Lamb his bleſſed Son;) why, not we men only, (whom he hath particularly purchaſed and redeem-
Phil. ii. 9. ed,) but even *all things in heaven and earth, and beneath the earth*, muſt bend the knee (yield worſhip and obſerv-
Heb. i. 6. ance) to him; when the *firſtbegotten is brought into the world*, it is ſaid, *Let all the angels of God worſhip him*. We are (we ſee) obliged to aſcribe divine glory, to yield divine adoration, to Chriſt: Why? Becauſe he is the *only Son of God*, equal in majeſty, one in eſſence with him. Were he not ſo, it were injury to God and ſacrilege to do
Iſa. xlii. 8. it: God would not *impart his glory*, we ſhould not *yield it to another*.

3. We hence may perceive the infinite goodneſs of God unto us, and our obligation to love, and anſwerable
Rom. v. 8. thankfulneſs toward him. *God commendeth his love toward us*, ſaith St. Paul, *in that, while we were yet ſinners, Chriſt died for us: In this*, ſaith St. John, *was manifeſted*
1 John iv. 9, 10. *the love of God toward us, becauſe God ſent his only begotten Son into the world, that we might live through him. In this is love*, (love indeed, admirable and inconceivable,) *not that we loved God, but that he loved us, and ſent his only begotten Son to be a propitiation for our ſins*. Can there be imagined any equal, any like expreſſion of kindneſs, of mercy, of condeſcenſion, of goodneſs, as for a prince (himſelf perfectly glorious and happy) freely to deliver up his own only moſt dearly beloved Son, (out from his boſom of glory and bliſs,) to ſuffer moſt baſe contumelies, moſt grievous torments, for the welfare of his declared enemies, traitors, and rebels? Such hath

been God's goodneſs to us, ſuitable thereto ſhould our gratitude be toward him.

4. This conſideration fitly ſerves to beget in us hope in God upon all occaſions of our need or diſtreſs; as alſo comfort in all our afflictions. *He hath ſo loved the world,* John iii. 16. *that he gave his only-begotten Son* for its ſalvation and happineſs; how can he be ſuppoſed unwilling to beſtow whatever elſe ſhall appear needful or beneficial for us? He that parted with a jewel ſo ineſtimable in charity and pity toward us, to him no other thing can ſeem much to give us: it is St. Paul's conſolatory diſcourſe; *He that* Rom. viii. *did not ſpare his own Son, but delivered him up for us all,* 32. *how ſhall he not with him freely give us all things?* [All things that we need, that we can reaſonably deſire, that will be good and fit for us.]

5. I might add the uſe which St. John (1 John iv. 11.) makes of this conſideration; *Beloved,* ſaith he, *if God ſo loved us, we alſo ought to love one another:* if God ſo lovingly gave up his only Son for us; what, (in reſpect, in gratitude, in imitation of him;) what expreſſions, I ſay, of charity and good-will ought we to yield toward our brethren? what endeavours, what goods, what life of ours ſhould be too dear for us to impart for their good? So much for this point. It follows,

Our Lord.

AS the name of *God* is by a myſterious kind of peculiarity attributed to the *Father,* ſo is the name of *Lord* to the *Son;* who is ſometimes called abſolutely *the Lord,* (or *the Lord Jeſus,*) ſometimes *our Lord;* to acknowledge and call him ſo being the ſpecial duty and character of a Chriſtian: *There be* (ſaith St. Paul; there be, according to popular or worldly uſe) *gods many, and lords many, but* 1 Cor. viii. *to us there is one God the Father, and one Lord Jeſus* 6. Eph. iv. 5, *Chriſt:* and, *One Lord, one faith, one baptiſm; one God* 6. *and Father of all things;* (are by us Chriſtians profeſſed:) 1 Cor. xii. 3. and, *No man can call Jeſus Lord,* (that is, cordially embrace Phil. ii. 11. Chriſtianity,) *but by the Holy Ghoſt.* The reaſon of which

peculiar appellation may be, becauſe, beſide that natural dominion over us appertaining to Chriſt as our God and Maker, that title is in ſeveral other reſpects, and upon other grounds, due to him. In what notion ſoever we take lord, as a governor over ſubjects, as a maſter over ſervants, as an owner of goods, as a maſter of diſciples, as a leader of followers, he is, according to all ſuch notions, *our Lord:* conſider him in whatever reſpect or capacity, as God, as man, as Θεάνθρωπος, (God and man united; as Jeſus, as Chriſt,) he is our Lord. Examine all foundations imaginable of juſt dominion: eminence of nature, of power, derivation of being, with the preſervation and maintenance thereof; donation, acquiſition, deſert, purchaſe, redemption, conqueſt, compact, and reſignation of ourſelves; upon them all his right of lordſhip over us is juſtly grounded. As God he is our Lord: endued with ſupreme authority and irreſiſtible power, alſo hath made all things, and upholds all things; and therefore all things are ſubject to his diſpoſal, (to be governed, and poſſeſſed, and uſed according to his pleaſure;) hence that moſt peculiar and auguſt name of God, *Jehovah*, (denoting either independency and indefectibility in ſubſiſtence, or uncontrollable and infallible efficacy in action; both together; and therefore fitly rendered Κύριος by the Seventy Interpreters, and *Lord* by our tranſlators*,) is attributed to him; *This is his name*, ſaith the Prophet, *whereby he ſhall be called, Jehovah our righteouſneſs;* and what is in the Old Teſtament ſpoken of *Jehovah*, is in the New Teſtament by infallible expoſition applied to him: as, for inſtance, what Malachi did foretel concerning Elias, *that he ſhould prepare the way of Jehovah*, was verified in St. John Baptiſt's preparing the way to our Saviour. As man alſo God did confer upon him lordſhip; a power and authority of ruling and judging; of remitting offences; and puniſhing and rewarding: the Father hath given him authority even to execute judgment, ὅτι υἱὸς ἀνθρώπου ἐστὶν, *becauſe* (or whereas) *he is the Son of man:* and, *Let all the houſe of Iſrael*, ſaith St. Peter, *know aſſuredly, that God hath made him Lord and Chriſt*, (even) *this Jeſus, whom you did*

* For הָיָה doth ſignify *to be, to ſubſiſt*; and אָוֹת, *efficacy, ratification, power*, or *authority*.

Jer. xxiii. 6.
Mal. iii. 1.
Matt. iii. 3.
Luke i. 76.
John v. 27.

Acts ii. 36.

crucify: and, *The Son of man ſhall come in the glory of his Father with his angels, and reward every man according to his works:* and, *Being found in ſhape as a man, he humbled himſelf,* ſaith St. Paul, *becoming obedient unto death, the death of the croſs; therefore alſo did God exalt him—that at the name of Jeſus every knee ſhould bend—and that every tongue ſhould confeſs that Jeſus is the Lord:* and again; *To this end Chriſt both died, roſe, and revived, that he might be Lord both of the dead and living:* and, *God raiſed him from the dead, and ſet him at his right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the Church: Thou haſt given him power over all fleſh.* Thus hath God in him performed more ſignally and eminently what the Pſalmiſt thankfully acknowledges and praiſes him for in regard to man; *Thou crownedſt him with glory and honour; and didſt ſet him over the works of thy hands: thou haſt put all things in ſubjection under his feet.* As God-man he is alſo Lord, and Lord of lords; whatever naturally did belong to God; whatever freely was conferred on man, (by way of gift or reward,) did accrue to the Perſon, and was conſequent upon the union hypoſtatical; ſo that, in this reſpect, Chriſt is eternally Lord; *Lord,* indeed, *of all,* as St. Peter ſtyles him, *having all things* (excepting God himſelf, as St. Paul teaches us) *put under his feet;* but particularly (which moſt concerns us to acknowledge and conſider) *our Lord;* and that upon ſeveral grounds, which it will be convenient briefly to touch. An entire power over us, and a perfect ability to govern us, he hath; in which reſpects it is both neceſſary to ſubmit to him, and reaſonable willingly to admit him as our Lord: (perſons ſo qualified, Ariſtotle himſelf in his Politics tells us, have a natural title to dominion; as on the contrary, perſons weak, or unwiſe, unable to protect themſelves, and unfit to manage things to their own good, are naturally ſubjects and ſervants.) Alſo, he hath made us, and he preſerves us; all we are

Matt. xvi. 27. Phil. ii. 8. Vid. Matt. ix. 2, 6. Vid. Acts x. 42. Rom. xiv. 9. Eph. i. 20, 21, 22. John xvii. 2. Pſal. viii. 5, 6. Heb. ii. 7, 8. Acts x. 36. 1 Cor. xv. 27.

or have is wholly derived from and depends upon him; whence he hath an abſolute right to diſpoſe of and uſe us according to his diſcretion and pleaſure. He is the Son of God, is heir apparent, and natural Lord of all things; and ſo our Lord, by birth and privilege of nature. But farther: he hath alſo acquired us to himſelf, (adding a legal to a natural right;) we are called περιποίησις, (an acquiſt made by him;) and λαὸς εἰς περιποίησιν, (a people appertaining to, or by, acquiſition.) Divers ways hath Chriſt acquired us: by donation from God; *Whom thou haſt given me*, ſaith he to his Father, *I have kept*: and, *This is the will of the Father that ſent me, that of all which he hath given me, I ſhould loſe nothing.* So we fall under by conqueſt; conqueſt over his enemies; conqueſt over us ourſelves, being his enemies: we were (partly by violence, partly by conſent) enſlaved to his enemies, and lived in obedience to them: them hath Chriſt quite vanquiſhed and ſubdued, (having **ſpoiled thoſe principalities and powers, and made a ſhew of them openly, triumphing over them*;) and ſo we rightfully fall under ſubjection to him, as acceſſions to his victory, and formerly belonging to his enemies: yea, ourſelves, being, as St. Paul ſpeaks, ἐχθροὶ τῇ διανοίᾳ, enemies in our mind and diſcourſe, (diſcovering our enmity by wicked, diſobedient, and rebellious practices,) did he ſubdue by the power of his word and Spirit: whence, as it is in the Benedictus, *being delivered out of the hand of our enemies*, (his enemies, and ours in truth and effect,) *we* may, we *ſhould ſerve him without fear*: being *ſervati*, we become *ſervi*; being *ſubacti*, we are *ſubditi*. He might have juſtly deſtroyed us, deprived us of liberty and life, as dependents upon and partizans of his enemies; as ourſelves being in actual hoſtility againſt him: but ſeeing he hath ſaved us, we thereby become his vaſſals. But, farther, he hath purchaſed us: he hath delivered up himſelf a ranſom and a price for us; and ſo hath acquired us, hath redeemed us, hath bought us with his own blood: we having forfeited our lives to God's law, and being ſentenced to a miſerable death; he procured our redemption by himſelf under-

Eph. i. 14.

John xvii. 12. vi. 39. xvii. 6.

Eph. ii. 2, 3, &c.

Col. ii. 15. * ἀπεκδυσάμενος.

Col. i. 21.

Luke i. 74.

Acts xx. 28. 1 Pet. i. 18. 1 Cor. vi. 20. vii. 23.

ꝯoing equivalent puniſhment, diſcharging our debt, and
atisfying the divine juſtice for us: whence, as St. Paul
rgues, *we are not our own; for we were bought with a* 1 Cor. vi. 19,
rice; we are his, who ſaved our lives, freed us from 20.
aptivity, drew us out of extreme and endleſs miſery; *ἵνα* 2 Cor. v. 15.
ζῶντες, that we (now) living ſhould not henceforth live to
urſelves, but to him that died for us, and roſe again: in
equital for mercies and favours ſo unexpreſſibly great, we
annot (not in gratitude only, but in juſtice) owe leſs than
urſelves; ourſelves to be rendered wholly into his domi-
ion and diſpoſal. He hath alſo acquired lordſhip over
s, by deſert and as a reward agreeable to his perform-
nces, of obedience and patience highly ſatisfactory and Eph. i. 20.
cceptable to God; *He humbled himſelf, becoming obe-* Phil. ii. 8.
ient to the croſs: therefore alſo did God exalt him, and
ave him a name above every name: To this end Chriſt Rom. xiv. 9.
oth died, roſe, and revived, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ, Vid. John x. 17.
hat he might exerciſe lordſhip over both the dead and
iving: He drank of the brook in the way: therefore he Pſal. cx. 7.
ath lift up his head: Therefore did God divide him a Iſ. liii. 21.
ortion with the great, and he did divide the ſpoil with the
rong, becauſe he poured out his ſoul to death: And we ſee Heb. ii. 9.
eſus, ſaith the Apoſtle to the Hebrews, *for his ſufferance*
f death, crowned with glory and honour. I may add,
hat he hath acquired a right and title over us, as our
ontinual benefactor, by the benefits he beſtows, and the
ire he pays us: he affords us ſure protection, liberal
aintenance, ample wages, (great privileges under, rich
ewards) for our ſervice; *Knowing,* ſaith St. Paul, *that ye* Col. iii. 24.
hall (in regard to your obedience) *receive τὴν ἀνταπόδοσιν*
κληρονομίας, (the recompenſe of an inheritance:) for ye ſerve
he Lord Chriſt. It is no Egyptian bondage that he de-
ains us under; requiring hard labour, and yielding no
omfort or recompenſe; but a moſt beneficial and fruitful
ervice. *Doth Job fear God for nought?* the Devil could Job i. 9.
ot but obſerve and envy the benefits and bleſſings the Vid. 1 Cor. iii. 8.
ious man received in regard of his faithful ſervice. Chriſt Pſ. lxxxiv.
ath promiſed to withhold no good thing from his ſer- 11.
ants; nothing neceſſary for the ſupport or comfort even Matt. vi. 33.

of this temporal life; but eſpecially moſt ineſtimably precious recompenſes he will beſtow in ſpiritual and eternal bleſſings: *He will render to every man according to his works: to them who by patient continuance in well doing ſeek glory and honour and immortality, eternal life:* and, *Being freed from ſin, and made ſervants to God, ye have your fruit unto ſanctification; and in the end everlaſting life:* [a fruit to ſanctification, (all benefits conducing to our ſpiritual welfare here,) and hereafter a life in perpetual joy and happineſs:] to them who have been diligent and faithful in performing their taſks, and improving the talents committed to them for his intereſt, he will one day ſay, *Enge, bone ſerve, Well done, good and faithful ſervant; enter into thy Maſter's joy: Bleſſed are ye, when men ſhall revile you, and perſecute you, and ſpeak all manner of evil againſt you falſely, for my ſake: rejoice, and be exceeding glad; for great ſhall your reward be in heaven.* And he that is at ſuch care and charges for us; who feeds and furniſhes us ſo plentifully; who rewards our ſmall pains, our poor works, our improfitable ſervices, with ſo high and bountiful wages; him ſure moſt juſtly we ſhould eſteem, moſt willingly call, our good Lord and Maſter.

Rom. ii. 6. Col. iii. 24. Rom. vi. 22. Matt. xxv. 21, &c. Μακάριε τοῦ δούλε σου. Rev. xi. 18. Matt. v. 11, 12.

But yet farther, he is not only our Lord by nature, by acquiſition, by manifold deſerts and performances of his; but by our deeds alſo, by moſt formal and ſolemn, moſt free and voluntary, and therefore moſt obligatory, acts of ours: he is our Lord and King by election: finding ourſelves oppreſſed by our cruel enemies, (groaning under intolerable ſlaveries to ſin and Satan,) we had recourſe to him upon his gracious invitation, offering us eaſe and refreſhment under his moſt gentle and equal government; *Come unto me, all ye that labour and are heavy laden, and I will give you reſt: take my yoke upon you—for my yoke is eaſy, and my burden light.* So he invited us; and ſo we did (or did at leaſt pretend to) undergo his yoke, and freely ſubmit to his government: we vowed allegiance and fealty to him, as our lawful prince; promiſed ſubjection to his will, and obedience to his laws; engaged (for-

Matt. xi. 28, 29, 30.

ſaking all things) to follow him, and fight under his banners againſt the common enemies of his glory and our ſalvation: we contracted with him, upon certain conditions and conſiderations, (moſt advantageous to ourſelves,) to be his obedient and faithful ſervants; not only renouncing all other maſters, but reſigning up all pretence to liberty, or power over ourſelves; becoming abſolutely ſubject to his will and command: this we did at our baptiſm in moſt expreſs and ſolemn manner: and in every religious performance we confirm our obligation; by acknowledging his right over us, and our duty toward him; by imploring his princely protection, and ſuccour, and mercy upon us; and by promiſing our humble reſpect and obedience toward him. Upon ſo many grounds is Jeſus Chriſt the Son of God our Lord. The general influence of which doctrine upon our practice is very obvious and palpable.

Συμφωνήσας μετὰ τῶν ἐργατῶν. Matt. xx. 2.

1. If we do truly believe Chriſt our Lord, we muſt conceive ourſelves obliged to obſerve and ſubmit to his will; to attend unto and obey his law; *Why call you me, Lord, Lord, and do not the things which I ſay?* It is a vain and abſurd profeſſion (an irrational and illuſive pretence) we make, when we confeſs and invoke him as our Lord, and diſavow his authority in our practice. *Not every one that ſaith, Lord, Lord, ſhall enter into the kingdom of heaven;* (ſhall obtain the reward aſſigned to a faithful ſervant; but he that really performs the duty of one; that does the will of God.) *Do ye not know,* ſaith St. Paul, *that to whom you yield yourſelves ſervants to obey, his ſervants ye are whom ye obey?* We forfeit all pretence to the very name (as well as to the rewards and privileges) of Chriſt's ſervants, if we diſobey his commands; being really ſervants to the luſts which ſway us; to the devil, whoſe ſuggeſtions and pleaſure we comply with. We do but uſurp the name of Chriſtians, if our practice be not conformable to the laws of Chriſt.

Luke vi. 46.

Matt. vii. 21.

Rom. vi. 16.

2. If Chriſt be our Lord, then are we not our own lords, not our own men; and therefore muſt not think to have our own will and do our own buſineſs; pleaſe

our own appetites, or gratify our deſires; except in ſub-
1 Cor. vi. 19, 20. ordination and reference to his ſervice; *We are not our own,* ſaith St. Paul; *for we are bought with a price:* (we are by nature, by manifold acquiſition, by free choice and
2 Cor. v. 15. compact his:) *For this end Chriſt died,* (and performed all for us,) *that they which live, may not henceforth live to themſelves, but to him that died and roſe again for them:*
Rom. xiv. 8. *Whether we live, or whether we die,* (whatever actions we undertake, relating either to life or death,) *we are the Lord's,* and ſhould direct all to his glory, his profit, his ſervice.

Vid. John xiii. 13. 3. If Chriſt be our Lord, (abſolutely our Lord,) then can we have no other lords; none in oppoſition to, none in competition with him; none but in ſubſerviency and
Matt. vi. 24. reſpect to him: *No man,* our Saviour tells us, *can ſerve two lords* (with collateral and equal obſervance.) Serving riches, or honours, or pleaſures, is inconſiſtent with our duty to Chriſt; *He that doth not forſake all that he hath, cannot be his diſciple, or ſervant,* (Luke xiv. 33.) Nor can we therefore pleaſe and humour men; obeying any command, or complying with any deſire, or following any
Gal. i. 10. cuſtom of theirs, contrary to Chriſt's will and precept, *If I did yet pleaſe* (or ſoothe) *men,* ſaith St. Paul, *I were not*
1 Cor. vii. 23. *the ſervant of Chriſt: Ye are bought with a price; be not* (or you are not) *the ſervants of men;* that is, do not (or ye ought not to) perform ſervice with ultimate relation to men, but out of conſcience to Chriſt, as his ſervants. We may, we are bound to obey men humbly, and willingly, and diligently, and faithfully, in our ſtations, and according to our conditions, as ſubjects or ſervants; but this in ſubordination to our ſupreme and principal Lord;
Eph. vi. 5, 6, 7. *Servants,* ſaith St. Paul, *obey your maſters according to the fleſh, with fear and trembling,* (that is, humbly and re-
Vid. 1 Pet. ii. 16. ſpectfully,) *in ſingleneſs of heart, as to Chriſt; not in eye-ſervice, as menpleaſers; but as the ſervants of Chriſt, doing the will of God from the ſoul; ſerving with good-will, as*
Col. iii. 23, 24. *to the Lord, and not to men: Yea, whatſoever,* ſaith the ſame wiſe inſtructor, *ye do, do it heartily, as to the Lord, and not to men; knowing that of the Lord ye ſhall receive*

back the recompenſe of inheritance: for ye ſerve the Lord Chriſt.

4. It is, we ſee, (which may be another uſe of this point,) not only an engagement, but an encouragement to the performance of all duty, particularly to thoſe hard duties of cheerful obedience and ſubmiſſion to men, (who are ſometimes, as St. Peter intimates to us, σκολιοὶ, ſomewhat untoward and harſh in their dealings with their ſervants,) that therein do we ſerve a moſt equal and gentle Maſter, who will graciouſly accept our ſervice, and abundantly requite it; a Lord, that will not ſuffer his ſervants to want any needful ſuſtenance, any fit encouragement, any juſt protection or aſſiſtance; who will not only faithfully pay them their promiſed allowance, but raiſe them to the higheſt preferment imaginable. It is a great comfort alſo for a Chriſtian (how mean ſoever he be in this world) to conſider this relation of his; how great, how good a Maſter he doth ſerve; that the greateſt princes, that the higheſt angels, are his fellow-ſervants; yet that his gracious Lord will not deſpiſe or neglect him. St. Paul alſo makes uſe of this conſideration to preſs upon ſuperiors their duties toward their inferiors; their duties of equity, meekneſs, kindneſs, mercy, pity, and all humanity; *Maſters*, ſaith he, *yield unto your ſervants that which is juſt and equal, knowing that you alſo have a Maſter in heaven: And, ye maſters, do the ſame things to them,* (to your ſervants,) *forbearing threatening: knowing that your Maſter alſo is in heaven; and there is no reſpect of perſons with him: Thou haſt not deſpiſed the lowlineſs of thy handmaid.* And we ſee how our Saviour, as he doth commend and bleſs thoſe faithful and wiſe ſervants, who being appointed over his houſehold, (placed in any ſuperior rank and office,) do behave themſelves juſtly and kindly to their fellowſervants, diſpenſing them their food in due ſeaſon; ſo thoſe which beat and abuſe their fellowſervants; that are rigorous and unmerciful in their exactions of debt, or other dealing toward their fellowſervants, he denounces ſevere puniſhment and vengeance upon.

1 Pet. ii. 18. Vid. 61.

Rom. xiv. 4.

Col. iv. 1.

Eph. vi. 9.

Pſ. cxxxv. 14. v. 4.

Luke i. 48.

Matt. xxiv. 45.

Matt. xviii. 28, &c.

The farther conſideration of this point our Saviour improves as an engagement to imitate him; eſpecially in charity, in humility, in patience: it is proper for a ſervant to follow, to attend upon in all places and performances, to compoſe himſelf to the example, to conform to the garb and condition of his maſter. Were it not abſurd, that the ſervant ſhould be more ſtately, or more delicate than his maſter; that he ſhould deſpiſe thoſe whom his maſter vouchſafes to regard; that he ſhould refuſe to undertake thoſe employments, ſhould diſdain to undergo thoſe hardſhips, his maſter doth condeſcend to? To ſuch purpoſe our Saviour diſcourſes; *Ye call me Maſter and Lord: and ye ſay well; for ſo I am. If I then, your Lord and Maſter, have waſhed your feet; ye alſo ought to waſh one another's feet. For I have given you an example, that ye ſhould do as I have done to you.* And having directed his diſciples to the patient enduring of reproaches, affronts, and injuries put upon them, he enforces his precept by ſubjoining, *The diſciple is not above his maſter, nor the ſervant is not above his Lord. It is enough for the diſciple to be as his maſter, and the ſervant as his Lord.* (He ought in reaſon to be very well content, if he find ſuch uſage as his Lord hath willingly and patiently undergone.)

John xiii. 13, 14, 15.

Matt. x. 24, 25. Luke vi. 40. John xv. 20.

Full of many ſuch practical uſes is this excellent doctrine; the which I leave to be deduced by your private meditation.

Conceived by the Holy Ghoſt, born of the Virgin Mary.

THE proper name, ſpecial title, principal relations of Jeſus Chriſt, the only Son of God, our Lord, (the peculiar grand object of our Chriſtian faith, wherein was included or implied what did eſpecially reſpect his divinity, ſo far as it is revealed unto or may be comprehended by us,) being hitherto expreſſed, and in ſome manner explained and applied by us, we proceed to that which follows; thoſe illuſtrious accidents, or paſſages and circumſtances,

chiefly agreeing to his humanity, (what he undertook and underwent, performed and enjoyed, in our nature and in our behalf,) being here orderly ſet down; partly for the full and clear deſcription or determination of his perſon; partly upon deſign to inſinuate thoſe principal doctrines, (depending upon or involved in thoſe paſſages,) wherein the myſtery of our religion doth conſiſt; which we are chiefly obliged to believe, and which have great influence upon our practice. In the firſt place (as good order did require) is delivered the manner of his nativity, (that is, of his incarnation, or aſſuming human nature,) which in the ancient creeds (as we ſee in the texts of ancient expoſitors) was expreſſed more ſimply thus; *Qui natus eſt de Spiritu Sancto ex Maria Virgine;* who was born by the Holy Ghoſt of the Virgin Mary. The alteration ſeems to have been made more diſtinctly to expreſs the operation of the Holy Ghoſt in the generation of our Saviour, and what the bleſſed Virgin his mother did confer thereto. We know in ordinary procreation the influence of the father doth not extend beyond the quickening of the mother's womb, whatever that influence be; (for it is a deep and inſcrutable myſtery of nature, (exceeding perhaps the reach of all human philoſophy,) whether it contain an imparting of ſomewhat material, or be only the inſerting an active vital principle;) the effect of which influence is called *conception;* the word agreeing in ſome propriety both to the mother, which is ſaid to conceive, and to the child, which is conceived: the farther perfecting the work of generation (by forming the *fœtus* from its initial rudiments into a due integrity and fit diſpoſition of parts, nouriſhing, increaſing, and excluding thereof) no farther immediately depending upon the father, but being carried on by the concurrence of what was firſt imparted by him, and what is thenceforth communicated by the mother. In regard to which performances, the mother is ſaid τίκτειν; that is, both *gignere* and *parere;* to *conceive, bear,* and *to bring forth:* (for τίκτειν doth import as much as γεννᾶν, all that a parent doth confer to generation; whence both parents are called

τοκεὺς; and τέκνον, *a child*, is uſed indifferently as relating to both.) Now to expreſs that influence or efficacy the divine Spirit had in the generation of our Saviour as man, by which God himſelf did in a manner ſupply the place of a father, it was ſet down, *conceived by the Holy Ghoſt;* and when it is ſaid, *born of the Virgin Mary*, what the bleſſed Virgin, as mother, did confer thereto, is to be underſtood: and the occaſion perhaps of thus expreſſing the thing was that ſaying of the angel to the Virgin, (in the 1ſt of St. Luke,) *Behold, thou ſhalt conceive in thy womb, and bring forth* (συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ) *a ſon, and ſhalt call his name Jeſus.* But whatever was the reaſon or occaſion of this expreſſion, it is evident that the propoſition and aſſertion of theſe truths was intended: 1. That our Saviour was conceived and born; 2. That his conception was effected without any influence of man, only by the power of God and operation of the Holy Ghoſt; 3. That the bleſſed Virgin Mary did, by the Holy Ghoſt, conceive, and bear, and bring him forth. Let us reflect and obſerve ſomewhat upon each of theſe propoſitions.

Luke i. 31. Matt. i. 20. Τὸ γεννηθὲν is tranſlated *conceived.*

1. Our Saviour was conceived and born: he, (the Perſon before mentioned,) Jeſus Chriſt, the only Son of God, our Lord; the ſame who was in the beginning, and did from all eternity exiſt with God, the eternal Son of God, by whom all things were made, was in the fulneſs of time conceived and born; that is, had a production agreeable to the nature of man, and became thereby truly and entirely man; which wonderful myſtery is in Scripture variouſly expreſſed or implied by, the *Word's being made*, or *becoming, fleſh;* God being *manifeſted in the fleſh; taking the form of a ſervant, being made in the likeneſs of men, and being found in faſhion as man; aſſuming the ſeed of Abraham; partaking of fleſh and blood; deſcending from heaven; God ſending his Son into the world, in likeneſs of ſinful fleſh, coming in the fleſh.* The reſult of what is ſignified by theſe and the like expreſſions being this; that he which before from all eternity did ſubſiſt in the form or nature of God, being the Son of

John i. 14. 1 Tim. iii. 16. Phil. ii. 7, 8. Heb. ii. 16, 14. Rom. viii. 3. John xiii. 13, 31. vi. 33, 38, 50, 51, 58. iii. 17. x. 36. xvii. 18. 1 John iv. 9. iv. 2, 3.

God, did by a temporal generation truly become man; aſſuming human nature into the unity of his Perſon, by a conjunction and union thereof with the divine nature incomprehenſible and ineffable: he truly became man, I ſay, *like unto us in all things, ſin only excepted;* conſiſting of body and ſoul, endued with all faculties, and ſubject to all paſſions, infirmities, neceſſities conſequent upon or incident to our nature. He did not only ſeem in ſhape and outward appearance, (as a ſpectre, deluding men's ſight and fancy,) but was in perfect truth a man; having a real body; circumſcribed and figured like ours, compacted of fleſh and blood; that might be ſeen and felt; that was nouriſhed and grew; that needed and received ſuſtenance; that was frail and tender; paſſible and ſenſible; was bruiſed with blows; torn with ſcourges; pricked with thorns; pierced with nails; transfixed with an injurious ſpear. He had a ſoul too, endued with ſuitable faculties; an underſtanding capable of improvement; (for he grew in wiſdom, in ſtature;) a will ſubject and ſubmiſſive; he was ignorant (as man) of ſomething he might know; to the divine will; (*Let this cup paſs from me, if it be thy will: but, however, not my will, but thine be done:* and, *I ſeek not my own will, but the will of the Father, which hath ſent me.*) Appetites of meat, drink, ſleep, and reſt: ſeveral paſſions and affections, φυσικὰ καὶ ἀδιάβλητα πάθη, natural, irreprehenſible paſſions; and thoſe of the moſt troubleſome and afflictive ſort, anger, grief, and pity; and theſe ſometimes expreſſed by moſt pathetical ſignifications, in groans and tears. Upon occaſion of his friend Lazarus's death, it is ſaid, [a] *He groaned in ſpirit, and was troubled, and wept:* and ye know what heavineſs, agonies, exceſſes of ſorrow, diſturbances, and amazements, (they are terms uſed by the Evangeliſts,) he underwent before his paſſion: ſo that, as the Apoſtle to the Hebrews ſpeaketh, *We have not an high-prieſt that could not ſo* [b] *compaſſionate* (or ſympathize with) *our infirmities, but who was in all points tempted* (or proved and exerciſed) *as we are;* (yet without ſin.)

Heb. ii. 17. iv. 15. Matt. xxvii. 2. Luke xxii. 64. Matt. xxvi. 67. xxvii. 26. John xix. 1. Luke xxii. 42. John v. 30. Mark iii. 5. [a] Ἡ ψυχή μου τετάραχται. John xii. 27. xi. 33. Luke xxii. 44. Matt. xxvi. 37, 38. Mark xiv. 33. [b] συμπαθῆσαι. Luke xxii. 28.

Thus did the Son of God (coeternal and coeſſential to

his Father) become the Son of man, (truly and entirely of the nature and ſubſtance of man;) deficient in no eſſential part; devoid of no human property; exempt from no imperfection or inconvenience conſequent upon our nature, (except only ſin.)

If you demand the manner how and the reaſon why God thus became man; as to the firſt (the manner) we muſt anſwer, that we can hardly otherwiſe than by negation determine, not otherwiſe than by compariſon explain it: no words perhaps we uſe, to ſignify our conceptions about theſe lower things, can perfectly and adequately ſuit to a myſtery ſo far different from common objects of our knowledge, ſo far tranſcending our capacity; yet we muſt affirm, that whatever manner of conceiving or expreſſing it doth derogate from the divine perfections, or is repugnant to the nature of things, diſagrees from the tenor of divine truths, (connected unto or depending upon this myſtery,) or contradicts (directly or obliquely, immediately or by plain conſequence) the language and doctrine of the Scriptures, is to be rejected by us: we may therefore ſay with the Council of Chalcedon, that in this incarnation of our Lord the divine and human nature were in his Perſon united, ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως.

Cujuſmodi ſit hæc communicatio, qua natura humana communicatur Verbo, non eſt hominis definire. *Aliter.*

Ἀσυγχύτως, without commixtion or confuſion, (for that would induce a third nature different from both,) ſuch as reſults from the compoſition or contemperation of the elements into a mixed body; ſo that he ſhould be neither God nor man: but I know not what other kind of being, without any ground or authority to be ſuppoſed, that would deſtroy, diminiſh, or alter the properties belonging to each; neither can we conceive the divine nature capable of any ſuch diminution or alteration.

Ἀτρέπτως, without converſion, or tranſmutation of one nature into the other: not of the divinity into humanity: for how could God, as God, be changed or made, become infirm and paſſible, conſiſt of body and ſoul, ſuffer and die? Not of the humanity into divinity: for how could that, before it did exiſt at all, be turned into another

ing? why ſhould our Saviour be called man, when his manity was tranſmuted into the divinity? why is it id, *the Word was made fleſh*, if the fleſh was changed to the Word? To omit how unimaginable it is, that one bſtance ſhould be turned into another, eſpecially that a ite ſubſtance ſhould be turned into an infinite one; alſo omit many dangerous conſequences of this opinion, d its inconſiſtency with many great and plain doctrines our religion.

Ἀδιαιρέτως, undividedly: ſo that the two natures have t diſtinct ſubſiſtences, nor do conſtitute two perſons; r there is but one Chriſt, one Perſon, to whom, being od and man, are truly and properly attributed.

Ἀχωρίστως, inſeparably; the natures being never ſepated; the union never diſſolved; the ſame Perſon never aſing to be both God and man; no, not when, as man, John ii. 19. ſuffered and died: for he raiſed himſelf from the dead; reared the temple of his own body, being fallen: as ntinuing God, he was able to raiſe himſelf as man: as ing man, he was capable of being raiſed by himſelf as od; the union between God and man perſiſting, when the ion between the human body and ſoul were diſſolved.

I might add farther, excluſively; that this union of the o natures was not made κατὰ παράστασιν (by aſſiſtance cloſe preſence) only; nor κατ' ἐνοίκησιν, (by way of inbitation;) nor κατὰ σχέσιν, (by relation;) κατ' ἀξίαν, (by gnity or eſteem;) κατὰ ταυτοβουλίαν, or καθ' ὁμοιότητα, (by nſent, or conformity of will and counſel;) as Neſtorius d ſuch ancient heterodox dogmatiſts, in oppoſition to e Catholic expoſitions of this myſtery, did conceit: but is ſcarce worth mentioning thoſe antiquated opinions: I nnot longer dwell here: I ſhall only ſubjoin, (omitting hers more wide and improper; as thoſe of Bellarmine, Vid. Salmeron. e union of a man's arm to his body; the inciſion of a apud Gerard. in ough into a tree, and ſuch like,) that nature doth afford exeg. loc. one compariſon fit to explain or illuſtrate the manner p. 441. this myſterious union; which is the union of man's ul and body, by which he becomes one perſon. The ul and body are two ſubſtances, very different in kind,

properties, and dignity, (the one material, extended, diviſible, corruptible, paſſive, lifeleſs, and ſenſeleſs; the other immaterial, indiviſible, incorruptible, ſelf-moving, endued with life, knowledge, paſſion,) capable alſo both of ſeparate exiſtence and ſubſiſtence by themſelves; yet are theſe (though in a manner difficult for us to imagine or comprehend) united together, and concur to the conſtitution of a man, (and that ſo as to remain ſtill in ſubſtance diſtinct, retaining each its natural properties, without any confuſion, or converſion of one into the other; ſo alſo that a man is truly from them denominated both corporeal and ſpiritual, mortal and immortal:) in like manner (though more admirably and incomprehenſibly) are the divine and human nature united in the Son of God: for, (as we read in Athanaſius's Creed,) as the reaſonable ſoul and fleſh is one man, ſo God and man is one Chriſt.

So much for the manner how: as for the reaſon why the Son of God did thus condeſcend to aſſume our nature, if we inquire the impulſive cauſe that moved him thereto, it was only God's infinite goodneſs, mercy, and pity towards us; (*So God loved the world, that he thus ſent his only begotten Son*:) it was the χρηστότης and φιλανθρωπία, the beneficence and philanthropy, (if I may ſo ſpeak,) of God, that induced him by ſuch a debaſement, as it were, and an exinanition of himſelf, to ſave us. If we deſire to contemplate the wiſdom of God in this admirable proceeding, and to know why God, among other means and methods, (alike perhaps, for all we can know, poſſible to him,) did chooſe by this to procure our redemption and ſalvation; I anſwer, (though it becomes us rather to adore the depth of his counſels, than to ſearch or hope to ſound it, yet,) ſome congruities of this method to the wiſdom of God, and the reaſon of the thing, are intimated to us, and in ſome manner are apparent. It became God, as his goodneſs toward us was infinite, ſo that the demonſtrations thereof to his glory and our good ſhould be anſwerably ſo, which perhaps could not otherwiſe be, than by ſuch a condeſcenſion; as a prince could not make any other ſo great atteſtation of his favour to his vaſſal,

John iii. 16. 1 John iv. 9. Tit. iii. 4.

than by deſcending from his throne, laying aſide his majeſty, and putting himſelf in a like condition, converſing with him freely, ſubjecting himſelf to the ſame laws and duties, enduring the like hardſhips and inconveniencies with him. It was expedient our Redeemer ſhould be God, that he might be able by his power to ſave us; to remove ſuch great obſtacles, to ſubdue ſo potent enemies, (to command and contravene nature; to vanquiſh hell; to aboliſh death in our behalf,) that by the nearneſs of his relation, the dignity of his Perſon, and the value of his merit, he might fully appeaſe God's wrath, and perfectly ſatisfy his juſtice for us: that his doctrine might carry with it the higheſt certainty and ſtrongeſt efficacy; his example might challenge greateſt regard and imitation; his laws might have ſupreme authority, and perfectly oblige: the redemption and ſalvation of man was an honour too high for any creature to ariſe to; a work too hard for any but God himſelf to perform: it was not fit that any creature ſhould intercede or intermeddle in an affair of ſuch importance and eminency. It was alſo requiſite he ſhould be man, that he might procure favour toward man, by perfectly obeying God's commands, and ſubmitting patiently to God's will, as man; that as man had deeply offended and wronged God, ſo man ſhould highly pleaſe and content him; that, in St. Paul's language, *as by one man's diſobedience many were made ſinners,* (condemned and expoſed to death; God being diſpleaſed with mankind for that man's tranſgreſſion,) *ſo by the obedience of one man many ſhould be made righteous,* (abſolved from guilt, and exempted from puniſhment; God being well-pleaſed with, and reconciled to mankind, in regard to that man's dutiful obſervance:) it was decent, that as man did approve, ſo man ſhould condemn ſin in the fleſh; as man by wilful ſelf-pleaſing was brought to miſery, ſo by voluntary ſuffering he ſhould be reſtored to happineſs; ἔπρεπε, *It became him,* ſaith the Apoſtle, *for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſuffering:* it was alſo fit, that he

Rom. v. 19, &c.

Rom. viii. 3.

Heb. ii. 10.

who was deſigned to intercede for our welfare, and propitiate for our faults, to ſuccour and relieve us in our diſtreſſes, ſhould be tender of our good and ſenſible of our needs; (ſhould by nature and experience be diſpoſed συμπαθεῖν, to compaſſionate our infirmities, and μετριοπαθεῖν, to be gently affected towards us, in reſpect of our ignorances and errors;) *Whence,* ſaith the ſame divine Apoſtle, *it behoved him* (ὤφειλε, he ought, according to the deſign appointed and undertaken by him) *to be in all things made like unto his brethren, that he might be a merciful and faithful high-prieſt toward God, in things pertaining to God, that he might propitiate for the ſins of the people: for in that he hath himſelf ſuffered being tempted, he is able to ſuccour thoſe that are tempted.* I might add, that, by appearing in human ſhape, (viſible and audible, familiar and agreeable to us,) he was qualified for that great deſign of declaring God's will and intention toward us, in a leſs amazing and a more obliging way, than could otherwiſe have been; that thus with more advantage he could deſcribe an exact copy of righteouſneſs for us to follow; ſhewing us how we ſhould as men behave ourſelves, how moderate our appetites, how govern our paſſions; how uſe and order all the powers of our ſoul and members of our body: neither was it poſſible otherwiſe that ſo lively a pattern of tranſcendent charity, meekneſs, patience, and humility could have been exhibited.

Heb. iv. 15. v. 2.

Heb. ii. 17, 18.

In fine, it was moſt congruous, that he who was intended to recapitulate and reconcile (ἀνακεφαλαιώσασθαι, and ἀποκαταλλάξαι) all things in heaven and earth; ſhould be the great mediator and peacemaker between God and man; ſhould repair God's honour, and diſpenſe his grace; purchaſe man's peace, and procure his ſalvation; that he ſhould be the moſt nearly related to both parties; even, if poſſible, (and what is to God impoſſible?) be himſelf both God and man; the Son of God, and our brother; the ſame in nature with God, in kind with us.

Ἀνακεφαλαιώσασθαι. Eph. i. 10. Col. i. 20.

The proper uſe and influence of which great doctrine upon our ſouls ſhould be, to cauſe us with higheſt

legrees of love and thankfulneſs to adore the infinite goodneſs of that God who hath been pleaſed himſelf to ſtoop ſo low, that he might raiſe us up from the loweſt depth of meanneſs and wretchedneſs to the higheſt pitch of honour and happineſs we are capable of. What words can expreſs, what thought can reach, a favour ſo ineffable and inconceivable! Well might St. Paul call it ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην, love tranſcending all knowledge. Eph. iii. 19. Vide Luke i. 78. Well may heaven and earth be aſtoniſhed, and hell tremble at ſuch a miracle of mercy. The ſovereign Majeſty of heaven, the Lord of glory, the world's maker, the only Son of God, and heir of all things, to become a poor, 1 John 14. ſmall, weak, and frail man; to dwell in a tabernacle of fleſh; to converſe with vile, filly, wretched mortals; to be ſubject to want, reproach, and pain! Ὦ βαθὸς! O depth of love and goodneſs unſearchable! If this will not, what conſideration can raiſe us? what benefit affect or oblige us? What prodigious ingratitude will it be, to be inſenſible or neglectful of ſuch kindneſs!

Another great uſe of this doctrine is, to engage us, as to univerſal obedience and ſubmiſſion to God's will, ſo particularly to humility and patience and charity. Did God thus ſubmit, thus abaſe himſelf; and ſhall we be refractory, ſhall we exalt ourſelves, ſhall we repine at any diſpenſation or proceeding of God? To theſe purpoſes St. Paul applies it; *Let the ſame mind be in you, which was in Chriſt Jeſus: who, being in the form of God, emptied himſelf, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in the faſhion of man, humbled himſelf, and became obedient unto death:* Phil. ii. 5, 6, 7, 8. and, *Know* (or conſider) *the grace* (or graciouſneſs) *of our Lord Jeſus Chriſt, that for your ſake* (ἐπτώχευσε) *he became poor*, (a beggar,) *being himſelf rich, that ye by his poverty might become rich.* 2 Cor. viii. 9. It is a conſideration by which he incites them to charity.

Thus and to ſuch purpoſe are we to believe our Saviour's conception and nativity. Of which, ſecondly, it is affirmed, and we are to conſider, that he was *conceived by the Holy Ghoſt*; that is, by the virtue and operation of

the Holy Ghoſt the bleſſed Virgin became impregnated, and did conceive him, without intervention of any man or father. Joſeph was (ὡς ἐνομίζετο) in outward eſteem and carriage, but God only was in truth, his father; which is ſo perſpicuouſly and fully aſſerted in the Goſpels, that thoſe who dare (upon weak pretences of diſcourſe) to contradict it, deſerve not to be conſidered otherwiſe than as perverters of the Scripture, and ſubverters of its authority and uſe: nothing can be certainly known thence, if this truth be not.

Luke iii. 23.

Vid. Epiſcopium de Joſephilis.

Luke i. 35. The manner of this operation, as by St. Luke expreſſed, is by the ſupervention of the Holy Ghoſt, and the divine power's overſhading the bleſſed Virgin; words of ſo general ſignification, and ſo little, as to their full extent, intelligible by us, that they well ſerve to bound our curioſity, and forbid farther inquiry. Some indeed have been ſo bold, as to determine that the Holy Ghoſt did bring from heaven and inſtil a body into the Virgin; that our Saviour's fleſh was made of a divine ſeed, and of the ſubſtance of God; that the Holy Ghoſt did in his conception create and impart ſomewhat of matter. It is enough to ſay, that theſe are raſh and groundleſs conceits. The Fathers more ſoberly (to prevent dangerous and unbecoming thoughts and ſpeeches in this matter) ſay, that our Saviour was *conceived by the Holy Ghoſt*, not σπερματικῶς, (ſeminally,) but δημιουργικῶς, (operatively,) οὐ διὰ συνουσίας, ἀλλὰ διὰ δυνάμεως; not by copulation, but by power; *Non de ſubſtantia Spiritus Sancti, ſed de potentia;* Not out of the ſubſtance, but by the virtue of the Holy Ghoſt. Farther than ſo, *Generationem ejus quis enarrabit?* Who can declare the τὸ πῶς, the perfect manner of a generation ſo ſublime and wonderful? The reaſons of his being thus conceived are more obvious; *Conceived by the Holy Ghoſt.*

Valentinus and his ſect of old. Menno, Servetus, &c. Smalcius, &c. Socinus, his followers. Damaſc. iii. 2. Juſt. Mart. Apol. ii. Aug. ix. Serm. de Tempore, 53. Iſa.

In my endeavour to ſhew the reaſons why our Saviour was thus conceived, I was interrupted the laſt time: I ſhall therefore, reſuming a little what was ſaid, proceed.

1. It was the moſt fit way of effecting that ſo neceſſary conjunction of the divine and human nature. A work of

ſuch glory and grandeur, of ſuch grace and goodneſs, was not to be achieved by any other agent than him who is the ſubſtantial virtue and love of God; by whom we ſee all extraordinary and moſt eminent works managed and attributed to him. In the creation of the world he moved upon the waters, forming and actuating the world; by him thoſe ſignal works of providence, revelation of divine truth, prediction of future events, performance of miracles, renovation of men's minds, and reformation of their manners, are in a particular manner aſcribed; and ſo to him this moſt high and glorious performance was proper and due.

2. It being neceſſary that our Saviour ſhould be conſecrated to his great offices, and perfectly ſanctified in his perſon; and thoſe performances being appropriated to the Holy Ghoſt, (the natural ſpring and author of all derived ſanctity,) his efficacy therefore muſt needs intervene, if Jeremiah, St. Paul, St. John Baptiſt, (perſons deſigned to offices and employments in dignity and importance ſo far inferior,) were ſanctified, and ſeparated, and filled with the Holy Ghoſt from their mother's womb; in how more excellent a kind and degree was it requiſite that he ſhould be ſanctified, who was ſent to redeem and purify the world from all filth and fault? It was neceſſary that his human nature, which God vouchſafed ſo highly to advance, (to aſſume into ſo near a conjunction and union with himſelf,) ſhould be free from all ſtain and pollution, (ſuch as adheres to our ſinful fleſh and corrupt nature in ordinary propagation;) that he whom God ſhould ſo dearly love, and be ſo entirely pleaſed with, ſhould be void of the leaſt inclination to iniquity or impurity; *for God,* as the Pſalmiſt tells us, *is not a God that hath pleaſure in wickedneſs; neither ſhall evil dwell with him: He is of purer eyes than* (ſo much as) *to behold evil, and cannot look upon iniquity,* much leſs would he receive any defiled thing into ſo near an union, ſo dear a reſpect and complacence with himſelf. It was alſo neceſſary, that he who was appointed to appeaſe God's diſpleaſure, and reconcile him fully toward

Jer. i. 5. Gal. i. 15. Luke i. 15.

Rom. viii. 3.

Pſal. v. 4.

Heb. i. 13.

us; to redeem mankind from the guilt and power of ſin; to ſatisfy and expiate for all our offences, with full authority to teach, command, and exemplify all righteouſneſs;

2 Cor. v. 21. ſhould himſelf know no ſin; *Such a high-prieſt became us, who was holy, harmleſs, undefiled, ſeparate from ſinners—*

Heb. ii. 26, 27. *who had no need firſt to offer up ſacrifices for his own ſins.* The ſacrifice expiatory of our ſins was and ought to be

1 Pet. i. 19. *a Lamb* (ἄμωμος καὶ ἄσπιλος) *without blemiſh and without ſpot:* therefore was he fully ſanctified, and became τὸ

Luke i. 35. ἅγιον, that *holy thing*, as he is called by the angel; (*Therefore that holy thing, which ſhall be born of thee, ſhall be called the Son of God;*) therefore from the fountain of holineſs, the Holy Ghoſt, (whoſe proper name doth import holineſs, whoſe proper work it is to ſanctify,) did he derive a perfect ſanctity and purity in his ſacred conception.

3. I might add, as obſervable, the analogy (or reſem-

Gal. iv. 19. blance) that is between the conception of our Saviour for us, and his formation in us; his generation and our regeneration; his becoming our brother in the fleſh, our becoming his brethren in the Spirit; both being performed by the ſame agent: as Chriſt was made true man, and partaker of our nature, ſo we become true Chriſtians, and

2 Pet. i. 4. (θείας φύσεως κοινωνοὶ) *partakers of the divine nature* by the operation of the ſame divine Spirit: as he by nature, ſo

John i. 13. we by grace are born *not by blood, nor of the will of the fleſh, nor of the will of man, but of God.* Hence accrues a new relation, and we become his brethren, not only as

1 Pet. i. 23. he was *made like us*, but as we become like him, and are

1 John iii. 9. begot of God by the ſame heavenly virtue, by the ſame incorruptible ſeed.

The proper uſe of this doctrine is to cauſe us farther ſtill to adore the goodneſs and wiſdom of God, ſo fully, ſo fitly carrying on that infinitely merciful and gracious work of our redemption; all the divine Perſons in a particular manner conſpiring, as in the deſign, ſo in the execution thereof: the Father ſending his Son; the Son condeſcending to come; the Holy Ghoſt bringing him into the world: to

which bleſſed Trinity therefore rendering all praiſe and thanks, we proceed to that which is farther contained in theſe words; *Born of the Virgin Mary.*

Born of her. Being *born* doth not barely denote his nativity, but includes his whole human generation, (with the parts and progreſs thereof;) implying all that ſhe, as a mother, did confer thereto; and comprehending, 1. His conception of her ſubſtance; whence he is called *the fruit of her womb; rod* (or *branch*) *ſprouting from the ſtem of Jeſſe;* and, *Behold,* ſaith the angel, συλλήψῃ ἐν γαστρὶ, *thou ſhalt conceive in thy womb.* 2. The nutrition, augmentation, and entire conformation of his body, alſo of her blood and ſubſtance; whence her womb is ſaid to bear him, (*Bleſſed is the womb that bare thee;*) that ſhe was ἔγκυος, (*gravidated,* or) *great with child* of him; and εὑρέθη, *ſhe was found* (ſhe was obſerved by apparent ſigns) ἐν γαστρὶ ἔχουσα, *to be of child* with him. 3. His nativity itſelf; thus expreſſed by the Evangeliſt; *The days were accompliſhed that ſhe ſhould be delivered; and ſhe brought forth her firſtborn Son.* Whatever therefore any mother doth confer to the entire production of a child is attributed plainly to the Virgin; whence ſhe is truly and properly (and is accordingly frequently called in the Goſpels) *the mother of our Saviour, the mother of our Lord;* and hath been (may be in ſome propriety of ſpeech) ſtyled Θεοτόκος, *Deipara; Dei Genetrix et Dei Mater;* the Bearer and Mother of God, (that is, of him who is God, though not of him, as God.)

Luke i. 41, Iſa. xi. 1. Luke xi. 27. ii. 5. Matt. i. 18. Luke ii. 6, 7. Luke i. 43.

But let us farther obſerve what the words afford to us conſiderable: *Born of the Virgin Mary:* they imply our Saviour born of a woman, born of a virgin, born of Mary. Of a woman, that was neceſſary or requiſite to be; of a virgin, that was convenient, decent, and wonderful; of Mary, that determines the perſon, and involves many circumſtances of importance.

1. I ſay, *born of a woman,* ἐκ σοῦ, (as it is in the beſt copies of St. Luke, chap. i. 35.) and ἐκ γυναικὸς, (as it is in St. Paul, Gal. iv. 4.) not *in* a woman only, (ἐν αὐτῇ γενηθὲν, Matt. i. 20.) or *through* a woman, but *of* a woman;

that is, of the matter and ſubſtance of a woman; ſo as thereby to bear the relation of a kinſman, to become conſanguineous to all mankind, (whom God did *make of one blood.*) We may eaſily conceive that God could have immediately created (as he did our firſt parents) a nature in kind and properties like to ours, and aſſumed it; but that would not have ſo fitly ſerved his deſign of reconciling himſelf to us and redeeming us; to the effecting that, not only a reſemblance in nature, but a cognation and proximity of blood was requiſite, or at leaſt more convenient and ſuitable. Our blood being tainted, our whole ſtock degraded by the diſloyalty and rebellion of our common anceſtors, it was fit it ſhould be purged and reſtored by the ſatisfactory merit and fidelity of one who was of our race and kindred. We being to be adopted and received into God's family, it was fit it ſhould be by intervention of a common relation: ſuch is St. Paul's diſcourſe;

Acts xvii. 26.

Gal. iv. 4, 5. *God ſent forth his Son, born of a woman, born under the law, that he might redeem thoſe that were under the law; that by performing the obedience due to the law, he might redeem thoſe, who being obliged to obey the law, did yet tranſgreſs it,* (ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν; that we might be conſtituted ſons; receive the ſtate and quality of ſons to God.) It was congruous that the devil, who by the weakneſs of a woman had ſeduced man from his duty to God, (had overthrown and triumphed over God's creature,) ſhould, in juſt revenge, and for reparation of God's honour, by the ſtrength and conſtancy of one proceeding from a woman, be himſelf defeated and debaſed, accord-

Gen. iii. 15. ing to the prophetical promiſe, *The ſeed of the woman ſhall break the ſerpent's head:* of the woman; the man is not mentioned; for (that which is next to be conſidered) he was *born of the Virgin Mary.* So it was of old pre-

Iſ. vii. 14. Matt. i. 23. Luke i. 34. ſignified and propheſied; *A Virgin ſhall conceive, and bear a ſon:* a Virgin; *alma,* (ſo Aquila renders it,) ἀπόκρυφος, a recluſe; that perhaps ſeldom had ſeen, had never however known a man.

2. *Born of a Virgin.* So it was, and ſo it was fit it ſhould be. It was decent that the tabernacle in which

God himſelf would dwell ſhould be wholly proper and encloſed; that the temple of the divinity ſhould be holy and ſeparate; that the ſoil whence holineſs itſelf would germinate ſhould be clear and free from all ſordid mixtures; that none ſhould touch the *border of that mountain* where God would *manifeſt himſelf*, nor the luſt of man approach that place whence the glory of God ſhould ſo illuſtriouſly ſhine forth. It was alſo more than convenient, to excite admiration, to beget faith, to procure reverence in us, that our Saviour ſhould be born in a manner ſo peculiar and miraculous; it could not otherwiſe appear plainly that he was the Son of God. Who that hears of ſuch a paſſage can forbear to wonder and conſider? Who can doubt him to be the Son of God, whom by ſufficient and certain atteſtation he learns to have been conceived without any concurrence of man? Who can do otherwiſe than adore him, that was born in a manner ſo glorious and ſupernatural? This, it ſeems, was that new thing (ſo ſtrange and admirable) which in the Prophet Jeremiah God did foreſhew he would create in the earth, (than when he would reſtore Zion, and make a new covenant with Iſrael,) *a woman ſhall compaſs a man;* that is, a woman (in a manner extraordinary, without man's concourſe) ſhall conceive and contain a man; a man, who ſhall accompliſh thoſe great things there prophefied of and promiſed.

Exod. xix. 11, &c.

Jer. xxxi. 22.

But farther; born of Mary; of that particular perſon determined and deſcribed in the Goſpel; her that was eſpouſed to and lived with Joſeph; (Joſeph the carpenter, that was born in the town of Bethlehem; lived in Nazareth; was deſcended in a direct lineage from King David, according to both a natural and legal deſcent, and conſequently from Abraham; ſhe being alſo of the ſame ſtock and family, as may be collected from ſome circumſtances intimated in the ſtory, but more certainly deduced from the prophecies concerning our Saviour's ſtock, and the aſſertions implying their accompliſhment;) Mary, I ſay, a princeſs by blood and progeny; and extracted from the moſt illuſtrious ſtem upon earth, not only famous

Luke ii. 4. ἐξ οἴκου καὶ πατριᾶς Δαυίδ. Vid. Luke ii. 4.

among men, but (which is infinitely more) moſt dear to God; yet ſhe ſuch as was very mean and poor in condition; humble and meek in ſpirit; religious and devout toward God: ſuch the paſſages occurring in the Goſpel concerning her do ſhew her; ſuch that moſt excellent hymn of hers in St. Luke (dictated by a ſpirit raviſhed with the moſt ſprightly devotion imaginable; devotion full of ardent love, paſſionate thankfulneſs, hearty joy tempered with ſubmiſs reverence) do demonſtrate her to have been. Of a mother ſo related and ſo qualified was our Saviour born. So related; that was neceſſary, for the declaration of God's truth and fidelity, performing thoſe ancient predictions and promiſes made to the fathers; to Abraham, (*that in his ſeed all the families of the earth ſhould be bleſſed;*) to [a]David, to whom God had ſworn, as [b]St. Peter tells us, that of *the fruit of his loins, according to the fleſh, he would raiſe up Chriſt, to ſet upon his throne;* who (as appears by many paſſages in the Goſpels) God's people did expect and believe that he ſhould be the *rod out of the ſtem of Jeſſe, and a Branch growing out of his roots;* in whom the horn of David ſhould bud; who ſhould [c]*raiſe the tabernacle of David that was fallen;* and *rule over the kingdom of Jacob for ever.* So was the bleſſed Virgin related, and to ſuch purpoſe, (that all God's predictions and promiſes concerning the circumſtances of our Saviour's birth might be verified,) and ſo qualified; ſuch in outward condition; holy in diſpoſition of mind; homely in ſtate of life; to teach us, that God doth not ſo much regard the outward pomps and appearances of this world, as the inward frame and temper of ſpirit: it is ſome diſparagement to thoſe vain glories, by men ſo greatly admired; and it may induce us but moderately to eſteem them, to conſider, that God did not chooſe for the mother of his Son and Saviour of mankind any great princeſs, any honourable or wealthy perſonage; but her that was eſpouſed to a mean artiſan, rich only in grace, ſplendid in ſpiritual endowments; *adorned with that hidden man of the heart, in the incorruptibility of a meek and quiet ſpirit, which is in the ſight of God of great price.*

Gen. xxvi. 4. xii. 3. xviii. 18. xxii. 11. Gal. iii. 8. Acts iii. 25.
[a] Pſ. cxxxii. 17.
[b] Acts ii. 15. Vid. Matt. xxii. 42. xx. 30. ii. 5. xxi. 15. xxiii. 9. xv. 27. Rom. i. 3. Iſ. xi. 1, 10. Rom. xv. 12. Rev. xxii. 16. v. 5.
[c] Amos ix. 11. Acts xv. 16. Luke i. 32, 33.
1 Pet. iii. 4.

uch an one the Son of God choſe to bear himſelf, to
ear duty unto; to confer that great favour, that high
onour upon; (an honour, among exterior ones, the
ighеſt that ever was vouchſafed to any perſon, to any
ere creature: for ſpiritual bleſſings our Saviour himſelf
oth prefer even above this great privilege; *Whoſoever,* Mat. xii. 50.
ith he, *ſhall do the will of my Father which is in heaven,*
e *ſame is my brother, and ſiſter, and mother:* the ſame is
according to a more excellent kind of relation.) By the
ay we may obſerve, that although the bleſſed Virgin
as in that reſpect κεχαριτωμένη, *eſpecially favoured and* Luke i. 28,
leſſed *among women;* though *all nations* muſt needs 48, 49.
erefore eſteem and *call her bleſſed,* though ſhe juſtly ac- οὐδὲ τὸ κα-
nowledged that *God had done* μεγαλεῖα, (*mighty* and mag- φρῆσαι τὸν
ificent *things for her,*) yet in reality to have Chriſt born in Χριστὸν ἐν τῇ
ur ſouls, to partake of his divine grace and preſence in ψυχῇ ἔχειν
ur hearts, is a higher honour, a truer happineſs than that; τιμιώτερον.
or when the good woman, raviſhed by our Saviour's diſ-
ourſe, did cry out, *Bleſſed is the womb that bare thee:* Luke xi. 27,
ea rather, ſaid he, *bleſſed are they that hear the word of* 28.
od, and keep it.

We muſt not alſo neglect to obſerve, that our Saviour
hoſe ſo mean a parentage, partly that he might taſte and
ndergo the hardſhips and inconveniences incident to our
ature, (thereby more fully meriting and ſatisfying for
s;) partly to give us example of the moſt difficult vir-
es and duties, (of humility, meekneſs, and patience,)
ewing us how we ſhould cheerfully endure wants,
ains, diſgraces; contentedly want all the pleaſure,
ealth, and ſplendour of the world.

The uſe of this point concerning our Saviour's birth of
e bleſſed Virgin is not to beget in us fond opinions,
r to ground ſcandalous practices in reſpect to her; attri-
uting to her (I cannot ſay leſs than ſacrilegiouſly and pro-
nely) ſuch ſwelling, vain, falſe titles and elogies, *Re-
ina Cœli, Salus Mundi, Mater Miſericordiarum, Domina
ſtra, Sponſa Dei,* and the like; aſcribing to her the moſt
blime attributes and actions of God, providence and
otection over us, yea redemption itſelf; performing

acts of religious veneration, (and thoſe in a very high manner and ſtrain,) and all this without any good reaſon, any plauſible authority, or conſiderable example; I ſay, from ſuch groundleſs conceits and dangerous practices we ſhould beware; which, as they derogate from God's honour and prejudice his ſervice, ſo they do rather injure, abuſe, and diſcredit the bleſſed Virgin, than do any right or honour to her; whoſe greater honour indeed it was to be a meek and humble ſervant, than to be the mother of her Saviour and Lord; the greateſt and trueſt honour we can do her is to imitate her grace, and to obey him who vouchſafed to be her ſon. But I will not proſecute that matter, nor farther inſiſt upon this point: ſome practical uſes thereof I have in the precedent diſcourſe inſinuated; the reſt I leave to your meditation.

Next our Saviour's incarnation, (his conception and nativity,) with the cauſes and manner thereof, (partly expreſſed, partly implied,) doth ſucceed his paſſion. It might be inquired, why ſomething concerning his life interceding is not mentioned, ſince we ſee the Apoſtles, in their preachings declaratory concerning the principal matters of our faith, take eſpecial notice of thoſe things;

Acts x. 37, 38. *Ye know*, ſaith St. Peter, in his catechetical diſcourſe to Cornelius and his friends, *the thing that was done throughout all Judæa, beginning from Galilee, after the baptiſm which John preached; Jeſus of Nazareth; how God anointed him with the Holy Ghoſt and with power: who went about doing good, and healing all that were oppreſſed of the devil; for God was with him.* And the ſame Apoſtle in his

Acts ii. 22. ſpeech to the Jews; *Ye men of Iſrael*, ſaith he, *hear theſe words; Jeſus of Nazareth, a man approved of God among you by miracles and wonders and ſigns, which God did by him in the midſt of you, as ye alſo know: him, being delivered, &c.* Why therefore is not ſome ſuch mention made here concerning the manner of our Saviour's life, the quality of his works and actions? I anſwer; that it did ſuffice to deſcribe our Saviour (as the object of the faith we profeſs) by ſuch characters as did moſt notoriouſly determine and diſtinguiſh his perſon; and withal

did involve and intimate the moſt ſignal myſteries of our faith, the moſt important doctrines of our religion, the main deſign of his undertaking, the fit method in which he proſecuted it, and the moſt effectual means by which he accompliſhed it: the belief of which doth virtually contain (or conſequentially infer) our belief of whatever beſide it is neceſſary or expedient for us to believe concerning him. There was nothing about our Saviour's perſon more conſpicuous and viſible than his trial, condemnation, and execution, in the time, under the preſidency, of Pontius Pilate; nor was any paſſage of his life, any performance of his more conducible to the accompliſhment of that deſign, which God was pleaſed he ſhould undertake: it was therefore ſufficient and fit to deſcribe him by this and other ſuch paſſages, (well atteſted, important, and influential:) and if we believe in him who ſo ſuffered, we conſequently believe all that he did or ſaid; all that is in the Goſpels (the moſt certain and authentical teſtimonies) delivered concerning him; and that he truly was whatever we ſee there he did pretend and teach himſelf to be; (the true Meſſias, the only Son of God, and Saviour of the world.) By this paſſage therefore (aſſuming his reſurrection) the Apoſtles do characterize him: for inſtance; *Be it known to you all,* ſaith St. Peter, *that in the name* Acts iv. 10. *of Jeſus Chriſt of Nazareth, whom you have crucified, whom God hath raiſed from the dead, in that doth this man ſtand before you whole: Neither to us only is the Lamb ſlain:* Rev. xiii. 8. a periphraſis fully and clearly denoting his perſon; but the Jews themſelves (though out of hatred and in contempt) call him ordinarily *Talui,* (*Suſpenſus,* him that Grot. de was hanged,) and ὁ ἀνασκολοπισθεὶς, (you know,) in the Ver. ii. 2. Pagan ſcoffer's language, doth ſignify him. But as to the thing itſelf.

Suffered under Pontius Pilate, was crucified, dead—

THIS part of our Saviour's humiliation is in the ancient creeds expreſſed more conciſely by one word, *crucifixus: crucifixus ſub Pontio Pilato et ſepultus;* crucified

under Pontius Pilate and buried; ſo it goes in the text of Ruffinus, and agreeably in other ancient expoſitors. But this alteration, (or acceſſion,) it ſeems, was made (as for the expreſs diſclaiming of ſome heretical conceits that afterward ſprung up, denying the real truth of our Saviour's death, ſo) for the more full and clear repreſentation of the thing, by implying the manner, and main circumſtances, and complete effect thereof; for by ſuffering (I conceive) was intended to expreſs, that what he underwent was in way of judicial proceſs and ſentence of law, obtaining force and effect upon him, (that he was proſecuted, adjudged, and puniſhed as a malefactor: for the word πάσχειν, applied as in this caſe, did, I ſuppoſe, (as *to ſuffer*, doth now in common uſe with us,) by an εὐφημισμὸς, (a mild and modeſt kind of ſpeech,) bear this emphaſis, importing to be puniſhed with death in a legal courſe:) then being *crucified* doth ſhew the kind and manner of that ſuffering, which was moſt painful and diſgraceful; and being dead, was added to declare the full effect and extreme complement of all; (he ſo ſuffered, was ſo crucified, as thereby to loſe his life.) Let us ſomewhat ponder upon theſe particulars diſtinctly, then conſider all together.

Suffered under Pontius Pilate. Suffered: that is, (I ſay, in my apprehenſion,) underwent judgment and puniſhment as a malefactor. I deny not but the word may in ſignification extend to all the infirmities, inconveniences, pains, and ſorrows that our Saviour did undergo, both in the courſe of his miniſterial performances, and chiefly before his death; but I think thoſe ſufferings of his rather conſiderable upon other accounts (as conſequents upon our nature aſſumed, adjuncts to his condition, and concomitants of his paſſion) than here directly intended; for to interpret ἐπὶ Ποντίου Πιλάτου, in Pontius Pilate's time, ſo as to reſpect any time before our Saviour's being accuſed and arraigned before him, ſeems a ſtretch and a ſtrain. *Suffered*, here, I therefore take for *puniſhed*, in way of ſeeming juſtice, as a malefactor. That he ſhould thus ſuffer, God had determined; and it was foretold by the Pro-

Vid. Matt. xvi. 21. Luke ix. 22.

Luke xxii. 37. Mark xv. 28.

phet Iſaiah, *that he ſhould be numbered among the tranſ-* Iſa. liii. 12.
greſſors: and St. Paul tells us, *that God made him ſin for* 2 Cor. v. 21.
us, (that is, ordered that he ſhould be dealt with as a ſinful or criminous perſon,) *who knew no ſin,* (was perfectly innocent, and free from the leaſt tendency to any fault:) and we ſee in the hiſtory that he was impeached of high crimes; as a blaſphemer againſt God, (aſſuming to himſelf the title, power, and properties and prerogatives of God;) as a ſeditious and rebellious perſon, (perverting, or ſtirring up, the nation, and hindering to give tribute to Cæſar, and pretending that he was Chriſt, a King;) as a deluder and ſeducer of the people; in general, as a κακοποιὸς, a criminal perſon and malefactor: and that he was condemned, (though by a ſentence extorted againſt the conſcience of the judge, by malicious importunity of the accuſers,) and ſuffered in pretence as ſuch, is clear, and confeſſed on all hands. And that we may the better admire the wiſdom and goodneſs of God in this diſpenſation, let us meditate upon the reaſons why it was ſo ordered. To which purpoſe we may conſider,

John v. 18. x. 30. Matt. xxvi. 61, 65. Luke xxiii. 2. Matt. xxvii. 63. John vii. 12. xviii. 30.

1. That as our Saviour did chooſe to live a life of greateſt meanneſs and hardſhip, ſo for the ſame reaſons he would die a death of all moſt bitter and uncomfortable: ſuch is to our nature the death of a malefactor; there is nothing to man's nature (and eſpecially to honeſt, ingenuous, and well-diſpoſed nature, wherein natural modeſty is not extinguiſhed or decayed) more abominable. God hath put into us, for good purpoſes, a lively ſenſe of all diſgrace; and of all diſgraces, that which proceeds from imputation of odious crimes is moſt diſguſtful and pungent; and being conſcious of innocence doth increaſe the ſmart; and to perceive ourſelves to die under it (to leave this world with ſuch an irreparable ſtain upon our reputation and memory) is ſtill more grievous: to languiſh by degrees, and endure the torments of a long and ſharp diſeaſe, all ingenuous perſons would much rather chooſe, than in this manner, being eſteemed and dealt with as a villain, to find a preſent and eaſy diſpatch: we ſee ſomewhat of this reſentment breaking forth in our Sa-

viour, and how man's nature diſcovered itſelf in that queſtion, *Be ye come out as againſt a thief, with ſwords and ſtaves?* Yes; he loathed to be ſo treated, yet choſe it as he did other the worſt inconveniences incident to our nature and to that low condition which he put himſelf into; to endure want and fare hardly; to be contemned, envied, hated, ſcorned, and reproached in all the courſe of his life: he had not been ſo complete and extreme a ſufferer, if he had died any other way. He was oftentimes in danger of death, both from the ſecret machinations and open violences of thoſe which envied and hated him; but he induſtriouſly declined a death ſo eaſy, ſo honourable, (if I may ſo ſay: for it is not ſo great a diſgrace to periſh by private malice, or by ſudden rage, as by the ſolemn and deliberate proceeding of men in public place, credit, and authority:) he ſhewed his diſciples, ſay the Goſpels, that it was incumbent upon him (ὅτι δεῖ αὐτὸν) to ſuffer many things, *to be rejected*, or reprobated, (ἀποδοκιμασθῆναι, ἐξουδενοῦσθαι, to be vilified and made nothing of,) *by the chief prieſts, and elders, and ſcribes; to be condemned to death, and delivered to the Gentiles,* εἰς τὸ ἐμπαῖξαι, *to be mocked, and ſcourged, and crucified.* Thus would our Saviour ſuffer, not only in his body, by bruiſes and wounds; in his ſoul, by moſt bitter ſorrows; but in his name and reputation, by the worſt of ignominies; undergoing, as well all the infamy, as the infirmity that did belong to or could befall us: thus by all means ſhewing his charity, and exerciſing his compaſſion, and advancing his merit for us.

Luke xxii. 52. Matt. xxvi. 55.

John v. 18. x. 32, 38. viii. 37, 40, 59. vii. 19, 25.

Matt. xx. 18. xvi. 21. Luke ix. 22. Mark ix. 12.

2. Again; death by public judgment, as a malefactor, did agree to the nature of his undertaking, was congruous to his deſigns in dying; did aptly repreſent what he was doing, and ſignify why he did it. We were guilty; we deſerved condemnation; extreme pain and ſhame were due to us for our ſins: he undertook to ſatisfy for us, and therefore underwent the like judgment and puniſhment; was reputed, was called, was dealt with as a malefactor in our ſtead. What we had really done; diſhonoured and uſurped upon God; diſordered and troubled the world;

deceived and ſeduced ourſelves and others, (by our negligent miſtakes and our wilful miſcarriages, our evil practices and examples,) that was imputed to him; *All we like ſheep have gone aſtray; we have turned every one to his own way; and the Lord hath laid upon him the iniquities of us all:* he not only bore an equivalent puniſhment, but in a manner an equal blame with us. Iſ. liii. 6.

3. Add hereto, that ſince it was determined he ſhould die for us, and that not in a natural but a violent manner, and that to ſatisfy divine juſtice; it was fit he ſhould do it in that way wherein God's right is moſt nearly concerned, and his providence moſt diſcernible; wherein it might moſt plainly appear, that God did exact and take, Chriſt did yield unto and undergo puniſhment: *All judgment is God's,* (as Moſes tells us,) performed by authority derived from him; all magiſtrates are his officers; by them he orders and governs the world: what therefore is done in a way of formal judgment by perſons of authority, God himſelf may be ſaid in an eſpecial manner to do, (as being done by his commiſſion, in his ſtead, in his behalf.) It was therefore an act of ſubmiſſion to God's juſtice, becoming the perſon he ſuſtained, (of our Surety and our Saviour,) to undergo ſuch a judgment and ſuch a puniſhment. Seaſonably therefore did our Saviour anſwer Pilate, vouching his authority, *Thou hadſt no power at all over* (or *againſt*) *me, except it were given thee from above:* it was in regard to that ſupreme and original authority of God, that our Saviour ſubjected himſelf to theſe inferior and ſubordinate powers, as the proper inſtruments of God's juſtice. Had he ſuffered in any other way, (by any private malice or paſſion of men,) God's providence had been leſs viſible, Chriſt's obedience not ſo remarkable; and if he muſt die by public hands, it muſt be as a criminal, upon pretence of guilt; there muſt be teſtimonies produced, however falſe; there muſt be a ſentence pronounced, though partial and unjuſt: no man is proſecuted or perſecuted by authority, without ſome colour of deſert. Deut. i. 17. John xix. 11.

4. Farther, in no other way perhaps could our Saviour

diſplay (with ſuch advantage) all manner of virtue and goodneſs, to the honour of God, and our benefit; whether we conſider the occaſions to exerciſe his virtue, or the means of ſhewing it. The judgment hall, with all the ſtreets that lead him thither, and thence to execution, attended by guards of ſoldiers, and accompanied by clamours of the people, were ſo many theatres, whereupon he had opportunity (convenience and leiſure) publicly to act the parts of the higheſt and hardeſt virtues; to declare his courage and conſtancy in defence of truth and maintenance of a good conſcience; his meekneſs and patience in bearing the greateſt affronts and reproaches, injuries and calumnies the worſt imaginable; his entire reſignation to God's will; his ſubmiſſion and obedience to man's law and authority; his admirable charity in pitying, in excuſing, in praying for, yea in ſuffering all this for the good of thoſe, who in a manner ſo deſpiteful, injurious, and cruel, did perſecute him: all theſe graces and virtues, by the matter being thus ordered, were, in a degree moſt high, in a manner moſt conſpicuous, demonſtrated to the praiſe of God's name, and the advancement of his truth; for the confirmation of our faith; an inſtruction, encouragement, and inducement of good practice to us.

Neither muſt we omit to conſider the farther emphaſis that lies in the word *ſuffer*, which implies our Saviour not only to have been dealt with as a malefactor, but to have really endured what a man in that caſe might or ſhould do: that he was ſenſible and affected (according to the frame of human nature) with the pain, diſgrace, and ſhame, and all evils whatever did appear to attend his paſſion: as his complexion was moſt pure and delicate, his ſpirit moſt vivid and apprehenſive, accordingly were the pains that he felt, both in body and ſoul, moſt ſharp and afflictive. Some men may fondly pretend to, or falſely glory in, a ſtupid apathy, or a ſtubborn contempt of all thoſe evils to which our nature is ſubject: our Saviour did not ſo, but with a quiet ſubmiſſion and ſweet compoſedneſs of mind reſented them; as God intended we ſhould do when he implanted ſenſe and paſſion in our na-

tural conſtitution, and ordered objects to affect and afflict them, for our uſe and advantage.

Thus, and for ſuch reaſons and to ſuch purpoſes, (as I conceive,) did our Saviour ſuffer, or undergo judgment and puniſhment: it is added, *under Pontius Pilate*, ἐπὶ Ποντίου Πιλάτου; where the prepoſition ἐπὶ may either denote the circumſtance of time, when our Saviour's paſſion did happen, (in the time of Pontius Pilate's government or preſidency over Judæa; ſo ἐπὶ is frequently uſed,) or it may farther imply a reſpect to that perſon, as an inſtrument of our Saviour's paſſion, (by or under Pontius Pilate, as preſident and judge; ſo the word is ſometimes uſed.) Neither of theſe ſenſes, I ſuppoſe, were diſtinctly, but both conjunctly intended here, in relation to the Goſpel-hiſtory; the which here (as to the main paſſages) we are ſuppoſed to know, and profeſs to believe: neither do I think any more of myſtery deſigned, beyond the full and clear determination of our Saviour's perſon, the declaration of whom we believe in, by circumſtances moſt apt and ſuitable to that purpoſe; the time when, the perſon under whom, and conſequently the place where, and ſomewhat of the manner how he ſuffered. However, all theſe circumſtances are in themſelves conſiderable, and afford ſome matter of edification to our faith and practice. The time (in itſelf moſt fit, and agreeable to divine predictions) doth illuſtrate the wiſdom of God in his providence, and confirm his veracity, conſtancy, and fidelity: when the fulneſs of time was come, he grieved at preſent evils, even to a degree of exceſſive anguiſh, trouble, and agony, (περίλυπος, ἀδημονεῖν γενόμενος ἐν ἀγωνίᾳ, ἡ ψυχή μου τετάραχται, are words uſed to expreſs his ſorrowful reſentment;) he feared future evils, to a degree of horror and an amazement, (to an ἐκθαμβεῖσθαι; that is, to be affrighted and aſtoniſhed:) ſuch height of paſſion did the ſenſe of preſent pangs, the foreſight of impending evils, the apprehenſion of his own, the conſideration of our ſtate, raiſe him to: ſuch a burden, all the ſins of mankind to lie upon his ſhoulders, no wonder if he groaned under it: God's diſpleaſure flaming out againſt ſin, no wonder it did ter-

rify him: ſuch a Father (whom he ſo dearly loved) frowning upon, and hiding his face from him, it might well trouble him: ſuch a pity, ſuch a love, contemplating man's ſinfulneſs, feeling his miſery, it is not ſtrange that it ſhould affect him. But I muſt paſs over this moſt large and fruitful ſubject of meditation. When the world was in the moſt general peace and deepeſt calm, and conſequently men's attention more ready, and their minds more capable of inſtruction; when the greateſt (or the moſt conſiderable) part of the world was united under one empire, and ſo more fit to be incorporated into a ſpiritual commonwealth, (to communicate in offices of piety, to impart and receive inſtruction;) when mankind generally was better civilized, inquiſitive after knowledge, and receptive of truth; when the ſceptre of legiſlation and ſupreme authority was juſt departed from Judah; while the Jewiſh temple yet ſtood, but not long before its deſtruc-
Dan. ix. 26. tion; when the ſeventy hebdomades (of years) were near expiring, (the time when the Meſſias ſhould be cut off;) in ſhort, when all things were duly prepared and ſuited for the great effects deſigned by God to proceed from our Saviour's paſſion and other performances, then did he ſuffer and do what God had in his wiſdom and goodneſs predetermined, preſignified, and predicted.

I might add, the time was fit to be ſet down, as a character apt to confirm the truth of the hiſtory; for direction to a fair inquiry and trial concerning it; to exclude all confuſion and uncertainty about it. As for the perſon whom; if we conſider him as a Roman ſtranger, as a governor and judge, according to his perſonal qualities, or according to his deportment in this affair, ſomething in all theſe reſpects may offer itſelf obſervable. He was an alien from the commonwealth of Iſrael; ſo Jews and Gentiles conſpired in violence and injury againſt their
Rom. iii. 19. common Saviour; that ſo (in type and myſtery) *every mouth might be ſtopped, and all the world might become guilty before God.* Neither was it for nothing decreed by God, that the Jews ſhould deliver our Saviour up to the
Matt. xx. 19. Gentiles, (τοῖς ἔθνεσιν,) *to mock, and ſcourge, and crucify him.*

The Jews out of envy and malice delivered up, accuſed, proſecuted, inſtigated, and importuned againſt him; the Gentiles out of ignorance, profaneneſs, and unjuſt partiality, condemned and executed him: whereby the ingratitude, iniquity, and impiety of all mankind in ſome ſort did appear, and was aptly repreſented; and in conſequence thereof his infinite goodneſs is demonſtrated, who for ſo impious, unjuſt, flagitious a generation, for ſuch malicious enemies and cruel perſecutors, did willingly ſuffer: he ſuffered for them by whom he ſuffered. I might add, that a ſtranger was more likely to be a fair and indifferent judge, and to do what was deſigned and fit to be done in our Saviour's trial. Conſider Pilate as a governor and judge, for ſo he was; Cæſar's procurator, and preſident of Judæa, (ἐπίτροπος and ἡγεμὼν;) and therein we may diſcern the wiſdom and ſpecial providence of God puniſhing our Saviour for us by his own officer in a courſe of juſtice; the loyal obedience of our Saviour ſubmitting both to God and man, (though in a caſe of plain outrage and higheſt injuſtice againſt himſelf;) the heinouſneſs of that wicked proceeding, wherein that ſacred power committed to him by God, and the venerable name of juſtice, were ſo abuſed. So that if ever, then one might have ſaid with the Wiſe Man, *I ſaw the place of judgment, that wickedneſs was there; and the place of righteouſneſs, that iniquity was there.* As for this Pilate's perſonal qualities, he is reported, by the hiſtorians near thoſe times, to have been a man of a harſh and rough temper; wilful and haughty in ſpirit; rapacious, violent, and cruel in his proceedings; and was therefore a proper inſtrument of providence for the execution of ſuch a buſineſs, ſo holy and gracious in God's purpoſe, ſo villainous and barbarous according to man's intention: ſuch an one deſerved to bear the guilt of a fact ſo baſe and execrable, was worthy to be employed, might be ready to undertake therein: it had not been ſo plauſible in itſelf, that ſuch an act ſhould, nor ſo credible that it could, proceed from any perſon of good diſpoſition or right intention. But of him it could not be improbable, who, by his former violences,

Matt. xxvii. 18.

Rom. v. 6. ἀσεβῶν. ver. 8. ἁμαρτωλῶν. 1 Pet. iii. 18. ἀδίκων. Rom. v. 10. Col. i. 21.

Matt. xxvii. 2, &c.

Eccleſ. iii. 16.

Philo, Joſephus, &c.

Joſeph. Antiq. xviii. 3.

(ſuch as upon their complaints did ſoon after remove him from his charge,) had ſo incenſed the Jews, that he
Mark xv. 15. ſhould not ſtick to gratify them in a matter that they ſo earneſtly concerned themſelves in, and which in ſemblance (ſetting apart conſiderations of juſtice and honeſty, ſo little material in ſuch a perſon's regard) ſo little touched his own intereſt; in yielding up ſo poor and inconſiderable (in outward ſhew) a perſon, however in his own conſcience moſt innocent, as a boon or ſacrifice to their importunate rage. Such he was; and yet it is obſervable, that he behaved himſelf, in comparison of the furious Jews, with ſome moderation and ingenuity. He was ſo fair in examination of the caſe, as, notwithſtanding
John xix. 6. their eager and clamorous proſecution, to diſcern the right, and declare our Saviour guiltleſs: he was ſo far conſtant and true to his conſcience, as to expoſtulate with the Jews, and once, twice, a third time, to challenge
Luke xxiii. them, *Why, what evil hath he done?* As often did he diſ-
14, &c. Acts iii. 13. cover his inclination and readineſs (yea, his will and intention) to free the innocent perſon; yet had he not the heart or the honeſty thoroughly to reſiſt their importunity; they were more obſtinate in their wicked, than he reſolute in his good purpoſe: ſo out of fear to offend them, and favour to oblige them, (thoſe uſual corrupters of right judgment,) he yielded to them; ſuffering himſelf baſely to be overborne by their wicked ſolicitations, ſacrificing acknowledged innocence to his own private intereſt and their implacable malice. Thus did this heathen judge behave himſelf, ſerving divine Providence, not only in the public and formal condemnation of our Saviour to the puniſhment due to us, but in the ſolemn and ſerious abſolution of him from all blame in himſelf; in outward ſhew he condemned our Saviour; in truth he condemned himſelf (his corrupt judge) and the Jews (his malicious accuſers:) though he took away his life, yet he cleared his reputation, and afforded a teſtimony moſt valid and convincing of his innocence; ſuch as was requiſite to confute all the Jewiſh calumnies and aſperſions, and to confirm our faith.

Farthermore; the name of Pontius Pilate intimates the place of our Saviour's paſſion, he being well known to have been governor of Judæa, and to have his tribunal of juſtice at the mother city thereof, Jeruſalem; at Jeruſalem, that *bloody city*, as the Prophet calls it, whoſe character it was to be *the killer of the Prophets, and ſtoner of them that were ſent unto her; out of which it was* (in a manner) *impoſſible that a prophet ſhould periſh;* yet the place of all the world moſt favoured and graced by God by ſpecial benefits and privileges; *his own proper ſeat*, (*the city of God, the city of the great King*, ſo it is ſtyled,) *which he had choſen out of all the tribes of Iſrael* (out of all the people upon earth) *to put his name* (to place his eſpecial preſence) *there;* the holy, the beloved city: there, at his own doors, as it were, before his own ſacred palace, where moſt eſpecial reſpect and veneration were due to him, was the King of heaven adjudged and executed; by procurement of his own ſervants, peculiarly related to him, the chief prieſts and elders of his choſen people, perſons wholly devoted to his ſervice, and highly dignified by him, (whoſe office and eſpecial duty it was to maintain truth and encourage righteouſneſs, to procure honour to God and obedience to his commandments:) which as it greatly advances the goodneſs of him who willingly ſuffered there, and by ſuch, ſo it much aggravates man's ingratitude and iniquity.

Ezek. xxii. 2. xxiv. 6. Luke xiii. 33, 34.

Pſ. xlviii. 2. lxxvii. 3.

Deut. xii. 5. Neh. i. 9. 1 Kings xi. 30. Eſra vi. 12. Matt. iv. 5, 27, 53, &c. Rev. xx. 9.

It follows, *crucified;* whereby is expreſſed the manner and kind of our Saviour's paſſion; which was by being affixed to a croſs, (that is, to a kind of gibbet or *patibulum*,) mainly conſiſting of two beams, (or pieces of wood;) one erect, to which the length of his body was applied and faſtened by nails; the other tranſverſe, to which (his arms being ſtretched out) his hands were nailed: which kind of ſuffering we may briefly conſider as moſt bitter and painful; as moſt ignominious and ſhameful; as agreeable and advantageous to the deſigns of our Saviour's ſuffering; as ſignificant and emblematical; as completory of divine predictions and preſignifications; in fine, as

inſtructive, admonitory of duty, and excitative of devotion, to us.

1. We may eaſily imagine what acerbity of pain muſt be endured in his limbs being ſtretched forth, racked, and tentered; and, continuing in that poſture, in the piercing his hands and his feet (parts moſt exquiſitely tender and ſenſible) with ſharp, hard iron nails; ſo that (as it is ſaid of Joſeph) the iron entered into his ſoul, or his ſoul entered into iron, in abiding expoſed to the injuries of ſun ſcorching, wind beating upon, weather ſearching his grievous ſores and wounds: ſuch a pain it was; and that no ſtupifying, no tranſient pain, but very acute, and withal lingering: we ſee, in the ſtory, he and thoſe that ſuffered with him had both preſence of mind and time to diſcourſe; three long hours and more he continued under ſuch torment, ſuſtaining every minute beyond the pangs of an ordinary death. So that well may that in the Lamentations be applied to his ſuffering ſtate; *Behold, and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.* Such a kind of ſuffering did our Saviour chooſe to undergo, declaring the exceſs of his love, (in being ready to endure the ſaddeſt afflictions and ſmarts for us;) ſignifying the heinouſneſs of our ſins, (deſerving ſo extreme puniſhment;) exemplifying the hardeſt duties of obedience and patience to us.

Pſal. cv. 18. Heb. et Septuag.

Lam. i. 12.

2. And as moſt ſharp and afflictive in pain, ſo moſt vile and ſhameful was this kind of ſuffering. It was *ſervile ſupplicium, (quod etiam homine libero, quamvis nocente videatur indignum,)* a puniſhment never by the Romans (under whom our Saviour ſuffered) legally inflicted upon freemen, but only upon ſlaves, (ſuch as were ſcarce regarded as men, or in life, having forfeited, as it were, made away, or quite loſt themſelves;) and among the Jews, that puniſhment which approached neareſt, and in part agreed therewith, (for they had no ſuch cruel or inhuman kind of puniſhment appointed by their law,) hanging up the dead bodies of ſuch as had been executed,

Lactant. iv. p. 486.

was accounted moſt infamous and abominable; *Curſed is every one that hangeth upon a tree,* upon a *patibulum,* ſays the Law: curſed; that is, addicted to reproach and malediction: curſed of God, (the Hebrew hath it;) that is, doth ſeem to be deſerted and rejected and afflicted of God. In the very nature of the thing, to be raiſed on high, and for a good continuance of time offered to the view of all that paſs by, doth beget ill ſuſpicion and provoke cenſure; invites obloquy, ſcorn, and contempt; draws forth language of deriſion, deſpite, and deteſtation, (eſpecially from the rude and hard-hearted multitude, who think and ſpeak according to event and appearance; who *ſequitur fortunam ſemper et odit damnatos:*) ſo we ſee that the people did mock, and jeer, and revile, (ἐξεμυκτήριζον, ἐνέπαιζον, ἐβλασφήμουν,) drawing up their noſes, ſhooting out their lips, and ſhaking their heads, and letting looſe their tongues againſt him, in this condition; (the ſame men perhaps who had formerly admired his glorious works, and had been affected with his excellent diſcourſes; who had followed, and favoured, and bleſſed, and glorified him.) *They look and ſtare upon me,* is a part of the deſcription of his ſuffering; (anſwering to that in St. Luke, εἱστήκει ὁ λαὸς θεωρῶν; the people ſtood gazing upon him;) and θεατρίζεσθαι, to be made a gazing-ſtock, (or object of reproach,) we ſee, is reckoned by the Apoſtle as an aggravation of affliction. Hence became it ſuch a ſcandal, &c.

Deut. xxi. 23. Gal. iii. 13. Luke xxiii. 35, 36. Matt. xxvii. 39. Vid. Pſ. xxii. Luke iv. 15. Δεξεζόμενος ὑπὸ πάντων. Matt. xxi. 9. ix. 33. Pſ. xxii. 17. Luke xxiii. 35. Heb. x. 33.

Thus did our Saviour endure the croſs, deſpiſing the ſhame; (deſpiſing; that is, not ſimply eſteeming it as no evil, but not eſteeming it ſo great an evil, as for the avoiding it to neglect the accompliſhment of his great and glorious deſigns.) There is in man's nature an averſation or abhorrency of diſgrace, perhaps more ſtrong than that of pain: mockings and ſcourgings we find joined together; nor doth pain more grievouſly affect the animal ſenſe, than being inſulted over and deſpiſed goes againſt the grain of men's fancy and natural conſtitution of ſoul; and generally men will more contentedly endure one than the other. We need not therefore doubt, but our Saviour was

Heb. xii. 2. Heb. xi. 26.

ſenſible of this natural evil, and that ſuch indignity did add ſome degree of bitterneſs and loathſomeneſs to his cup of affliction; yet, in conſideration of the glory that would accrue to God, the benefit to us, the reward to himſelf, he willingly underwent it; *He became a curſe for us,* (was expoſed to all malediction and reviling from ſinful men;) *deſpiſed, and rejected, and diſeſteemed of men,* in the Prophet's language; did alſo ſeem deſerted and rejected by God himſelf, (himſelf in a manner concurring in ſuch an opinion, as by his woful outcry, *Lama ſabachthani,* doth appear.) [*We did eſteem him ſtricken, ſmitten of God, and afflicted.*] So did he become a curſe for us, that we might be redeemed from the curſe of the Law; (that is, from that exemplary puniſhment due to our tranſgreſſion of the Law, with the diſgrace before men, and the diſpleaſure of God attending it;) he was contented to be dealt with as a ſlave, (as a wretched miſcreant,) *making himſelf of no reputation,* that we might be free, not only from the pain, but from the ignominy we deſerved, and with our lives recover both our honour and liberty, which we had forfeited and loſt.

Gal. iii. 13. Heb. xii. 3. ἀντιλογία. Matt. xxvii. 46. Iſa. liii. 3. Phil. ii. 7.

3. Farther; this kind of ſuffering had ſome advantages, and did conduce toward our Saviour's deſign in being notorious, and in continuing a competent time. If he had been privately made away, or ſuddenly diſpatched, no ſuch great notice had been taken of it, nor could the matter of fact itſelf have been ſo fully proved, (for the confirmation of faith and conviction of infidelity,) nor had that excellent deportment of his under ſuch affliction (his moſt divine patience, meekneſs, and charity) ſo illuſtriouſly ſhone forth. God's providence therefore did order it ſo, (to prevent all exceptions and excuſes of unbelief,) that as the courſe of his life, ſo the manner of his death ſhould be moſt open and conſpicuous; *Theſe things,* as St. Paul told King Agrippa, *were not done in a corner;* (nor preſently huſhed up; but were done leiſurely, in the face of the world:) *I ſpoke freely,* ſaith our Saviour, *to the world; I always taught in the ſynagogue and in the temple, where the Jews from all places reſort; and in ſecret have I done*

Acts xxvi. 26. John xviii. 20.

othing. His proceedings were not cloſe or clancular, ut frank and open; and as he lived, ſo he died, publicly nd viſibly, the world being witneſs of his death, and ſo repared to believe his reſurrection, and to embrace his octrine; according to what himſelf foretold; *I, being* John xii. 32. *ifted up from the earth, ſhall draw all men unto me;* (all en to take notice, by the remarkableneſs of it; ſome to elieve upon me, by the wondrous conſequences of it:) nd, *As Moſes did exalt the ſerpent in the wilderneſs, ſo* John xiii. *uſt the Son of man be exalted;* (that as by beholding the 14, 15. erpent elevated upon a pole men were cured of thoſe ortiferous ſtings they had received; ſo by believing on im crucified men ſhould be ſaved from thoſe deſtructive nd deadly ſins they had committed.)

4. This kind of ſuffering alſo ſeems in many reſpects gnificant, and full of inſtructive emblems. His poſture preſented that large and comprehenſive charity which e bare in his heart toward us, ſtretching forth his arms f kindneſs, pity, and mercy; with them, as it were, to mbrace the whole world, and receive all mankind under ne wings of his gracious protection[a]: it ſhewed him earneſtly, as it were, wooing and entreating us to return to od, and embrace the reconciliation he had purchaſed nd did offer; *I have ſpread out my hands all the day unto* Iſa. lxv. 2. *rebellious people:* God did ſo of old by his Prophets ediately and figuratively; he did ſo in our Saviour imediately and properly by himſelf. The croſs was, as it ere, a pulpit, from which our Saviour did exhort to reentance, and preach divine grace, and offer remiſſion of ns unto us, with action moſt affecting and pathetical.

His being lifted up may ſignify and mind us, that ſubmiſſion to God's will, ſuffering for truth and righteouſneſs, umility and patience,) are conjoined with and do procure exaltation; that the lower we are in humility, the igher we riſe in favour, and the nearer approach to hea-

[a] Vid. Lactant. iv. p. 437. Extendit in paſſione manus ſuas, orbemque menſus eſt, ut jam tunc oſtenderet ab ortu ſolis uſque ad occaſum, magnum populum ex omnibus linguis et tribubus congregatum, ſub alas ſuas venturum.

Luke xviii. 14. Matt. xxiii. 12. James iv. 10. 1 Pet. v. 5. Phil. ii. 8,9.

ven; *Whoſo humbleth himſelf*, ſaith our Saviour, *ſhall be exalted*; and, *Be you humbled before the Lord*, (under the mighty hand of God,) *and he ſhall exalt you*, ſay with one voice St. James and St. Peter. And becauſe *our Saviour was obedient unto death, even the death of the croſs, therefore did God* ὑπερυψῶν, *ſuperexalt him above all dignity and power in heaven and earth*, as St. Paul teaches us. The croſs was a throne, where humility ſat in high majeſty, whence patience ſat encircled with rays of glory. The ſame conſideration may alſo mind us how and whence our ſalvation comes; that our help comes from above, and by looking upward; that as in beholding our Saviour upon the croſs we muſt lift up our eyes, ſo in believing on him we muſt raiſe up our hearts to heaven. In that ſublimity alſo did our Saviour ſhew himſelf ſtanding erect, not only as a conſtant ſufferer, but as a glorious conqueror; having, as St. Paul tells us, *ſpoiled principalities and powers*, (all the principal powers of darkneſs, hell, ſin, and death,) ἐδειγμάτιζεν, *he made a ſolemn ſhew, triumphing over them upon his croſs*. No conqueror loftily ſeated in his triumphant chariot did ever yield ſo illuſtrious a ſpectacle; no tree was ever clothed and adorned with ſo glorious trophies. To the outward eye and carnal ſenſe our Saviour was expoſed to ſhame and ſcorn; but to ſpiritual diſcerning, all his and our enemies hung there, objects of contempt, undone, and overthrown. The devil, ὁ ἰσχυρὸς, (that ſtrong and ſturdy one,) hung there, bound and fettered, ſpoiled and diſarmed, quite baffled and confounded: death itſelf there hung gaſping, with its ſting plucked out, and all its terrors quelled. The world with its vain pomps, its counterfeit beauties, its bewitching pleaſures, its fondly admired excellencies, did there hang, all defaced and diſparaged; *the world is thereby crucified to us, and we unto the world;* ſo that we cannot glory or truly rejoice in any worldly thing: (for to be ſplendid in external ſtate can never henceforth be worthily deemed admirable; to be mean and low can never ſpeak a man miſerable, ſince the Lord of glory and fountain of happineſs did himſelf condeſcend to ſo low a condition, and became ſo deep a ſuf-

Col. ii. 15. Heb. ii. 14. Matt. xii. 29. Luke xi. 22. 1 Cor. xv. 54. 2 Tim. i. 10. Gal. vi. 14.

ferer: nor can pleaſure pretend to make men happy, nor ſorrow juſtly diſcourage us, ſince the Son of God by ſuch a ſtep of extreme grief hath aſcended into his throne of glory). Our ſins (thoſe ſins which our Saviour did in his body ἀναφέρειν ἐπὶ τὸ ξύλον, carry up upon the gibbet) hung there, expoſed as trophies of his victories, objects of our hatred and horror, by him condemned in the fleſh: thoſe manifold enmities (between God and us, between man and himſelf, between one man and another) did all there hang together, aboliſhed in his fleſh, and ſlain upon his croſs; *by the blood of which he made peace, and reconciled all things in heaven and earth;* together with all thoſe yokes of bondage, thoſe enſigns and inſtruments of vexation to us; thoſe laws that burdened men ſo much, which ſet them at ſuch diſtance and variance, that ſubjected them to guilt and condemnation unavoidable; that hand-writing of ordinances, inducing our obligation to ſo grievous forfeitures and penalties, was there nailed to the croſs; our bonds thereby cancelled, our debts expunged.

1 Pet. ii. 24. Rom. viii. 3.

Col. i. 20. Eph. ii. 15, 16. καταργήσας.

Col. ii. 14. ἐξαλείψας. Mos eſt quibuſdam in locis clavis transfigendi edicta antiquata. *Grot. ib.*

Our Saviour's crucifixion furthermore did ſignify how our fleſh ſhould be dealt with, how we ſhould mortify the luſts and affections thereof. We muſt not only imitate and follow our Saviour in his life, but in ſome ſort endeavour to reſemble him in his death, συμμορφοῦσθαι τῷ θανάτῳ αὐτοῦ, as St. Paul ſpeaks, *conformable to his death; become* σύμφυτοι, *planted together with him in the likeneſs of his death;* συσταυροῦσθαι τῷ Χριστῷ, *be crucified together with Chriſt; having our old man crucified together with him, that the body of ſin may be deſtroyed, ſo that we no farther ſerve ſin; mortifying our earthly members, and putting to death the deeds of the body: For they that are Chriſt's have crucified the fleſh with its paſſions and luſts.* His death may fitly repreſent our death to ſin; his croſs, the thwarting our vicious deſires and inclinations; his grievous pain the bitterneſs of our repentance, (wherein our ſoul ſhould be pierced with ſharp compunction, as his ſacred fleſh was torn with nails;) his diſgrace, our ſhame and confuſion, with regard to our offences. In his perſon, farther, we may contemplate the ſtate of virtue and good-

Phil. iii. 10. Rom. vi. 5, &c. Gal. ii. 20. v. 24. Col. iii. 3. Rom. viii. 13.

neſs in this world, expoſed to envy and hatred, to cenſure and obloquy, to contempt and ſcorn, to all kind of affliction and hardſhip. [b] Every good man muſt hang upon ſome croſs or other; εἰς τοῦτο κείμεθα, it is our lot and portion assigned us by divine decree; to a conformity with this image and pattern of the Son of God we are predeſtinated; δεῖ ἡμᾶς, *We muſt* (it is both of neceſſity and duty incumbent on us) *by many tribulations enter into God's kingdom; All that will live godly in Chriſt Jeſus ſhall* (certainly in one way or other) *ſuffer perſecution*, (and partake of the croſs.) Many ſuch analogies and reſemblances, not unprofitable, might a devout meditation (in imitation of the ſacred writers) draw out, for exciting good affections and quickening to duty. But farther,

1 Theſſ. iii. 3.
Rom. viii. 29.
Acts xiv. 22.
2 Tim. iii. 12.

5. We may alſo (for the fuller confirmation of our faith, and begetting in us a due adoration of the divine wiſdom and providence) obſerve the correſpondency of this our Saviour's manner of ſuffering to the ancient prophecies foretelling, and the typical repreſentations foreſhewing it. That moſt full and clear and famous prophecy concerning our Saviour's paſſion (Iſa. liii.) doth expreſs him ſuffering as a malefactor, or with malefactors. He was to be reckoned among tranſgreſſors, ſuffering in a manner very painful and very deſpicable, (*He was to be wounded for our tranſgreſſions, and to be bruiſed for our iniquities;* he was to be *deſpiſed* and *rejected of men, as a man of ſorrows and acquainted with grief;*) which circumſtances could not ſo punctually agree to any other kind of ſuffering (or puniſhment) in uſe as to this. In the 22d Pſalm, the royal Prophet deſcribes an afflicted and forlorn condition, (ſuch as by no paſſages of his hiſtory, in the full extent and according to the literal ſignification of his words, doth appear ſuitable to his own perſon, and therefore more properly is to be applied to the Meſſias, whom he did repreſent;) and in that deſcription, among other paſſages ſuiting to our Saviour, theſe words occur;

Iſa. liii. 12, 5, 3.

[b] Et quanquam paſſio ipſa per ſe acerba et amara, ſpecimen nobis futurorum tormentorum dabat, quam morantibus in hoc ſeculo virtus ipſa proponit, &c. *Lact.* iv. p. 434.

Thou haſt brought me into the duſt of death: for dogs have compaſſed me; the aſſembly of the wicked have incloſed me; they pierced (or digged, ὤρυξαν) *my hands and my feet:* (which words do moſt patly and livelily ſet out our Saviour's being nailed to the croſs.) And in the Prophet Zechariah God foretells, ſpeaking in his own name, *They,* (that is, the Jews, ſenſible of what they had done, and penitently affected,) *they ſhall look upon me, whom they have pierced:* which place needs no violence to extort the right meaning from it; no comment to explain or adapt it to the crucifixion of God, our Saviour, to which it is ſo literally congruous. The ſame was alſo fitly prefigured by appoſite types: Iſaac, the immediate ſon and heir of the promiſe, (in whom the faithful ſeed was called, or conveyed down by him,) and ſo a moſt apt type of our Saviour, he being devoted and offered to God in ſacrifice, did himſelf bear the wood, by which he was to be offered: ſo did our Saviour (the promiſed ſeed in which *all nations ſhould be bleſſed*) himſelf bear the croſs, by which he was to ſuffer, and to be offered up a ſacrifice to God. Thoſe which were bitten (dangerouſly) by fiery ſerpents, were by looking up upon a brazen ſerpent ſet upon a pole preſerved in life; which (in our Saviour's moſt authentical interpretation) did repreſent the ſalvation which ſhould proceed from our beholding and believing on him lifted up upon the croſs, to us, who had been ſtung and mortally ſtruck with that old ſerpent's poiſonous temptations. The Paſchal lamb, (that moſt proper emblem of Chriſt our Paſſover, that moſt meek and innocent, moſt unblemiſhed and ſpotleſs Lamb, *ſlain for the ſins of the world,*) it was to be killed by the whole aſſembly of the congregation of Iſrael; its blood was to be daſhed on the ſide-poſts and croſs-beams of every door; its body was not to be eat raw, nor ſodden at all with water, but roaſted whole, and dreſſed upon a ſpit; nor were any of its bones to be broken; which circumſtances, (with ſuch caution and care preſcribed,) how they ſuit and fitly adumbrate the manner of our Saviour's paſſion,

Pſal. xxii. 15, 16.

Zech. x. 12. John xix. 37.

Gen. xxii. Rom. ix. 8. Jam. ii. 21. Heb. xi. 17.

Vid. Tertull. adv. Jud. c. x.

Numb. xxi. John xiii. 14.

Exod. xii. 5, 6. ix. 46, &c.

I need not farther than by the bare mention of them to declare.

Laſtly, The conſideration of our Saviour's thus ſuffering is apt to teach and affect us; to admoniſh us of our duty, and to excite devotion in us: no contemplation is more fruitful or efficacious toward the ſanctification of our hearts and of our lives: the Goſpel itſelf is, in St. Paul's language, ὁ λόγος τοῦ σταυροῦ, (*the word of the croſs;*) and he calls both this and that *the power of God to ſalvation.*

1 Cor. i. 18. Rom. i. 16.

1. What good affection therefore may not the meditation thereupon raiſe, what virtue not produce in us!

2. How can it otherwiſe than inflame our hearts with love, to think what acerbity of pain, what indignity of ſhame our Saviour there willingly undertook and endured for us! No imagination can deviſe a greater expreſſion of charity; and if love be productive of love, what effect ſhould the conſideration of ſuch a love have! Nor can we find a ſurer ground of truſt, and a greater encouragement to hope in God, than this: he that ſpared not his own Son, but delivered him up to the ſuffering of ſuch pains and indignities for us, how can we diſtruſt his bounty, or deſpair of his mercy in any caſe? What higher favour could he do, how ſhew greater condeſcenſion, how more ſurely teſtify his willingneſs, his delight to do us good? how conſequently lay ſtronger grounds of hope and confidence in us, than by his own free undertaking and undergoing all this for us?

3. What deteſtation of our ſins muſt it alſo raiſe in us, that brought ſuch torture, ſuch reproach upon him! Judas the wretch who betrayed him, the Jewiſh prieſts who accuſed and proſecuted him, Pilate the judge who condemned him, the wicked people that abuſed and inſulted over him, the cruel hands that ſmote him, the pitileſs hearts that mocked him, the blaſphemous tongues that railed upon him, thoſe who were inſtruments of his affliction, how do we deteſt them, and curſe their memories! But our ſins, which were the firſt and main cauſes

of that woful tragedy, how much more reaſon have we to abhor and abominate them! He was *delivered for our offences,* (they were the traitors indeed which by Judas's hands did deliver him;) it was they that cried *crucifige,* (*Crucify him, crucify him,*) with a clamour more loud and more effectual than did the Jews; (it was they that did by their borrowed mouths accuſe and proſecute him;) *He that knew no ſin was made ſin for us;* (was condemned as a ſinner for us: it was we that by our ſins did adjudge and ſentence him;) Pilate was but their agent and ſpokesman in it; *He became a curſe for us;* (all the mockery, deriſion, and contumely he endured proceeded from us; the ſilly people were but properties, repreſenting and acting our parts;) *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities:* it was they that by the fierce ſoldiers and rude rabble, as by ſenſeleſs engines, did ſmite and ſcourge him; by the nails and thorns did pierce his fleſh and rend his ſacred body.

Rom. iv. 25. Luke xxiii. 21. 2 Cor. v. 21. Gal. iii. 13.

4. What can in reaſon be more effectual to breed in us remorſe and penitent ſorrow, than reflection upon ſuch horrible effects proceeding from our ſins? how can we but vehemently grieve, when we remember ourſelves by them to have been the betrayers, the ſlanderers, the ſcorners, the murderers of God's dear Son, of ſo innocent and lovely a perſon, of our beſt friend, and moſt loving Saviour?

5. And if ingenuity will not work ſo much, and melt us into contrition hereby, yet ſure this thought muſt needs produce fear in us: Can we but tremble to think of the fierceneſs of God's diſpleaſure, the ſeverity of divine judgment, the heinous guilt of our ſins, all ſo plainly diſcovered, ſo livelily ſet out in this diſmal ſpectacle? If the view of an ordinary execution is apt to beget ſome apprehenſions of terror, dread of the law, reverence to authority, what dreadful impreſſions ſhould this extraordinary example of divine juſtice make upon us?

6. How can it alſo but deter us from wilful commiſſion of ſin, to conſider that by it we do ἀνασταυροῦν, recrucify, (in a manner renew all that pain and ſhame; bring up

Heb. vi. 6. x. 29. again upon the ſtage all that direful tragedy,) *crucify*, I ſay, *afreſh the Son of God, and again expoſe him to open ſhame; that by it we trample upon the Son of God, and prize the blood of the covenant* (that moſt precious blood, ſo freely, yet ſo ſadly ſhed for us) *as a common* (a trivial and worthleſs) *thing*; deſpiſing all his ſo kind and ſo painful endeavours for our ſalvation, defeating his gracious purpoſe, rendering all his ſo bitter and loathſome ſufferings, as to their principal intent, (our good and benefit,) altogether, yea more than vain and fruitleſs?

7. What, farther, can be more operative in producing diſeſteem and diſregard of this world, with all its deceitful vanities and miſchievous pleaſures; in reconciling us to the worſt condition it can bring us into; in comforting us under the heavieſt preſſures of affliction? Who can admire thoſe ſplendid trifles, which he never regarded in his life, which only ſerved to mock him at his death? Who can reliſh thoſe delights, which he never living vouchſafed to taſte of, and dying choſe to feel their contraries? Who will dare to vilify a ſtate of ſorrow and diſgrace, which he by the voluntary ſuſception thereof (in ſuch extremity) hath ſo dignified and graced; by which we reſemble, become conformable unto, partake with him, concur with, and, in a manner, complete his deſign? Who can much prefer being admired, applauded, or made much of by men, before deriſion, reproach, or perſecution from them, (eſpecially for adherence to truth and righteouſneſs?) Who can be very ambitious of honour and repute, or covetous of wealth, or addicted to pleaſure, who obſerves him (the Son of God, the heir of all things, the Lord of glory) chooſing rather to aſcend a croſs than a throne; inviting the clamours of ſpite and ſcorn, inſtead of acclamations of praiſe; embracing the reputation of a malefactor and a ſlave, before the dignity and reſpect of a prince; that regards him hanging naked and forlorn upon a gibbet, beſmeared with his own blood, groaning under extremity of pain, yielding, as the Prophet foretold of him, *his back to the ſmiters, and his cheeks to them that plucked off the hair*; (hiding not his face from ſhame and

Rev. i. 9. 1 Pet. iv. 13. Rom. viii. 17. Phil. iii. 10. Col. i. 24. ἀνταναπλη-ρῶν τὰ ὑστε-ρήματα.

Iſa. l. 6.

ſpitting?) Will not the imagination of ſuch a ſight fully the luſtre of all earthly pomps and beauties, damp the ſenſe of all carnal delights and ſatisfactions: quaſh all the content we can take in our wild and extravagant merriments?

8. If ſuch affliction and hardſhip were to him a ſchool of obedience, (ἔμαθεν ἀφ' ὧν ἔπαθε, he learnt from what he ſuffered, obedience;) a means of perfection, (*It became God*, ſaith the Apoſtle, *to perfect the captain of our ſalvation by ſuffering*;) a procurement of divine favour, (therefore, himſelf tells us, *the Father loveth me, becauſe I lay down my life*; and the manner ſure did increaſe that love;) a ſtep to glory, (for, it is ſaid, *was not Chriſt to ſuffer theſe things, and* (ſo) *to enter into his glory? Therefore God exalted him; We ſee Jeſus, for the ſuffering of death, crowned with glory and honour.*) If it yielded ſuch advantages to him, and may by our conformity and compliance with him afford the like to us, what reaſon can there be, that we ſhould be anywiſe diſcompoſed, diſcouraged, or diſconſolate under it? Much more ſure there is, *that we ſhould*, with St. Paul, *boaſt, rejoice, exult, and ſhip* (ἀγαλλιᾶσθαι and σκιρτᾶν) *for joy in our tribulations; He that doth not carry his croſs, and go after me, cannot be my diſciple*; and, *He that doth not take up his croſs, and follow me, is not worthy of me*; ſaith our Saviour: he that doth not take it up readily, when by providence it is preſented; that doth not bear it contentedly, when it is impoſed, cannot be our Saviour's diſciple, (ſhewing ſuch an incapacity to learn the leſſons of humility and patience read by him; to tranſcribe the copies of ſubmiſſion to divine will, ſelf-denial, and ſelf-reſignation, ſo fairly ſet him by Chriſt's inſtruction and example:) he is nowiſe worthy of him, (hath not the courage, the ſincerity, the conſtancy required of a Chriſtian; one pretending to ſuch benefits, privileges, and rewards from Chriſt, his Lord and Saviour.) The willing ſuſception, the cheerful ſuſtaining of the croſs, is the expreſs condition and character of our Chriſtianity, (whence uſe hath been to ſign them who enter into it with the figure of the croſs.) It is the

Heb. v. 8. ii. 10.
John x. 17.
Luke xxiv. 26. Phil. ii. 9. Heb. ii. 9.
Rom. v. 3. Col. i. 24. Matt. v. 12.
Luke vi. 23. xiv. 27. ix. 23.
Matt. x. 38. xvi. 24.

ſpecial enſign of our warfare under Chriſt againſt his and our common enemies; the diſtinct badge of our profeſſion; the chief object of our faith, our knowledge, our preaching, (as St. Paul diſcourſes in the firſt and ſecond chapter
1 Cor. ii. 2. of his firſt Epiſtle to the Corinthians;) the main ground of our hope; the ſole matter of our glory, (ἐμοὶ μὴ γένοιτο
Gal. vi. 14. καυχᾶσθαι;) *Far be it from me to glory*, ſaith St. Paul,
1 Cor. i. 23. *ſave in the croſs of Chriſt: Let it be to the Jews a ſcandal*, (offenſive to their fancy, prepoſſeſſed with expectations of a Meſſias flouriſhing in ſecular pomp and proſperity;) *let it be folly to the Gentile Greeks*, (ſeem abſurd to men imbued and puffed up with carnal conceits and maxims of worldly wiſdom,) that God ſhould put his own beloved
Vid. Orig. in Celſ. ii. p. 79. &c. Son into ſo ſad and deſpicable a condition; that ſalvation from death and miſery ſhould be procured by ſo miſerable a death; that eternal joy, happineſs, and glory ſhould iſſue from ſuch ſprings of extreme ſorrow and ſhame; that a perſon in outward ſemblance ſo contemptible, expoſed to ſo infamous and ſlaviſh uſage; ſhould be the Son of God, the Lord and Redeemer of mankind, the King and Judge of all the world; let this, I ſay, be ſcandalous and diſtaſteful to ſome prejudiced perſons; let it ſeem ſtrange and incredible to other ſelf-conceited men; to us it muſt be grateful and glorious; to us, who diſcern by a clearer light, who are endued with a purer ſenſe, derived from the divine Spirit, whence we may, with a comfortable ſatisfaction of mind, perceive that God could not in a higher meaſure, in a fitter method, illuſtrate his glorious attributes of goodneſs and juſtice, (his infinite mercy toward his poor creatures, his heavy indignation and ſevere juſtice againſt iniquity;) that virtue could not be taught, nor exemplified, nor commended and inculcated
Plat. 2. de rep. Sen. de Provid. any other way with ſo great advantage. It were eaſy to allege the ſuffrages of Plato, Seneca, and other ſuch men, (wiſe only by improvement of natural reaſon,) acknowledging that perfection of virtue can neither be wrought or ſhewed otherwiſe than by ſuffering the bittereſt afflictions; that God (as a wiſe Father) therefore uſeth to exerciſe them whom he moſt loveth with them:

nor hard were it to produce examples of men, (even among the Pagans,) moſt famous and honourable in the judgment of poſterity for their wiſdom and virtue, who have been tried in this furnace, and ſhone thereby more brightly, ſuffering by the iniquity, ingratitude, and envy of their times, both in their reputation, liberty, and life, infamous puniſhments, ignominious deaths; though none of them of choice and upon deſign to advance the intereſt of goodneſs, but by an accidental force put upon them; none in a manner ſo ſignal, with circumſtances ſo rare, with an event ſo wonderful: ſo that even according to the paſſable dictates of common wiſdom this diſpenſation was not ſo unaccountable; neither ought the Greeks, in conſiſtency with themſelves and their own moſt admired philoſophers, have deemed the doctrine *of the croſs to be fooliſh*, or unreaſonable: ſince thereby a charity and humanity ſo unparalleled, (far exceeding theirs, who have been celebrated for love to their country, or a more prevalent love of praiſe devoting their lives,) a meekneſs ſo incomparable, a reſolution ſo invincible, a patience ſo heroical, were manifeſted for inſtruction and direction of men: ſince never were the vices and vanities of the world (both ſo deſtructive to the quiet and welfare of mankind) ſo remarkably diſparaged and condemned: ſince never virtue had ſo powerful an effect (the expiation of the whole world's ſin and reconciliation of mankind to God, ſuch as no other performance, no ſacrifice could ever pretend to) nor ſo glorious a reward; ſovereign dignity to him that exerciſed it, everlaſting happineſs to them that follow it: ſince, I ſay, there be ſuch excellent uſes, fruits, and conſequences of the croſs undergone by our Saviour, we have no reaſon to be offended nor to be aſhamed thereof; but rather heartily to approve, and humbly to adore, as well the wiſdom of God, as other his glorious attributes, ſo conſpicuouſly demonſtrated and diſplayed therein.

Socrates, Phocion, Ariſtides, Seneca, Thraſeas Pœtus, Helvidius Priſcus, &c.

Vicit amor patriam laudumque immenſa cupido.

1 Cor. i. 18, &c.

But I have not been able to contain myſelf, and have dwelt too long upon this moſt rich and fruitful argument.

Dead and buried, &c.

OUR Saviour's paſſion (as we did obſerve formerly) was in the firſt draughts of this Creed expreſſed by one ſingle word, *crucifixus:* but afterwards (whether to diſcountenance ſome heretical devices contradicting the real truth of our Saviour's death, or for the more full and clear repreſentation of the thing itſelf) its deſcription was dilated, and expreſſed by three words, ſignifying the quality thereof; (he ſuffered; that is, was dealt with as a malefactor;) another ſhewing the manner of it, (he underwent that moſt painful and diſgraceful puniſhment of crucifixion;) a third denoting the final completion thereof, (he loſt his life thereby.) The two former we have largely diſcourſed upon; the laſt remains, being the conſummation of his grievous paſſion, the bottom of that bitter cup he willingly drank off for us; foreſeeing the approach of which, he pronounced the τετέλεσται, *It is finiſhed.* Concerning which we may conſider, 1. The nature of it, (wherein it did conſiſt.) 2. Some peculiar adjuncts and reſpects thereof, (which commend it to our regard, and render it conſiderable.) 3. The cauſes and ends, (whence moved, and why he died.) 4. The fruits and effects of it, (what did eſpecially ſpring from, what conſequences there were of his dying.) Laſtly, the practical influences, the belief and conſideration thereof may or ſhould have upon us.

John xix. 30.

I. As for the nature of it; we muſt affirm and believe aſſuredly, that it was a true and proper death, not in kind different from that death to which all we mortal men by the law and condition of our nature are ſubject, and muſt all ſometime undergo; (*For what man is he that liveth, and ſhall not ſee death? that ſhall deliver his ſoul from the hand of the grave?*) that death which is ſignified by the ceſſation of vital operations, (of all motion, natural or voluntary; of all ſenſe and knowledge, appetite and paſſion:) that death which is cauſed by the violent diſunion or diſlocation; by diſtempering; by whatſoever indiſpoſing the parts, humours, ſpirits of the body, ſo that the

Pſ. lxxxix. 48.

—Ἐπεί κε πρῶτα λίπῃ λεῦκ' ὀστέα θυμός· Ψυχὴ δ', ἠΰτ' ὄνειρος, ἀποπταμένη πεπότηται. Hom. Od. λ. 220.

ſoul can no longer in and by them exerciſe thoſe functions, for which its conjunction thereto was intended, and cannot therefore fitly reſide therein: that death which is ſuppoſed to conſiſt in the diſſolution of that vital band (whatever it be) whereby the ſoul is linked and united to the body; or in that, which is thereupon conſequent, the departure, ſeparation, and abſence of the ſoul from the body; each of that couple, upon their divorce, returning home to their original principles, as it were; *the body to the earth, whence it was taken; and the ſpirit unto God who gave it,* as it is in the Preacher. Such cauſes antecedent are ſpecified in the ſtory; ſuch ſigns following are plainly implied; ſuch a ſtate is expreſſed, in the ſame terms, whereby our death is commonly ſignified. The ſame extremity of anguiſh, the ſame dilaceration of parts, the ſame effuſion of blood (which would deſtroy our vital temper, quench our natural heat, ſtop our animal motion, exhauſt our ſpirits, extrude our breath) did work upon and neceſſarily produce the like effects upon him, (as having aſſumed the common infirmities and imperfections of our nature;) in regard to which violences inflicted upon him, he is ſaid to be *ſlain*, to be *diſpatched*, to be *cut off*, to be *taken away*, to be *deſtroyed*, to be *ſlaughtered*, to be *ſacrificed*, (ἀποκτείνεσθαι, διαχειρίζεσθαι, ἀναιρεῖσθαι, ἀπολλύσθαι, σφάττεσθαι, θύεσθαι,) which words fully import a real and proper death to have enſued upon thoſe violent uſages toward him. And by the ordinary ſigns of death, apparent to ſenſe, the ſoldiers judged him dead; and therefore, ὡς εἶδον ἤδη τεθνηκότα, *ſeeing him already dead, they forbare to break his legs;* by the ſame all the world being ſatisfied thereof; both his ſpiteful enemies, that ſtood with delight waiting for this utmoſt ſucceſs of their malicious endeavours to deſtroy him, and his loving friends, that with compaſſionate reſpect attended upon him through the courſe of his ſuffering; and thoſe who were ready to perform their laſt offices of kindneſs in procuring the decent burial of his body. His tranſition alſo into, and his abiding in, this ſtate, are expreſſed by terms declaring the propriety of his death, and its agreement with our death,

Eccl. xii. 7. Gen. iii. 19. Pſ. civ. 29.

Matt. xxvii. 20. Acts v. 30. Dan. ix. 26. Iſa. liii. 8. John xviii. 14. xi. 50. Rev. v. 9.

John xix. 33.

Mark xiv. 41. Luke xxiii. 27. John xix. 25.

ſuch as was before deſcribed; St. Mark tells us, that ἐξέπνευσε, (*animam efflavit*, he *breathed out his ſoul*, or *breathed out his laſt breath*; he *expired*:) St. Matthew, ἀφῆκε τὸ πνεῦμα; (he *let go his ſpirit*, or *gave up the ghoſt*, *animam egit*:) St. John, παρέδωκε τὸ πνεῦμα; (he *delivered up his ſpirit* into God's hands:) St. Luke mentions it done with a formal and expreſs reſignation; *Father, into thy hands I commend* (or depoſe, παρατίθεμαι) *my ſpirit*. Himſelf alſo frequently expreſſes his dying by *laying down his life*; by *beſtowing his life a ranſom*; which ſhews him really to have parted with it. His death likewiſe (as ours commonly by *excedere e vivis*, and like phraſes) is termed ἔξοδος, a going out of life, a leaving the ſociety of men, Luke ix. 31. Moſes and Elias are ſaid to tell τὴν ἔξοδον αὐτοῦ, his deceaſe, which he ſhould accompliſh at Jeruſalem; and μετάβασις, a paſſing over from this world; *When*, ſaith St. John, *Jeſus knew that his time was come*, ἵνα μεταβῇ, *that he ſhould depart from this world*. His death alſo by himſelf is enigmatically deſcribed by the deſtruction (or demoliſhment) of his bodily temple, anſwerable to thoſe circumlocutions concerning our common death; in St. Paul, *the diſſolution of our earthly houſe or tabernacle*, (or tranſitory abode;) in St. Peter, ἀπόθεσις τοῦ σκηνώματος, the *laying down*, or *putting off, our tabernacle*.

Mark xv. 37. Matt. xxvii. 50. John xix. 30. Luke xxiii. 46. John xv. 13. x. 15, 18, &c. xiii. 37. 1 John iii. 16. Μετ' ἐμὲν ἔξοδον. 2 Pet. i. 15. ἔφεξιν. Acts xx. 29. John xiii. 1.

It were alſo not hard to ſhew, how all other phraſes and circumlocutions by which human death is expreſſed either in the Scripture, or in uſual language, or indeed among philoſophers and more accurate ſpeakers, are either expreſsly applied, or by conſequence from what is expreſſed appear applicable, to our Saviour: ſuch, for inſtance, as theſe in Scripture; ἀνάλυσις, being reſolved into our principles, or the returning of them thither, whence they came; ἀπόλυσις, a being freed, licenſed, or diſmiſſed hence; ἐκδημία ἐκ τῦ σώματος, a going abroad, or abiding abroad; a peregrination, or abſenting from the body; an ἔκδυσις, putting off, or being diveſted of the body; an ἀφανισμὸς, diſappearing, ceaſing (in appearance) to be; going hence, and not being ſeen; a falling on ſleep;

2 Tim. iv. 6. Phil. i. 23. Luke ii. 29. 2 Cor. v. 8. 4. Acts xiii. 36. Gen. xxv. 8. xlix. 33, &c. Pſ. xxxi. ult. &c.

reſting from labours; to ſleep with his fathers; a being added unto our fathers, gathered to our people; being taken or cut out of the land of the living; going down into the pit; lying down, reſting, ſleeping in the duſt, &c. making our bed in darkneſs. Jer. xi. 19. Pſ. lii. 5. xxviii. 1. cxliii. 7. lxxxviii. 4. Iſa. xxxviii. 18. Ezek. xxvi. 20, &c. Job vii. 21. xvii. 16. xx. 11. xxi. 26. Dan. xii. 2. Iſa. xxvi. 19.

Theſe and ſuch like phraſes occurring in Scripture, (which might be paralleled out of common ſpeech and more learned diſcourſes,) deſcribing either the entrance into, or the abiding in, the ſtate of that death, to which all men are obnoxious, might eaſily be ſhewed applicable to the death of our Saviour. But I will not farther inſiſt upon confirmation of a point ſo clear, and never queſtioned but by the wild and preſumptuous fancies of ſome heretics.

Our Saviour's death then was a true, real, and proper death, ſuitable to that frail, paſſible, mortal nature, which he vouchſafed to undertake for us; to the condition of ſinful fleſh, in the likeneſs of which he did appear; ſeparating his ſoul and body, and remitting them to their original ſources. His paſſion was indeed *ultimum ſupplicium*, an extreme capital puniſhment, the higheſt in the laſt reſult which either the fierceſt injuſtice or the ſevereſt juſtice could in this world inflict; for to *kill the body* is, as our Saviour teaches us, the extreme limit of all human power and malice; the moſt and worſt man can do; they have not περισσότερόν τι, any thing beyond that, which they can attempt upon us: and ſo far they proceeded with our Saviour: [the willing undergoing of which alſo is the higheſt expreſſion of kindneſs, (if it be done upon that account;) for, *Greater love than this hath no man, than that one lay down his life for his friends*: the greateſt atteſtation to the truth; the perfecteſt inſtance of obedience, ſubmiſſion, and patience reſpectively: to aſſert truth, to follow righteouſneſs, to adhere to conſcience, to reſiſt ſin, μέχρις αἵματος, as far as to blood, (as it is in the 12th to the Hebrews,) not to love our life, ἄχρι θανάτου, (unto the death, when death is threatened,) is the utmoſt that man can do.] But, Rom. viii. 3. Matt. x. 28. Luke xii. 4. John xv. 13. Heb. xii. 4. Rev. xii. 11.

II. We may conſider thoſe peculiar adjuncts and re-

ſpects of our Saviour's death, (annexing thereto hereafter in our diſcourſe, for avoiding repetition, his whole paſſion generally taken, whereof his death was the chief part and final completion;) thoſe adjuncts, I ſay, and thoſe reſpects which commend it to our regard, and amplify the worth thereof; its being a reſult of God's eternal deliberation and decree; a matter of free conſent and compact between God the Father and his only Son; its being anciently prefigured and predicted; its being executed by God's hand and providence guiding, by man's action concurring; its being the death of a perſon ſo holy and innocent, ſo high and excellent; of the Son of God, yea, of God himſelf.

1. It was a reſult of God's eternal counſel and decree; no caſual event, no expedient ſuddenly deviſed; but a deſign from all eternity, contrived by divine wiſdom, reſolved upon by divine goodneſs: as God did then foreſee our lapſe and miſery, ſo he did as ſoon determine our remedy; as the whole of that myſterious diſpenſation concerning Chriſt, ſo did eſpecially this main part thereof,

Eph. iii. 11. proceed κατὰ πρόθεσιν τῶν αἰώνων, according to an eternal
Rev. xiii. 8. purpoſe: for our Saviour was *a Lamb ſlain from the foun-*
1 Pet. i. 19, 20. *dation of the world: We were redeemed by the precious blood of Chriſt, as a lamb without blemiſh and without ſpot;* προεγνωσμένου μὲν, *foreordained indeed before the foundation of the world:* our Saviour went (he tells us) to ſuffer κατὰ τὸ ὡρισμένον, according to what was deter-

Acts ii. 23. mined; it was *by the determinate counſel and foreknowledge of God,* that he was delivered up to thoſe wicked hands that ſlew him: nor did the conſpiracy of Herod and Pilate with the nations and people of the Jews effect

Acts iv. 28. any thing therein beyond ὅσα ἡ χεὶρ, καὶ ἡ βουλὴ Θεοῦ προώρισε γένεσθαι, whatever the hand and the counſel of God had predeſtinated to be performed. God's ſo great care and providence, ſo expreſsly commended to our obſervation, do argue the high worth and conſequence of this death.

2. It was a matter of free conſent and compact between God and our Saviour. God freely proffered, if he

would undertake to redeem his creature, a comfortable and honourable ſucceſs thereto; he willingly embraced the condition; *When thou ſhalt make thy ſoul an offering,* Iſa. liii. 10, 11. *thou ſhalt ſee thy ſeed and prolong thy days, and the pleaſure of the Lord ſhall proſper in thy hand: thou ſhalt ſee of the travail of thy ſoul, and be ſatisfied;* that was God's propoſition: *Lo, I come to do thy will, O God,* was our Heb. x. 7, 8. Saviour's anſwer in correſpondence and conſent thereto. God, in conſideration of his ſufferings, did διατίθεσθαι βασιλείαν, covenant to him a kingdom; commit to him a ſo- Luke xxii, 29, vereign authority, affign him an univerſal dominion: in virtue of which tranſaction it was, that *Jeſus, for the ſuffering of death, was crowned with glory and honour;* that Heb. ii. 9. Iſa. liii. 12. *he pouring out his ſoul unto death, God divided him a portion with the great;* that *he being obedient to the death,* Phil. ii. 8, 9. *God exalted him, and gave him a name above all names.* In this regard are God's elect and faithful people ſaid to be given to him, as a retribution to him who gave himſelf for them; that we are ſaid *to be bought by him, and the* Rom. i. 4. Gal. iii. 13. *Church purchaſed by his blood.* There was therefore a 1 Cor. vi. 20. covenant between God and his Son concerning this af- 1 Pet. i. 19. fair: and of great conſideration ſurely muſt that affair be, Acts xx. 28. wherein ſuch Perſons (if I may ſo ſpeak) ſo intereſt themſelves, do traffic, as it were, and ſtand upon terms with each other.

3. Farther; that the excellency and efficacy of this death and paſſion might appear, it was by manifold types foreſhadowed, and in divers prophecies foretold. Indeed moſt famous paſſages of providence (eſpecially the ſignal afflictions of eminent perſons repreſenting our Saviour) ſeem to have been preludes unto and prefigurations of his paſſion: the blood of the righteous protomartyr Abel, Luke xi. 51. Gen. iv. 10. ſhed by envy, for acceptable obedience to God's will, and crying for vengeance, ſeems to have prefigured that blood, which cried alſo, though with another voice, and *ſpake better things than the blood of Abel;* not complaints Heb. xii. 24. xi. 4. and ſuits for vengeance, but entreaties and interceſſions for mercy. Iſaac, (the only ſon, the ſon of promiſe,) his oblation in purpoſe, and death in parable, (as the Apoſtle

Heb. xi. 17, 19. ἐν παραβολῇ. to the Hebrews ſpeaks,) did plainly repreſent our Saviour, the promiſed ſeed, his being really offered, and afterward reſtored to life. Joſeph's being ſold and put into ſlavery by his envious brethren; being ſlanderouſly accuſed and Pſ. cv. 18. ſhut in priſon, (*whoſe feet they hurt with fetters; the iron entered into his ſoul;*) and this by God's diſpoſal, in order Gen. xlv. 5. to his exaltation, that he might be a means to preſerve life, and prepare convenient habitation for the children of Luke xxiv. 26. Iſrael, doth reſemble him, who by ſuffering entered into Heb. v. 9. glory; who being thereby perfected, became author of John xiv. 2. ſalvation to his brethren, all true Iſraelites; who went to prepare manſions of reſt and light, a heavenly Goſhen, for them. David's perſecutions preceding his royal dignity and proſperous ſtate, (which he expreſſes in no lower Pſ. xviii. 4, 5. ſtrain than by ſaying, *The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid: the ſorrows of hell compaſſed me about; the ſnares of death prevented me,*) how they may adumbrate the more real extremities of our Saviour's affliction, previous to his glorious exaltation, I leave you to conſider; as alſo the reſt of ſuch paſſages, of a like myſterious importance: however all the ſacrifices of old, inſtituted by God, we may more confidently affirm to have been chiefly preparatory unto and prefigurative of this moſt true and perfect ſacrifice; Heb. ix. 23. viii. 5. by virtue indeed of which thoſe ὑποδείγματα and σκιαὶ, thoſe umbratic repreſentations obtained any validity or effect: if they did not ſignify this in deſign, they could ſignify nothing Heb. ix. 22. in effect: for as *without ſhedding of blood there was no remiſſion,* (God's anger could not be appeaſed, his juſtice could not be ſatisfied without it; it being blood that maketh atonement for the ſoul, God ſo requiring, as it is in the Law, Levit. xvii. 11.) which the inſtitution of thoſe ſacrifices Heb. x. 4. ix. 9, 15. did ſpeak and ſignify; ſo it was impoſſible, that the blood of bulls and goats ſhould take away ſin; that thoſe legal gifts and ſacrifices ſhould perfect the conſcience of him that did the ſervice; that is, entirely aſſure him of pardon and impunity. The ſouls of beaſts were not in value ſuitable, could not fitly be ſurrogated in the ſtead of men's ſouls, which had offended, and were therefore liable to

death: the effuſion of their blood could not reaſonably ſatisfy a man's conſcience, ſenſible of guilt, and fearful of God's diſpleaſure, that by it God was fully appeaſed: they muſt therefore refer unto a better ſacrifice, more ſufficient in itſelf, more acceptable to God, in virtue of, in reſpect to which ſin might be thoroughly expiated, God's vengeance removed, man's mind comforted and contented. The high-prieſt's ſolemn entrance, once a year, into the holy of holies, not without blood, to atone for his own and the people's ignorances, did imply, that our great High-Prieſt ſhould make a bloody atonement for the ſins of mankind, and paſſing through the veil of mortal fleſh, ſhould enter into the true *ſancta ſanctorum* of heaven, there to appear in the preſence of God for us. The Paſchal lamb eſpecially, in its ſubſtance, (as a lamb, meek and gentle;) in its quality, without blemiſh or ſpot, (holy and innocent;) in its manner of preparation and dreſſing, (being killed by all the aſſembly, having its blood ſprinkled upon the doors of every houſe; being roaſted with fire; having bitter herbs for its ſauce;) with other obſervable circumſtances, was a moſt appoſite emblem of Chriſt our Paſſover, who not only by his death did ſignify and mind us of, but really effect, our deliverance from the myſtical Egypt, our ſtate of ſpiritual bondage. So did ancient types exhibit; and plain predictions alſo did expreſs the ſame death and ſuffering of our Saviour; *Thoſe things*, ſaith St. Peter, *which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled:* not one prophet only, but all (either plainly, or covertly; either directly, or by conſequence) have ſhewed it: it is our negligence or ſtupidity, if we do not diſcern it; *O fools, and ſlow of heart*, ſaith our Saviour, *to believe all that the prophets have ſpoken! ought not Chriſt* (according to their predictions) *to have ſuffered theſe things, and ſo to enter into his glory?* That David, an illuſtrious repreſentative of the Meſſias, doth often, as belonging to himſelf, deſcribe mortal agonies and ſuffering, not applicable *κατὰ λέξιν*, in direct hiſtorical meaning, to his own perſon, and therefore in reaſon, according to

Heb. ix. 23.

Heb. ix. 7.

Heb. x. 24.

Exod. xii.

Acts iii. 18.

Luke xxiv. 25, 26. Vid. Luke xviii. 31. Acts xxvi. 22. xiii. 27. Vid. Pſal. xxii. cix. &c. lxxii.

a higher and truer ſenſe, to be underſtood of the Meſſias; that Daniel expreſsly foretells both the thing and the time, that and when the Meſſias ſhould be cut off; that Iſaiah in ſeveral places doth inſinuate, and in the famous fifty-third chapter of Iſaiah doth clearly deſcribe, the manner and kind of our Saviour's paſſion, is ſo evident, that the Jews themſelves have acknowledged there muſt be one Meſſias to ſuffer, as another to triumph and reign in glory; being ſo groſs as not to apprehend the conſiſtency between antecedent ſuffering and conſequent glory; (between a night of darkneſs and ſorrow, and a day of light and joy breaking out from it;) not to diſtinguiſh between an external pomp in this, and an eternal majeſty in the future ſtate. But to us God's ſo forward care, by the Spirit of Chriſt in his Prophets, προμαρτύρεσθαι, as St. Peter ſpeaks, to *forewitneſs* (to *teſtify* beforehand) the ſufferings of our Saviour, and the glories ſucceeding, doth imply with what attention we ſhould regard, with what firmneſs of faith embrace this article.

Luke xxii. 13.

1 Pet. i. 11.

4. We may conſider alſo that this death was executed by God's eſpecial providence directing and diſpoſing it; though not without man's active concurrence. The treacherous diſpoſition and covetous appetite of Judas; the envious humour and blind zeal of the prieſts; the wanton fickleneſs and wild rudeneſs of the people; the fearful and ſelfiſh temper of the governor, were but inſtruments, by which God's own hand did inflict this ſore chaſtiſement upon his own Son for us; it was the Lord that *laid upon him the iniquities of us all;* by God he *was ſtricken, ſmitten, and afflicted.* The Jews with their rulers proceeded raſhly and ignorantly, but God adviſedly did accompliſh it, (as St. Peter in the Acts:) he did not ſpare his own Son, but delivered him up for us: he ſuſpended his bowels of pity, (as it were,) he withdrew his face of kindneſs from him, out of mercy and benignity to us; he uſed him ſeverely, that he might deal favourably with us. Yet did man alſo actively concur herein; all mankind (by their repreſentatives, as it were) was involved, as in the guilt for which, ſo in the guilt by which

Acts iv. 28. Iſa. liii. 6, 4. Acts xiii. 27. 1 Cor. ii. 8. Acts iii. 17. Luke xxiii. 34. Rom. viii. 32.

he ſuffered: there was a general conſpiracy practiſed of Jew and Gentile againſt the life of their Saviour; *Of a truth,* ſaith St. Peter, *againſt thy holy child, whom thou haſt anointed, were gathered together both Herod and Pontius Pilate, with the Gentiles, and with the people of Iſrael.* In the Jews, man's horrid ingratitude, in the Gentiles, his wretched infirmity did appear; which by their active efficacy did ſignify the meritorious influence they had; that it was man's iniquity and infirmity which did cauſe our Saviour's death: which thus, as a work of divine Providence, (the moſt admirable work ever done by Providence,) as an act of human pravity, (the moſt heinous act ever committed by man,) is conſiderable. Acts iv. 27.

5. But immediately the quality and condition of our Saviour's perſon do moſt commend and advance the worth of his death; *If,* as the Pſalmiſt ſings, *precious in the ſight of the Lord is the death of his ſaints;* if the ſpotleſs candour, the unblemiſhed integrity of a lamb, do make its blood precious, render it a fit and acceptable ſacrifice; how valuable ſhall the death of a perſon ſo holy and innocent, *who did not ſo much as know ſin, in whoſe mouth no guile was ever found,* who was removed (at infinite diſtance) from ſinners! If the life of a king be, as David's people told him, worth ten thouſand lives, and it be high treaſon to imagine his death; how conſiderable muſt the death be of a perſon ſo tranſcendent in dignity, *the Lord of glory, the Prince of life! Ye denied the Holy and the Juſt One; ye ſlew the Prince of life: They crucified the Lord of glory:* ſo the Apoſtles aggravate the buſineſs. But an infinity of worth and efficacy muſt needs accrue to the death of our Saviour, from his being the Son of God, from his being God. That the immortal God ſhould die, the Moſt High ſo debaſed, as it cannot be heard without wonder, ſo it could not be done without huge reaſon and mighty effect: well might one drop of that royal blood of heaven ſuffice to purchaſe many worlds, to ranſom innumerable lives of men, to expiate an infinity of ſins. Pſ. cxvi. 15. lxxii. 14. 1 John iii. 5. 2 Cor. v. 21. 1 Pet. ii. 22. Heb. vii. 26. 2 Sam. xviii. 3. xxi. 17. Acts iii. 14, 15. 1 Cor. ii. 8.

III. But let us conſider the cauſes moving to it, and the ends deſigned thereby; together with the effects con-

ſequent thereupon, (thoſe in nature being either the ſame, or joined with the ends thereof.) The determining it by God, the undertaking of it by our Saviour, were acts moſt
Iſa. liii. 10. abſolutely free and voluntary. On the Father's part: *It*
Pſ. xl. 7, 9. *pleaſed the Lord to bruiſe him*, ſaith the Prophet; *Behold, I come to do thy will*; (that is, to offer, not the blood of
Heb. x. 7. beaſts in ſacrifice, but my own body, *according to thy will*, as it is expounded in the Epiſtle to the Hebrews:)
John x. 18. *This command*, ſaith our Saviour, *I received of my Father*,
John xviii. viz. *to lay down my life*: and, *The cup which my Father*
11. *hath given me to drink, ſhall I not drink it?* On our Sa-
John x. 18. viour's part: *None*, ſaith he, *taketh my life from me*, (it is by no neceſſity or compulſion;) *but I lay it down of myſelf: I have power to lay it down, and have power to re-*
John vi. 51. *ſume it*: and, *The bread which I ſhall give is my fleſh,*
Matt. xxi. *which I will give for the life of the world: The Son of*
28. *man came to give his life a ranſom for many.* The yield-
Gal. i. 4. ing of his fleſh to death was a gift abſolutely free; *Who gave himſelf for our ſins, according to the will of God and our Father.*

Thus did this death proceed from the joint wills of God and his Son: yet as the volitions of every wiſe and underſtanding agent are in a manner determined or directed by ſome cauſe, (and grounded upon ſome reaſon,) ſo the cauſes and reaſons of theſe voluntary acts in Scripture are declared to have been ſeveral. The main impulſive cauſes were two, (one internally diſpoſing, the other externally inviting,) God's goodneſs, and man's diſtreſs. Mankind lying in a ſad and forlorn eſtate; enſlaved to ſin, oppreſſed by Satan, ſubject to a rigorous law, expoſed to the ſeverity of juſtice, tormented by the ſenſe of guilt, fearful of divine wrath and vengeance; in ſhort, condemned by the ſentence of heaven, and by the ſuffrage of his own conſcience, to puniſhment unavoidable, to miſery intolerable; he, I ſay, lying in ſo deſperately uncomfortable a condition, God's infinite goodneſs regarded his poor creature; his bowels of compaſſion yearned toward him; thence was he moved to provide ſuch a remedy ſufficient and ſuitable to his delivery, for the curing all thoſe diſtempers, the re-

moving all thoſe miſchiefs. The main ſpring of all this wonderful performance (as of all other providential diſpenſations and actions *ad extra*) was that moſt excellent perfection of God; which in reſpect to this matter is ſometimes termed χρηστότης, benignity, or bounty, (implying the great benefit we receive thence;) ſometimes favour or grace, (ſignifying the pure freeneſs in diſpenſing it, without any deſert on our part; *By the grace of God, he taſted death for every man;*) ſometimes love and philanthropy, (intimating the regard God had to us as his creatures, and as capable of being benefited and bettered by him; *Herein God commends his love toward us, in that we being yet ſinners Chriſt died for us: Chriſt loved us, and delivered up himſelf an offering and ſacrifice to God;*) ſometimes mercy, (connoting our bad deſerts, our obnoxiouſneſs to juſtice and puniſhment;) ſometimes pity, (ſignifying the need we had thereof, our miſery and diſtreſs. Such were the impulſive cauſes, diſpoſing and occaſioning: to which we may add our ſins as the meritorious cauſe; *He died for our ſins; He was wounded for our tranſgreſſions, bruiſed for our iniquities; the chaſtiſement of our peace was upon him:* he died for us, not as men only, not as miſerable, but as ſinners: had we been guiltleſs, there had wanted ſufficient cauſe and juſt reaſon of his death: God would not have been angry, juſtice could have had no pretence or hold; we ſhould not have ſuffered ourſelves, nor could he have ſuffered for us: *Death is the debt* (the wages) *due to ſin;* which he therefore paid, becauſe we owed and could not diſcharge it; *All we like ſheep have gone aſtray; we have turned every one to his own way, and* (therefore) *the Lord hath laid on him the iniquity of us all.*

Tit. iii. 4. Rom. iii. 24. 2 Cor. viii. 9. Heb. ii. 9. John iii. 16. Tit. iii. 4, 5, &c. Rom. v. 8. Eph. v. 2. 1 Cor. xv. 3. 1 Pet. iii. 18. Heb. x. 12. Iſa. liii. 5, 6. Rom. v. 8, 9, &c. Rom. vi. 23. Iſa. liii. 6.

As for the ends aimed at, and the effects produced hereby, they are in the Scripture account and expreſſion reckoned various; principally theſe.

1. The illuſtrations of God's glory, (by demonſtrating and diſplaying his moſt excellent attributes and perfections; *Whom God,* ſaith St. Paul, *hath ſet forth a propitiation,* εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, *for a demonſtration* Rom. iii. 25.

of his righteouſneſs; that is, of his goodneſs, his juſtice, his ſincerity, his conſtancy, and all ſuch laudable perfections which may be uſed in dealing with others; for ſo I take *righteouſneſs* to ſignify.)

2. The dignifying and exaltation of our Saviour himſelf; by acquiring unto him (as it were) a new right unto, and inſtating him in, an univerſal dominion; in a tranſcendent glory, joy, and happineſs, accruing to him by deſert and reward; *For* to *this end,* St. Paul tells us, *Chriſt died, ἵνα νεκρῶν καὶ ζώντων κυριεύσῃ, that he might be Lord of the dead and living;* for the ſuffering of death he was *crowned with glory and honour;* the Prince of our ſalvation was *perfected by ſuffering; for the joy that was ſet before him he endured the croſs:* he *was obedient unto death; therefore God exalted him:* it was agreed and deſigned, that he ſhould ſee the *travail of his ſoul, and be ſatisfied.*

Rom. xiv. 9. Heb. ii. 9, 10. xii. 2. Phil. ii. 8, 9. Iſa. liii. 11.

3. The ſalvation of mankind; *thereby redeeming us,* as St. Paul ſpeaks, (or buying us out,) *from the curſe of the law,* (procuring indemnity and impunity for us,) juſtifying us in God's ſight, and reconciling us to God's favour; *Being juſtified,* ſaith the ſame Apoſtle, *by his blood, we ſhall be ſaved by him from wrath: For if, being enemies, we were reconciled to God by the death of his Son:* bearing, taking away, expiating, aboliſhing, procuring pardon for, *purging the conſcience from,* cleanſing us from the ſtain, and freeing us from the power of ſin and *dead works: But now,* ſaith the author to the Hebrews, *once in the end of the world hath he appeared, εἰς ἀθέτησιν ἁμαρτίας, to the putting away* (or abolition) *of ſin by the ſacrifice of himſelf:* and, *The blood of Chriſt,* ſaith St. John, *cleanſeth us from all ſin:* and, *Who loved us, and waſhed us from our ſins in his own blood:* and, *Who gave himſelf for our ſins, that he might deliver us from this preſent evil world: Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works: Who ſhall lay any thing to the charge of* (who ſhall criminate, τίς ἐγκαλέσει) *God's elect? who ſhall condemn? It is Chriſt that died.* In ſubordination unto, coincidence or concurrence with theſe ends, our Saviour

Gal. iii. 13. ἐξηγόρασεν. Rom. v. 9. 1 Pet. ii. 24. Heb. ix. 27. John i. 29. Heb. x. 4. 1 John i. 7. Rev. i. 5. Gal. i. 4. Tit. ii. 14. 1 Pet. i. 18. Rom. viii. 34.

alſo died, for the reparation of God's honour, recovery of his right, and ſatisfaction of his juſtice; for the ratifying the new covenant between God and us; (whence his blood is called *the blood of the covenant,* or new teſtament;) for the reconciling and pacifying *all things in heaven and earth;* removing all cauſes of diſſention, inducing obligations of concord and charity; for pulling out the ſting and removing the terror of death; ſuppreſſing and *triumphing over the powers of hell; deſtroying* (or defeating) *him that had the power of death, the devil; and delivering them who through fear of death were all their lifetime ſubject to death;* for engaging us to all righteouſneſs and obedience, (eſpecially to the moſt excellent and moſt difficult parts thereof, charity, meekneſs, patience, ſelf-denial, utmoſt conſtancy and perſeverance,) both from our obligation for what he did, and in imitation of his example; laſtly, for atteſtation unto and confirmation of divine truth; ſealing his heavenly doctrine by his blood, and witneſſing before Pontius Pilate a good confeſſion. Such ends did the death and paſſion of our Saviour aim at, ſuch fruits did grow from it; which the time hath permitted me ſcarce curſorily to mention.

Col. ii. 15. Heb. ii. 14, 15. καταργήσας.

1 Tim. vi. 13. John xviii. 37.

As for the practical influences the belief and conſideration thereof ſhould have upon us, they are many and great.

It ſhould oblige us to the higheſt degree of love and thankfulneſs, in regard to this higheſt expreſſion of love to us: it ſhould beget in us the greateſt *faith and hope in God;* for that, *He which did not ſpare his own Son, but delivered him up* (to death) *for us all, how ſhall he not with him alſo freely give us all things?* it ſhould work contrition and repentance in us for thoſe ſins which murdered our ſo good friend and loving Saviour: it ſhould deter and make us carefully to avoid them, as thoſe which in a manner exact another death from him, and crucify him afreſh, and *vilify the precious blood of the covenant:* it ſhould diſcover to us their heinouſneſs, and produce in us a vehement deteſtation and dread of them; as having provoked God to ſuch a degree of diſpleaſure; cauſing

John xv. 13. Rom. viii. 32.

Heb. vi. 6. x. 29.

him to deal ſo ſeverely with his own moſt dear Son;
Luke xxiii. 31. *For if thoſe things were done* (ſuch puniſhments were inflicted) *upon a green tree,* (upon a perſon ſo innocent, ſo precious, ſo little liable to the fire of vengeance,) *what ſhall be done to the dry,* (to us, that are ſo guilty, ſo combuſtible,) if we preſume to diſpleaſe God? it ſhould engage us to a patient ſubmiſſion and reſignation of ourPhil. ii. 5. ſelves to God's will and providence; *Foraſmuch as Chriſt hath ſuffered for us in the fleſh, we ſhould arm ourſelves*
1 Pet. iv. 1. *likewiſe with the ſame mind,* as St. Peter adviſes; and prepare for the deepeſt mortification, in conformity to his death, dying after him *to the luſts and affections of the fleſh,* to the faſhions and delights of the world; to the
1 John iv. 11. iii. 16. Phil. iii. 10. fulleſt meaſure of charity; *For if God ſo loved us,* (ſo as to die for us,) *then ought we,* as St. John tells us, *to love one*
1 Pet. iv. 2. *another,* in a degree anſwerable; for, he adds, *If he laid*
Rom. vi. 5, 6, &c. *down his life for us, then ought we alſo to lay down our*
Gal. ii. 20. v. 24. *lives for our brethren:* in fine, we are hereby obliged to yield up ourſelves wholly to the ſervice of our Saviour; to the promoting of his intereſt and glory; ſince, as St.
1 Cor. vi. ult. Paul teaches us, *we are not our own, being bought with a price;* and therefore *muſt glorify God in our body and in our ſpirits, which are God's;* (by a purchaſe ſo dear and
2 Cor. xv. 5. precious;) ſince, as he again tells us, *Chriſt died for all, that they which live might not live to themſelves, but to*
1 Pet. i. 18. *him that died for them;* ſince, as St. Peter urges, *we know that we are not redeemed by things corruptible, by ſilver and gold, but by the precious blood of Chriſt, as a lamb without blemiſh or ſpot,* from our vain converſation.

Buried. He deſcended into Hell.

THESE two particulars (which in the ancient Roman Creed, and in all the oriental forms, as alſo in other more ancient ſummaries of Chriſtian doctrine) do appear either to have been conjoined and comprehended in the former of them, (*buried,*) or at leaſt the latter to have been wholly omitted; it being afterwards inſerted here out of the Aquileian form, (which in a manner had it, in the room of the former, that ſaying, inſtead of *ſepultus eſt, de-*

ſcendit in inferna,) or from elſewhere, (the latter ages mentioning both, either for more fulneſs and ſecurity, that nothing anywiſe material, touched in Scripture, concerning our Saviour's perſon or performances, eſpecially done in that great ſeaſon of action preceding his laſt farewell to this world, might ſeem neglected,) or perchance upon occaſion of (in favour to, or compliance with) ſome opinions about our Saviour's doings in the interval between his death and reſurrection, current and paſſable in thoſe times: theſe particulars however, I ſay, may ſeem added in reſpect chiefly (for the clearer illuſtration and ſurer confirmation) of thoſe great articles precedent and ſubſequent concerning our Saviour's death and reſurrection. For (as to the firſt) our Saviour's body being committed to the grave, the common repoſitory of bodies, it plainly demonſtrates the truth of his death, the reality and wonderfulneſs of his reſurrection. No life could continue in a body ſhut up under ground till the third day: (ſequeſtered from that air which ventilates and keeps from ſmothering our vital flame; from that comfortable light which excites and cheriſhes our natural heat; from that food which ſuſtains and repairs our decaying parts;) therefore he muſt, being thus lodged in the chambers of death, be really dead: and to raiſe him thence, to rear the temple of his body from that utmoſt ſtate of dejection, muſt be a work of divine and moſt wonderful power. And to this purpoſe, I ſuppoſe, St. Paul mentions our Saviour's burial as a point, which, among other great articles of our religion, he did uſe to preach and inculcate as a matter of faith; *I delivered unto you firſt of all,* ſaith he to the Corinthians, *that which I alſo received, that Chriſt died for our ſins; and that he was buried, and that he roſe again according to the Scriptures.* His burial interceding gave light and confirmation to his death foregoing, and his reſurrection following it, according to the Scriptures, St. Paul adds: for it had ſeemed good to God both by typical repreſentation to foreſhew and expreſsly to foretell our Saviour's interment; *As Jonas* (ſaith he himſelf, the beſt expoſitor of God's meaning in ſuch myſtical ad-

1 Cor. xv. 3, 4.

Matt. xii. 24.

umbrations) *was three days and three nights in the whale's belly, ſo ſhall the Son of man be three days and three nights in the heart of the earth:* the whale's belly Jonas himſelf terms the belly of hell, (*Out of the belly of hell cried I, and thou heardeſt my voice:* the belly of hell, or of the grave:) and, *My fleſh* (ſaith David, as repreſenting our Saviour) *ſhall reſt in hope; for thou wilt not leave my ſoul in hell, nor ſuffer thine Holy One to ſee corruption.* The grave was the bed wherein our Saviour's fleſh did reſt in expectation ſoon to riſe again before any corruption ſhould ſeize thereon: and the Prophet Iſaiah treating upon his paſſion, with the cauſes, the manner, the conſequences thereof, doth not omit the mention of this point; *For,* ſays he, *he made his grave with the wicked, and with the rich in his death.* So God preordained, and ſo predicted concerning our Saviour's burial, for the confirmation of our faith, though perhaps other ends might fall in therewith, and other not inconſiderable uſes may be made thereof. He did thereby yield a farther inſtance of condeſcenſion, a final ſubmiſſion to the law of human nature, in being brought to the duſt, and returning to the ground, according to the general doom pronounced once upon mankind; *Duſt thou art, and to duſt thou ſhalt return.* He repreſented thereby, as the firſt-fruits from the dead, and the pattern of his followers, the common manner how, and whence we ſhall ariſe; *when the time comes, that all which are in the graves ſhall hear his voice, and go forth,* as it is in the Goſpel: how all men being, as it were, ſown in the ground, ſhall ſpring up again to another life. He did alſo thereby ſignify that myſtical ſepulture, which we undergo in baptiſm, being therein buried with him, as St. Paul ſpeaks, being ſecluded from the pleaſures of ſin, and having the vanities of the world removed from our eyes: the immerſion in baptiſm was a kind of burial, and its being done thrice (according to primitive uſe) correſponded (as the ancients ſuppoſe) to our Saviour's lying three days in the grave: Τὸ γὰρ καταδύσαι τὸ παιδίον ἐν τῇ κολυμβήθρᾳ τρίτον, ἢ ἀναςῆσαι, τοῦτο δηλοῖ τὸν θάνατον, ἢ τὴν τριήμερον ἀνάςασιν τοῦ Χριστοῦ:

Jonas ii. 2.
Pſ. xvi. 9, 10.
Iſa. liii. 9. Δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ. LXX. δώσει Heb.
Gen. iii. 19. 1 Cor. xv. 20.
John v. 28, 29.
Col. i. 12. Rom. vi. 4.

that the child doth enter thrice into the font, and riſes up again; this repreſents the death and reſurrection after three days of Chriſt, ſaith Athanaſius: and,—*Illa tertio repetita demerſio typum dominicæ exprimit ſepulturæ, per quam Chriſto conſepulti eſtis in baptiſmo:* that demerſion thrice repeated expreſſes a type of our Lord's burial, as by which we are together buried with Chriſt, in baptiſm, ſaith St. Auguſtin. It alſo doth countenance and commend unto us thoſe ſeemly reſpects (thoſe offices of humanity) which all civil people have conſented to perform towards the bodies of our brethren departed from us; in decently laying up their remainders; ſecuring them from offence and diſgrace; ſhewing by our beſt regard to what is left of them the good-will we bare them living, the good hope we have of them dead; as expecting to recover that *depoſitum* ſo carefully laid up by us. We ſee our Saviour was not unconcerned herein; and did commend to the everlaſting eſteem of poſterity the pious reſpect of that good woman, who ſpent the precious ointment upon him, as having reſerved it for his burial. As for the manner of our Saviour's burial; that his body was by Pilate's grant, upon the petition of an honourable counſellor, reſcued from the croſs, (where, according to the rigour of the Roman law, it was to abide till its conſumption,) that no farther ignominy or injury ſhould be offered unto him, after he had fully ſatisfied the will and juſtice of God, in undergoing ſuch extremities of pain and diſgrace for our redemption: that another good ruler, well affected to his perſon and doctrine, had prepared and did bring a plentiful and precious mixture of ſpices, wherewith, (according to the manner of the Jews towards perſons of wealth and reſpect,) for decency and convenience, (to preſerve the dead bodies from noiſome ſavour, and to prevent ſudden corruption,) to anoint his body: that his body was wrapped up in fine linen clothes, and laid in a new fair tomb, hewed out of a rock, (or ſtony ground,) was therein encloſed, a great ſtone being rolled upon the entrance thereof; (God thus ordering it, that all befitting honour ſhould be done to that ſacred body,

Γέρας θανόντων.—Corpora terræ mandemus, qui ſolus honos Acheronte ſub imo eſt. *Hom. Od.* ω'.

John xii. 7. Matt. xxvi. 10, &c.

which had borne ſo much for us, and ſerved God ſo well; that the glorious temple of the divinity ſhould not be profaned or polluted in any manner unſeemly; that the grand miracle of raiſing our Saviour to life ſhould come off with moſt advantage.) Theſe things, plainly deſcribed in the Goſpel, might afford matter of profitable obſervation and diſcourſe; but I cannot well inſiſt upon them; but proceed.

He deſcended into hell, κατελθόντα εἰς ᾅδου. This article, (or point of doctrine,) as was before noted, is of a later ſtanding in the Creed; and doth not appear to have had place in any of the moſt ancient ones, public or private, (excepting that of Aquileia, into which alſo perhaps it might have come not long before Ruffinus's time;) and the meaning thereof hath always (both in more ancient times among the Fathers, and in the middle times afterwards among the Schoolmen, and lately among modern writers) been much debated, having given occaſion to many prolix and accurate diſcourſes: to recite the different opinions and explications thereof, with the reaſons produced to maintain or diſprove them, were a matter of greater pain and time than I can afford; and to decide the controverſies about it, a matter of greater difficulty than I could hope to achieve. I could therefore, (both upon theſe accounts, as alſo becauſe I choſe to inſiſt rather upon matters more clear in their nature, and practical in conſequence;) I could therefore, I ſay, willingly wave this obſcure and perplexed ſubject; yet however, to comply ſomewhat with expectation, I ſhall touch briefly upon ſome things ſeeming conducible to the clearing or ending of the controverſies hereabout.

Now whereas there may be a threefold inquiry, either concerning the meaning of the words (here ſet down) intended by thoſe who inſerted them; or concerning the moſt proper ſignification of the words themſelves; or concerning the meaning they are with truth capable of in the caſe to which they here are applied;

1. The firſt I reſolve (or rather remove) by ſaying, that it ſeems needleſs and endleſs to diſpute, what meaning

they (which placed theſe words here) did intend; ſince, 1. It is poſſible, (and might be declared ſo by many like inſtances,) and perhaps not unlikely, that they might both themſelves upon probable grounds believe, and for plauſible ends propound to the belief of others, this propoſition, without apprehending any diſtinct ſenſe thereof; as we believe all the Scriptures, and commend them to the faith of others, without underſtanding the ſenſe of many paſſages therein: and ſince, 2. Perhaps they might by them intend ſome notion not certain, or not true, following ſome conceits then prevalent, but not built upon any ſure foundations: and ſince, 3. To ſpeak roundly, their bare authority, whoever they were, (for that doth not appear,) could not be ſuch as to oblige us to be of their minds, whatever they did mean or intend. We may owe much reverence, but no entire credence to their opinions. Yet, 4. If I were bound to ſpeak my thought, I muſt confeſs, ſuppoſing they had any diſtinct meaning, they did mean to ſay, that our Saviour's ſoul did, by a true and proper kind of motion, deſcend into the regions infernal, or beneath the earth; where they conceived the ſouls of men were detained: for this appears to have been the more general and current opinion of thoſe times, which it is probable they did comply with herein, whenceſoever fetched, however grounded.

As to the ſecond inquiry, concerning the ſignification of the words, what may be meant by *he deſcended;* whether our Saviour himſelf, according to his humanity, or his ſoul, or his body, called *he* by ſynecdoche: what by *deſcended;* whether, (to omit that ſenſe, which makes the whole ſentence an allegory, denoting the ſufferance of infernal or helliſh pains and ſorrows, as too wide from the purpoſe;) whether, I ſay, by *deſcending* may be ſignified a proper local motion toward ſuch a term, or an action ſo called in reſpect to ſome ſuch motion accompanying it; or a virtual motion by power and efficacy in places below: what by *hell;* whether a ſtate of being, or a place; if a place, whether that where bodies are repoſed, or that to which ſouls do go; and if a place of ſouls,

whether the place of good and happy ſouls, or that of bad and miſerable ones; or indifferently and in common, of both thoſe; for ſuch a manifold ambiguity theſe words have, (or are made to have;) and each of theſe ſenſes are embraced and contended for: I ſhall not examine any of them, nor farther meddle in the matter, than by ſaying,

1. That the Hebrew word *ſheol* (upon the true notion of which the ſenſe of the word *hell* in this place is confeſſed to depend) doth ſeem originally, moſt properly, and moſt frequently (perhaps conſtantly, except when it is tranſlated, as all words ſometimes are, to a figurative uſe) to deſign the whole region protended downward from the ſurface of the earth to a depth (according to the vulgar opinion, as it ſeems, of all ancient times over the world) indefinite and inconceivable; vaſtly capacious in extenſion, very darkſome, deſolate, and dungeon-like in quality, (whence it is alſo ſtyled frequently the *pit*, the *abyſs*, the *darkneſs*, the *depths of the earth*, &c.) I need not labour much to confirm the truth of this notion, ſince it is obvious, that this *ſheol* (when moſt abſolutely and properly taken, the circumſtances of the diſcourſe implying ſo much) is commonly oppoſed to heaven, not only in ſituation, but in dimenſion and diſtance; as when Job, ſpeaking of the unſearchableneſs of the divine perfections, ſaith, *It is as high as heaven; what canſt thou do? deeper than hell; what canſt thou know?* and the Prophet Amos; *Though they dig into hell, thence ſhall mine hand take them; though they climb up into heaven, thence will I bring them down.* I ſay farther,

2. Becauſe the bodies (that is, the viſible remainders) of men dying do naturally fall down, or are put into the boſom of this pit, (which is therefore an univerſal grave and receptacle of them,) therefore to die is frequently termed καταβαίνειν εἰς ᾅδου, or κατάγεσθαι εἰς ᾅδου, to deſcend, or to be brought down into this hell; which happening unto all men without exception, (for, as the Pſalmiſt ſays, *there is no man that ſhall deliver his ſoul* (or life, or himſelf,) *from the hand* (or from the clutches)

Ἄβυσσος. Βάθιστον ὑπὸ χθονὸς βέρεθρον. Νερτέριος κευθμών. Βοθρὸς ᾅδου, Ecclus. xxi. 11. μυχὸς ᾅδου, Ecclus. xvii. 14. ἀπώλεια, Prov. xxvii. 20. διαφθορὰ, Pſ. xv. 10. Pſ. cvii. 10. lxxxviii. 6. cxliii. 3. Eccl. vi. 4. Job xvii. 13. 1 Sam. ii. 9. Pſ. lxxi. 20. Prov. ix. 18. Job xi. 8. Amos ix. 2. Vid. Pſ. cxxxix. 8. Deut. xxxii. 22. Iſa. lvii. 9. Pſ. lxxxix. 48.

of this all-graſping *hell*,) therefore it is attributed promiſcuouſly to all men, to good and bad alike; *I will go down*, ſaith good Jacob, *unto the grave*, (to *ſheol*, this common grave of mankind, καταβήσομαι εἰς ᾅδου) *unto my ſon mourning*; and ſo frequently of others. Whence this hell is apt figuratively to be put for, and ſignify equivalently with, death itſelf, (it is once by the LXX. ſo tranſlated, and by St. Peter, it ſeems, after them,) or for the law, condition, and ſtate thereof. I ſay farther, Gen. xxxvii. 35. xliv. 29, 31. 2 Sam. xxii. 6. Acts ii. 24. Iſa. xxxviii. 18.

3. That this word ſeems not in the ancient uſe to ſignify the place whither men's ſouls do go, or where they abide; for that,

1. It can hardly be made appear that the ancient Hebrews either had any name appropriate to the place of ſouls, or did conceive diſtinctly which way they went; otherwiſe than that, as the Preacher ſpeaks, *they returned unto God who gave them*; that they abode in God's hand, (eſpecially the ſouls of the juſt, as we have it in Wiſdom; *The ſouls of the righteous are in the hand of God, and there ſhall no torment touch them*, &c.) And for that, Eccl. xii. 7. Wiſd. iii. 1. Deut. xxxiii. 3.

2. It is probable they did rather conceive the ſouls of men, when they died, did go upward than downward; as the ſame Preacher intimates, differencing the ſpirit of man dying from the ſoul of beaſts; that with its body deſcending, this aſcending, as it were, unto God, to be diſpoſed according to his pleaſure and juſtice. And by Enoch's *being taken unto God*, (whoſe ſpecial reſidence is expreſſed to be *in heaven above*,) and by Elias's tranſlation *upward into heaven*, (as it is in the hiſtory,) it ſeems they might rather ſuppoſe the ſouls of the righteous to aſcend, than to be conveyed downward into ſubterraneous caverns; thoſe μυχοὶ, that βόθρος ᾅδου, (thoſe *cloſets*, that *deep pit of hell*, as the ſon of Sirach and the book of Wiſdom do call them;) to aſcend, I ſay, into conſortſhip and ſociety with the bleſſed angels, who are deſcribed to attend upon God's throne in heaven, to the family of God in heaven, to that heavenly country, which they are ſaid to deſire earneſtly, the heavenly Jeruſalem. I add, Eccl. iii. 21. Gen. v. 24. ἐν τοῖς ἄνω τόποις. *Ariſt. de Cœlo.* 2 Kings ii. 11. Ecclus. xxi. 11. Wiſd. xvii. 14.

3. That, if thoſe ancients had by *ſheol* meant the receptacle or manſion of ſouls, it is not likely they would
Iſa. xxxviii. 18. have uſed ſuch expreſſions; *The grave* (ſheol) *cannot praiſe thee; death cannot celebrate thee; they that go down into*
Pſal. vi. 5. *the pit cannot hope for thy truth;* ſo Hezekiah: *In death there is no remembrance of thee; in the grave* (in ſheol again) *who ſhall give thee thanks;* ſo David: and the
Eccleſ. ix. 10. Preacher more fully; *There is no work, nor device, nor*
Vid. Ecclus. xvii. 27. *knowledge, nor wiſdom in the grave,* (in ſheol,) *whither thou goeſt:* (it were much he ſhould ſay ſo, if by *ſheol* he meant the place of ſouls; except he ſhould mean that ſouls after death were deprived of all life and ſenſe.)

I muſt confeſs, that afterwards (even before our Saviour's time) the word ᾅδης was aſſumed by the Jews to deſign (as among the Greeks) either the place of ſouls in common, or more ſtrictly the place of ſouls condemned to puniſhment and pain for their evil lives here: (Joſephus is obſerved often to uſe the word in the firſt of theſe
Luke xvi. 23. ſenſes; and in the New Teſtament it ſeems peculiarly applied to the latter; as in the parable of the rich man, *who being* ἐν τῷ ᾅδῃ, *in hell torments,* did thence *lift up his eyes, and behold afar off Lazarus in Abraham's boſom:* but we cannot hence infer the ſame concerning the ancient meaning of the word *ſheol;* eſpecially conſidering how the Jews, after the prophetical days, in their diſperſions becoming acquainted with the world, did ſomewhat improve in knowledge, and borrowed both notions and expreſſions from elſewhere; which expreſſions our Saviour and his Apoſtles would not depart from, when they were agreeable or accommodable to truth. But however it be determined concerning the proper ſenſe in general of this principal word in the propoſition, and of the reſt depending thereupon, as to their importance here; as to the preſent caſe, and the laſt main queſtion propounded about the meaning, whereof the words are truly capable here; I anſwer briefly,

1. That if we interpret this *deſcent into hell* of our Saviour's interment, or being laid in the boſom of that general grave we ſpeak of; or if (which little differs from

that) we take theſe words for a phraſe (taking its ground thence in a manner forementioned) importing no otherwiſe than when it was ſpoken of Jacob and others, that our Saviour did really paſs into the ſtate of death; we ſhall be ſure therein not to err; the propoſition being moſt certainly true, ſo underſtood: we ſhall alſo hereby be able fairly to ſatisfy the firſt and beſt (if not the only) reaſon of this propoſition being commended to our belief: for that place of Scripture, or rather one place, being the ſame application of a place in the Pſalms, (which ſeems to have been the occaſion, and is the main ground of its aſſertion,) doth not refuſe, but rather moſt commodiouſly admits this interpretation: for our Saviour's *ſoul not being left in hell, and not ſeeing corruption,* is plainly by St. Peter himſelf interpreted of his *reſurrection;* (he (David) *foreſeeing this, ſpake of Chriſt's reſurrection* Acts ii. 31. and, in the like manner, by St. Paul, *As concerning that he raiſed him from the dead, now no more to ſee corruption, he ſaid on this wiſe,* (Acts xiii. 34.) that ſpeech, I ſay, *Our Saviour's ſoul not being left in hell, and not ſeeing corruption,* is by the Apoſtles interpreted by our Saviour's reſurrection, (that is, by his being freed from the bands of death, and raiſed from the grave, before his fleſh had ſeen corruption;) and is oppoſed by them to David's continuing in death and ſeeing corruption, (his body being corrupted and conſumed in the grave;) the Apoſtles not deſigning to aſſert or prove more than our Saviour's reſurrection: David, argue they, fell on ſleep, and hath continued till now in that ſtate; David remained unto this day in the grave, and ſo his body being reduced to duſt ſaw corruption; ἐτελεύτησε, καὶ ἐτάφη, ſaith St. Peter; *he died and was buried,* without reverſion: therefore that ſpeech of his in the Pſalm muſt not fully and ultimately be underſtood of him, (to whom they did not ſo exactly agree;) but of ſuch an one, who did not abide in that deadly ſleep; whoſe fleſh, by being opportunely raiſed up, did avoid the ſight (or undergoing) of corruption. And whereas it is ſaid, *Thou ſhalt not leave* τὴν ψυχήν μου, *my ſoul,* (or my life,) nothing can be

Acts ii. 31. xiii. 34.

Acts ii. 29.

thence drawn greatly prejudicial to this expoſition; for (to omit that bolder expoſition of Beza, who by the *ſoul* underſtood the *cadaver*, or *dead body*, ſometime tranſlating the words, *Non derelinques cadaver meum in ſepulchro*) nothing is more uſual in the Hebrew than both for the fleſh and for the ſoul, each of them ſynecdochically, to ſignify *the perſon*, (conſidered as ſometime endued with life,) and in propriety of ſpeech to ſtand for the body or for the ſoul; *Every one that ſinneth ſhall be put to death*, and, *That ſoul ſhall be cut off*, are terms equivalent in the Law: *The ſoul that eateth, The ſoul that toucheth*, and the like phraſes, often occur: in fine, *To deliver their ſoul from death*, as the Pſalmiſt ſpeaks; *God will redeem my ſoul from the power of the grave; What man is he that ſhall not ſee death? that ſhall deliver his ſoul from the hand of the grave?* do ſeem expreſſions parallel to this, *Thou ſhalt not leave my ſoul in hell;* which yet ſeem to import no more, than the perſons there ſpoken of reſpectively to be preſerved from death. It is alſo obſervable, that St. Paul, in the 13th of the Acts, neglecting the former part, *Thou ſhalt not leave my ſoul in hell*, contents himſelf with the latter, *Thou wilt not yield thy Holy One to ſee corruption;* intimating both parts to ſignify the ſame thing. If it be objected as an inconvenience to this explication of the words here in the Creed, that, admitting it, they ſignify no more, than what was before expreſſed in plain words, *dead and buried;* and ſo contain only a needleſs repetition; I anſwer, 1. That this objection concerns them who inſerted the words here, who yet (even ſuppoſing the truth of this expoſition) might be excuſable, as ſuſpecting it poſſible, that our Saviour's being ἐν ᾅδῃ, according to St. Peter, might imply more than this, although they knew not what diſtinctly; who might alſo perhaps intend ſomewhat by theſe words different from this ſenſe, but not ſo truly applicable to them, or agreeable to the truth of the thing: I anſwer, 2. That a greater inconvenience ſeems to ariſe from expounding them otherwiſe; it reflecting upon the more ancient compilers both of this and moſt other creeds, who left them out, which they ſhould not

Exod. xxxi. 14. Lev. vii. 25, 27. v. 2, &c. Pſ. xxxiii. 19. xlix. 15. lxxxix. 48.

have done, if they contain any thing conſiderable and different from what is here otherwiſe expreſſed; whoſe credit is more, I conceive, to be tendered, than that of their juniors and followers; and ſo much the more, for that defect and omiſſion in matters of this kind is leſs tolerable, than any redundance in expreſſion. Which inconvenience may ſeem in a manner to reach higher, even to St. Paul himſelf, who (in the place forecited) declaring the ſum of what he both learned and taught concerning our Saviour's laſt grand performances, only mentions his death, burial, and reſurrection; *I delivered unto you* 1 Cor. xv. 4. *firſt, that Chriſt died according to the Scriptures; and that he was buried, and that he roſe again the third day;* which enumeration of his, it ſeems, we may well acquieſce in, as ſufficient and complete; and may thence with great probability infer, that no other *deſcent* of our Saviour *into hell* (beſide his death and burial) was by him underſtood, or delivered in his catechetical diſcourſes and preachings as a point of faith: ſo that what is objected as an inconvenience, proves no ſmall advantage to this expoſition. But I ſay, farther,

2. To the main queſtion, that, interpreting *hell* for the manſion, or habitation of ſouls, (to omit, that *ſheol*, as I before noted, ſeems to ſignify otherwiſe in the Old Teſtament, and thence conſequently the places in the Acts applied out of the Pſalms not ſo proper to this purpoſe; whereby the main ground and ſupport of the aſſertion itſelf, taken according to this ſenſe, is removed; waving, I ſay, that conſideration, and taking ᾅδης according to the meaning which we muſt confeſs it ſometime to bear in the New Teſtament, yet) there ſeems to follow ſome inconvenience thereupon: for then we muſt either take it for the place of damned ſpirits ſhut up in torment and deſpair, (according to which acception the propoſition itſelf would be moſt certainly uncertain, as having no good ground for it; and moſt probably falſe, for that it is affirmed, our Saviour's ſoul, the ſame day he died, did go into paradiſe,) or we muſt take it for a place common to all ſouls, as well good and bleſſed, as bad and miſerable;

(for that it comprehends the place of torment, in the New Teſtament ſenſe, is evident by the parable of Dives forecited.) But I think St. Auguſtin had reaſon to doubt, whether it were conſonant to the ſtyle of the New Teſtament, that *hades* there ſhould be ever taken in a good or middle ſenſe, at leaſt; whereas it is ſaid in the Revelation, Rev. xx. 14. that thoſe two inſeparable companions, *death* and *hades*, (that *hades*, which is there ſaid to render up its dead to judgment,) *were caſt into the lake of fire*, it is hard to ſuppoſe *paradiſe* was caſt in there; yea, hard to ſay *hades* was caſt in there, ſuppoſing that word did then in its uſual latitude of ſignification (as Chriſtians underſtood it) comprehend *paradiſe*. Yea farther, this explication forces us upon this inconvenience, that we muſt ſuppoſe paradiſe to be ſeated in a place beneath us, (or within the earth;) that paradiſe, which is either the ſame with 2 Cor. xii. the *third heavens*, in St. Paul, or confining thereto; it is hard, I ſay, to be forced by an interpretation of theſe words to conſent that paradiſe (that *locus divinæ amœnitatis recipiendis ſanctorum ſpiritibus deſtinatus; the place of divine* comfort and *amenity, deſtinated to receive the ſpirits of the ſaints*) ſhould have its place in the darkſome bowels of the earth; no commodious ſituation, it ſeems, for delightſome walks and bowers: yet ſo muſt it be ſeated, that our Saviour's ſoul may be (at leaſt in rigour and propriety of ſpeech) ſaid to deſcend thereinto. The word *deſcend*, taking *hell* for the ancient *ſheol* forementioned, is proper enough, and hath ground both in authentic uſe and the nature of the thing; but taking *hell* in this ſenſe, (for the place of ſouls,) is moſt probably improper, and hath no certain ground or authority to commend it; for it is ſaid, that our Saviour's ſoul was in hell, not that it deſcended thither; nor can it by conſequence be inferred ſo to have done, according to this meaning of *hell*. However yet I add,

3. Seeing it is a moſt certain truth, that our Saviour's ſoul did immediately go into the place appointed to receive happy ſouls after their receſſion from the body, and reſignation into God's hands; if we take *hell* in a general

and common ſenſe for the place or ſtate of ſouls departed; and *deſcending*, only for paſſing thereinto, (by a falling, as it were, from life, or together with the deſcent of the body; and thence ſtyled *deſcending;* what appears viſibly happening to the body being attributed to the ſoul;) if, I ſay, we thus interpret our Saviour's *deſcent into hell*, for his ſoul's going into the common receptacle and manſion of ſouls, we ſhall be ſure not ſubſtantially to miſtake. And this ſenſe, I muſt confeſs, if the words can handſomely bear it, would be very proper to this place, as ſignifying ſomewhat diſtinct from what is otherwiſe expreſſed, and ſerving to the farther confirmation of thoſe great articles adjoining, our Saviour's *death* and *reſurrection:* it implying the perfect and utmoſt accompliſhment of death, for the ſoul to have deſerted the body, and to have been tranſlated into thoſe inviſible regions, ſo diſtant hence, and whence—*revocare gradum ſuperaſque evadere ad auras*, is a labour indeed, and a work not to be effected but by the moſt miraculous power of him, whoſe privilege it is, *to kill, and make alive; to bring down to hell, and bring up; to lead unto the gates of hell, and bring back again.*

Ἀδύνατος ἄδης. Wiſd. xvii. 14.

1 Sam. ii. 6. Deut. xxxii. 39. Wiſd. xvi. 13. Tobit xiii. 2.

This is all that I ſhall ſay about this point; for I will not be at the trouble to conſider or examine thoſe conceits, which pretend to acquaint us why and to what effect our Saviour deſcended into hell; that he went thither to preach unto, convert, and redeem all or ſome of the damned ſouls from thence; (for ſome ſay, that he emptied, and quite depopulated that region of darkneſs; others are not ſo liberal as to free all thence, but ſome only, the fitter objects of compaſſion and favour; both ſaying that which hath very weak or no reaſons to maintain it, very ſtrong and plain objections to aſſail it;) that he went to free and uſher into glory the ſouls of the Patriarchs, and other good people, from that infernal *limbus*, in which they ſuppoſe them to have been till then detained, (a place by no likely means to be proved exiſtent otherwhere than in the fancy of the inventors thereof;) that he went to affront, triumph over, and terrify the powers of darkneſs upon their own ground, in their own dominions.

Theſe and the like conceits ſeem ſufficiently diſcountenanced and confuted by ſaying, the Scripture nowhere plainly declares any ſuch thing, and conſequently that they have no good ground to inſiſt on; (they pretend only one or two difficult and obſcure places, which may be many ways otherwiſe expounded, ſo as not ſo much as to favour them;) whereas in teaching us, that our Saviour preached upon earth ſalvation to them, which in this life ſhould be converted to believe upon him and obey his laws; damnation irrecoverable to them, which ſhould perſiſt in infidelity and diſobedience; that he merited by his obedience, and purchaſed by his blood, both a redemption from future diſtreſs, and a tranſlation into bliſs and glory; that he vanquiſhed and triumphed over the powers of hell upon the croſs; in theſe things the Scripture is clear and copious: but concerning that pretended preaching unto, converſion, and deliverance of ſouls beneath; or that tranſlation of ſouls out of any ſubterraneous cloſets, or
* Bellarm. *priſons, (ſo they do not ſcruple to call them,) or that local triumph in the Devil's kingdom, it is quite ſilent, or very dark in expreſſion; and therefore we may be ſomewhat backward in aſſenting to ſuch conceits; which whoever
Col. ii. 18. firſt deviſed, we may ſuſpect they did ἐμβατεύων ἃ μὴ ἑωράκασιν, invade things unſeen by themſelves, and in very deed inviſible to any. But let it ſuffice to have diſcourſed thus much about this endleſs queſtion.

The third Day he roſe again from the Dead.

THIS article is one of the principal articles in its nature, its deſign, its conſequence; the faith of which was intended as a means to produce faith in the reſt; removing the doubts and difficulties that might obſtruct it; for by our Saviour's reſurrection the truth of all his pretences concerning his perſon, his office, his doctrine, were to the higheſt degree of ſatisfaction and conviction aſſured; no miracle could be greater in itſelf, (more ſignifying the power of God therein employed;) none more proper for production and confirmation of the faith required of us

concerning the dignity of his perſon, the efficacy of his performances, the validity of his promiſes, the reality of his doctrine in relation to the future ſtate. God (as St. Paul tells us, Acts xvii. 31.) did πίστιν παρέχων πᾶσιν, afford to all a moſt perſuaſive and convincing argument of all truth concerning our Saviour, raiſing him from the dead.

1. If the meanneſs of his birth and parentage; the low garb and ſmall luſtre of his life; the bitter ſorrows and ſhameful diſgraces of his death, though accompanied with ſuch excellent qualities, and ſuch wonderful performances, as did appear in and were done by him, might (eſpecially in thoſe that ſtand at diſtance) breed any ſuſpicion (as indeed they have afforded matter of argument to the adverſaries of Chriſtianity againſt it) concerning our Saviour, whether he were indeed (as he pretended) the Son of God, (ſo near in nature, in favour, in affection to God,) deſigned by him to be the Saviour of mankind, the Lord of all things, the Judge of the world; if, I ſay, ſuch homely circumſtances, that attended his perſon, ſuch ſad accidents, that befell him, may in the eyes of thoſe who caſt only ſuperficial glances on the thing, and look not beyond outward appearances, beget doubtful apprehenſions concerning our Saviour's perſon, or ſomewhat depreſs him in their conceit; the wonderful power and ſpecial favour of God toward him demonſtrated in his reſurrection, will diſcuſs thoſe miſts, and raiſe him in their eſteem; *For though*, as St. Paul ſpeaks, *he was crucified out of weakneſs*, (that is, therein the infirmity of our nature being diſcovered,) *yet he liveth by the power of God*; by his recovering life, his divine power is declared; it was an ὑπερβάλλον μέγεθος τῆς δύναμεως, an exceſſive greatneſs of power, which God exerted; an ἐνέργεια τοῦ κράτους τῆς ἰσχύος, an activity of the might of ſtrength, or of moſt mighty ſtrength, which he ſet on work in the raiſing of Chriſt from the dead; (ſo the Apoſtle labours to expreſs the unexpreſſible eminency of this miracle.) [Pliny, I remember, among inſtances of things which were impoſſible even to God himſelf, reckons theſe two; *Mortales æter-*

Vid. Rom. i. 4.

2 Cor. xiii. 4.

Eph. i. 19.

Lib. ii. cap. 7.

nitate donare, et revocare defunctos, (to beſtow eternity upon mortals, and to recall the dead to life;) both which ſuppoſitions we ſee by our Saviour's reſurrection clearly confuted, yet ſo as the making them argues how high and hard a work in human conceit it was to effect it.] Indeed, St. Paul ſeems to ſuppoſe otherwiſe, when he thus puts the queſtion; *What? doth it ſeem incredible to you that God ſhould raiſe the dead?* But there is an emphaſis in the words παρ' ὑμῖν, *with you;* with you, whoſe minds were prepoſſeſſed with notions favourable to this doctrine; who had ſo many inſtances thereof; who had been inſtructed to hope future rewards from God. And as it was an inſtance of God's mighty power, ſo was it no leſs a mark of his ſpecial favour toward our Saviour: as to take away life ſignifies extremity of diſpleaſure, ſo to reſtore it implies the higheſt degree of favour. Death in itſelf imports a total incapacity and deprivation of good, and is uſed to expreſs the worſt ſtate of being, or utmoſt miſery, conſequent upon man's diſobedience and God's diſpleaſure: and life, as it is really in its own nature the foundation of perceiving good, ſo it repreſents and expreſſes all the happineſs of which we are capable, all the reward promiſed to obedience: wherefore God raiſing our Saviour to life, declared thereby his eſpecial love and favour to him, his full approbation and acceptance of him: if yielding him to death might ſeem to argue God's diſpleaſure toward, or diſregard of him; raiſing him to life doth much more demonſtrate a tender affection, an extraordinary care for and reſpect to him: that might be ſuppoſed to proceed upon other grounds; this can receive no other interpretation. To give life is the ground of that relation which is the higheſt in nature, and ſpeaks moſt affection; wherefore, in Scripture language, *to raiſe up,* is termed *to beget;* and this regeneration is put for the reſurrection; and our Saviour, in the myſtical ſpeech of the Pſalmiſt, expounded by St. Paul, is ſaid that day to be begot, when he was raiſed by God; ſo that it being a paternal act doth ſignify a paternal regard: whence St. Paul farther ſaith, *Our Saviour was declared* (or rather determined and defined)

Acts xxvi. 8.

Acts xiii. 33.

Rom. i. 3, 4.

e the Son of God by the reſurrection from the dead:
act of God raiſing him, not only ſhewing him to be,
in ſome ſort conſtituting him, the Son of God.

Thus doth our Saviour's reſurrection aptly ſerve to
nify and exalt his perſon in our eſteem: it alſo may
irm our faith in the efficacy of his performances for
we need not doubt, conſidering this, of the pardon of
ſins, the acceptance of our perſons, the ſanctification
ur hearts, the ſalvation of our ſouls, (we, which is
ays to be ſuppoſed and underſtood, performing the
ditions required of us;) I ſay, the pardon of our ſins,
acceptance of our perſons; for, *as he was delivered* Rom. iv. 25.
our offences, ſo he was raiſed again for our juſtification;
is, we are thereby aſſured of our acquittance from
and reſtitution to God's favour; and perhaps ſome-
t more; our pardon and acceptance ſeems not only
ared, but alſo configned and delivered up unto us by
Saviour's reſurrection: as we were puniſhed in his
ring, ſo in his reſurrection we were reſtored; Chriſt
ited our juſtification by his paſſion, but God gave it us
is reſurrection; being that formal act of grace whereby
vas (after having undergone the effects of divine diſ-
ſure) apparently reinſtated in God's favour, and we
ually in him; *Who then ſhall lay any thing to the* Rom. viii.
ge of God's elect? It is God that juſtifieth: Who is he 33, 34.
condemneth? It is Chriſt that died, yea rather, that
ſen again: ſince God hath acknowledged ſatisfaction
e to his juſtice, by diſcharging our ſurety from priſon,
all farther proſecution; ſince he hath in a manner ſo
rious and ſignal demonſtrated his favour to our proxy,
e can be no farther pretence againſt us, no fear of any
leaſure remaining: in our baptiſm was repreſented, as
burial of Chriſt, (we being there in ſhow and myſtery
ed with him,) ſo his reſurrection alſo, in virtue of
ch we then received the benefits correſponding to that
eſentation; *Being buried with Chriſt in baptiſm,* ſaith Col. ii. 12,
Paul, *in him alſo we were raiſed again — and us, being* 13.
in treſpaſſes and the uncircumciſion of our fleſh, he
kened together with him, forgiving us all our ſins:

Eph. ii. 5, 6. and συνεζωοποίησε, συνήγειρε, συνεκάθισε, he co-quickened, co-raiſed, and co-ſeated us (if I may ſo ſpeak) with him in heavenly places.

3. We may alſo hence with good reaſon hope for aid ſufficient to ſanctify our hearts and lives: that he which raiſed our Saviour from a natural death, both can and will raiſe us from ſpiritual death, from that mortal ſlumber in ſins and treſpaſſes, in which we lie buried naturally, to walk in that newneſs of life, and heavenly converſation, to which the Goſpel calls us, and the divine Spirit excites us; *which is that firſt reſurrection, which bleſſed and holy is he that hath a part in; on ſuch the ſecond death ſhall have no power:* for alſo, conſequently, our Saviour's reſurrection aſſures to us the ſalvation of our ſouls; for by it, as St. Peter tells us, *God the Father of our Lord Jeſus Chriſt hath regenerated us unto a lively hope of an inheritance incorruptible and undefiled, reſerved for us in the heavens:* and, *If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we ſhall be ſaved by his life.* Thus may our Saviour's reſurrection confirm our faith concerning the efficacy of his performances for us.

Rom. vi. 4. Eph. ii. 2, &c. Col. ii. 13, 14. Rev. xx. 6. 1 Pet. i. 3. Rom. v. 10.

4. It was alſo a moſt ſtrong and proper argument to demonſtrate the validity of his promiſes, and the truth of his doctrine concerning the future ſtate; (a matter moſt important, and a fundamental ingredient of all religion;) an argument moſt ſtrong, I ſay, as demonſtrating by palpable inſtance the poſſibility of what he promiſed and taught, exemplifying in himſelf, what he bade others to expect, that by divine power they ſhould be raiſed to life: by his doctrine *he brought life and immortality to light,* (a point ſo much doubted and diſputed of before; ſo little ſeen in the darkneſs of natural reaſon, ſo clouded in the uncertainties of common tradition;) but by his reſurrection he proved that light to be true and certain; *He thereby,* as St. Paul expreſſes it, (Acts xxvi. 23.) *by the reſurrection from the dead, did moſt effectually,* φῶς καταγγέλλειν, *denounce and declare light to the people, and to the nations,* (to all men, both Jews and Gentiles.)

Infinitely weak and unſatisfactory are all the arguments, which the ſubtleſt ſpeculation could ever produce, to aſſert the diſtinction from the body, the ſeparate exiſtence, the continuance of man's ſoul after death; the providence and juſtice of God over men here; the diſpenſations of reward and puniſhment hereafter, (thoſe great incentives to virtue, and diſcouragements from vice,) in compariſon of this one ſenſible experience, atteſting to and confirming that doctrine which contains thoſe great things; and for the ſame reaſon a moſt proper argument: for though any miracle (plainly and convincingly ſo) may ſuffice to confirm any point of doctrine; yet a miracle in the ſame kind, about the ſame matter, is more immediately pertinent and efficacious to that purpoſe. By curing the ſick, our Saviour proved that he could remit ſins; and that he was Lord of the Sabbath; having authority to diſpenſe with the rigorous obſervation of poſitive laws; and in like manner all the miracles he did were in their nature apt to prove the truth of whatever he taught; *Theſe were writ*, ſaith St. John, *that ye might believe that Jeſus is the Chriſt, the Son of God*; yet ſo as to beget perſuaſion by diſcourſe interceding, and by virtue of a parity in reaſon: but our Saviour's reſurrection did prove the poſſibility of ours (with all that coheres or is conſequent thereto) directly and immediately, with all evidence poſſible to ſenſe itſelf: we cannot (conſidering this) have any pretence to doubt of what he and his Apoſtles have taught us; that he preceding as *the firſtborn from the dead, as the firſtfruits of them that ſleep*, as the captain of life, as our forerunner and pattern, we ἐν ἰδίῳ τάγματι, in our due rank and ſeaſon, as younger ſons of the reſurrection, as ſerving under his command and conduct, in reſemblance and imitation of him, ſhall follow: ſo that, *if the Spirit of him who raiſed up Jeſus from the dead doth dwell in us, he that raiſed up Jeſus from the dead ſhall alſo quicken our mortal bodies by his Spirit that dwelleth in us: that if we have been planted together with him in the likeneſs of his death, we ſhall be alſo* (planted) *in the likeneſs of his reſurrection: that as in Adam we died, ſo in Chriſt*

Vid. 1 Pet. i. 3, 4.

Joh. xx. 31.

Rev. i. 5. Col. i. 18. 1 Cor. xv. 20, 23. Acts iii. 15. v. 31. Heb. vi. 20. Luke xx. 36. Rom. viii. 11.

Rom. vi. 5.

1 Cor. xv. 22, 49.

we ſhall revive; as we have borne the image of the earthly
1 Cor. vi. 14. *man, we ſhall alſo bear the image of the heavenly: that he*
2 Cor. iv. 14. *who raiſed our Lord, ſhall raiſe us by his power: knowing*
Vid. 1 Theſſ. iv. 14. *that he who raiſed the Lord Jeſus ſhall alſo raiſe us by Jeſus.* Thus is the reſurrection of our Saviour able and apt to beget and eſtabliſh our faith concerning his perſon, his performances, and his doctrine; and it being in ſuch manner conducible to ſo high purpoſes, it was requiſite itſelf ſhould be declared with moſt clear and full evidence; and that it ſhould be ſo, God did abundantly provide. I omit the types and myſtical repreſentations which did foreſhadow it; and the prophetical paſſages expreſſing or alluding to it; (having incidently, upon other occaſions bordering on this point, formerly touched upon the principal of them;) and only ſay, that no matter of fact is capable of ſurer atteſtation, than God did order this to
Vid. Acts xvii. 3. have. He did προχειροτονεῖν (predeſign, with an eſpecial
Luke xxiv. 46. care pick out and appoint) witneſſes for this purpoſe;
Acts x. 41. perſons in all reſpects, for their number, for their qualifications, for their circumſtances moſt conſiderable and cre-
1 Cor. xv. 6. dible: not one or two, but very many, (*five hundred*, St. Paul tells us, *ſaw him at once*;) not ſtrangers, but perſons
John xv. 27. moſt familiarly acquainted with him, (*who were with him*
Acts i. 21, 22. *from the beginning, who went out and in with him*, for three years' ſpace, *from his baptiſm to his aſcenſion*;) not upon relation, or at a diſtance, but by immediate ſenſe
Acts x. 41. and converſe with him, (*who did*, as St. Peter, one of them, tells us, *eat and drink with him after that he roſe from the dead*;) not from a ſingle, tranſient experience, but by frequent converſation for a good continuance of time;
Acts xiii. 31. ἐπὶ πλείους ἡμέρας, *for many days together*, (*To whom*, ſaith
Acts i. 3. St. Luke, *he preſented himſelf living after he had ſuffered by many certain tokens, being ſeen of them forty days, and ſpeaking of the things concerning the kingdom of God*;) perſons of unqueſtionable diſcretion and honeſty, who preached ſincerity to others, (with effectual perſuaſion,) and in other things irreprovably practiſed it; who could have no imaginable deſign in teſtifying it, beſide the diſcharge of their conſcience in God's ſight; as encountering

thereby the moſt terrible oppoſitions and difficulties; incurring moſt certain and moſt grievous dangers, troubles, and ſufferings; without any poſſible benefit (of worldly profit, honour, or pleaſure) accruing thence to themſelves; without any comfort or ſupport, except the reward they might hope for from God for the performance of ſo difficult and troubleſome a duty: in fine, by perſons whoſe teſtimony God himſelf ratified by extraordinary graces (invincible courage, conſtancy, patience, ſelf-denial, meekneſs, and charity) conferred on them; by miraculous works openly and frequently performed by them; ſo that they did effectually *with great power yield their teſtimony concerning the reſurrection of the Lord Jeſus, and great grace was upon them,* (great appearance of the divine favour toward them, of divine goodneſs in them,) as we have it, Acts iv. 33. It was the principal part of their office (of the higheſt apoſtolical office) to teſtify this truth; as we ſee in the choice of Matthias, where it is ſaid, *Wherefore of theſe men which have companied with us* Acts i. 21, *all the time that the Lord Jeſus went in and out among us,* 22. *muſt one be ordained to be a witneſs with us of his reſurrection.* And beyond the providing witneſſes ſo qualified, teſtimonies ſo credible, what could God himſelf do neceſſary to convince men endued with any competency of reaſon and ingenuity, or to diſtinguiſh them from men of contrary diſpoſition, (unreaſonably and unworthily incredulous;) what means, I ſay, could farther be required, to beget and confirm our faith in the matter of our Saviour's reſurrection, and conſequently of all doctrines taught by him and his diſciples, which by this moſt ſignal miracle are ſo perfectly aſſerted and proved?

Now the great end and uſe of our Saviour's reſurrection being thus declared, I ſhall not inſiſt upon explaining the nature thereof, (it being clear that his death conſiſting in the ſeparation of ſoul and body, each departing to its place, his reſurrection, oppoſed thereto and reſtoring him into the ſame ſtate, muſt conſiſt in reſuſcitating, reducing, and reuniting them together, ſo as to recover all vital faculties, and exerciſe vital operations,) nor in conſidering

the cauſes efficient thereof, (which it is certain could be no other than that divinity common to the three Perſons individed in nature, power, and operation;) whence it is attributed, as moſt commonly to God, ſo peculiarly ſometimes to the glory and power of the Father, who in order of nature and in all common operations doth precede; ſometimes to the Son, *who laid down his life, and took it up again*, who demoliſhed the temple of his own body, and reared it up again; ſometimes to the Holy Ghoſt, by which, as he did caſt out devils, and performed other his great works, ſo he did this grand miracle; which dwelling in him, did quicken his mortal body, as is intimated and by conſequence ariſes from the place forecited, Rom. viii. 11. Upon theſe things, as alſo upon the manner and circumſtances of our Saviour's reſurrection, I ſhall not inſiſt, having not leiſure ſufficient to conſider and proſecute all, but only to touch thoſe things which ſeem moſt material and uſeful.

Rom. vi. 4.
John x. 17, 18. ii. 19.
Rom. i. 4. viii. 11.
Matt. xii. 28.

Yet muſt I not altogether paſs over the circumſtance of time, (becauſe mentioned here,) *Upon the third day.* This is added, as it is commonly in Scripture when mention is made of our Saviour's reſurrection, according to the common manner of ſpeech, in which, when we relate any ſtory or matter of fact, we are wont to adjoin the circumſtances, (of time moſt commonly, many times of place, and ſometimes of other reſpects and adjuncts,) as ſigns and arguments of the things certainly, and our aſſurance in affirming it. Fictions uſually go naked of circumſtances, nor can the relators of them tell when or where or how the matter of them did exiſt; but when we are punctual in circumſtance, it ſignifies we are ſerious and confident, and grounded in the thing itſelf. As for this circumſtance itſelf, that which is moſt remarkable therein ſeems to be the wiſdom of God chooſing a convenient diſtance of time, after our Saviour's death, for his reſurrection; he ſtayed ſo long, that it might be thoroughly certain our Saviour was really dead, beyond all poſſibility of recovery by natural means; (all natural heat being neceſſarily extinguiſhed by that durance in the grave, although he had

Acts x. 40.
1 Cor. xv. 4.

been taken down with ſome undiſcernible remainders thereof from the croſs;) he deferred it no longer, both becauſe there was no reaſon for doing ſo, and becauſe it was fit, that while men's memories were freſh, their paſſions warm, their fancies buſy, their mouths open in diſcourſe concerning his death; while the deſigned witneſſes were preſent, (both enemies watching and friends attending the event,) it was, I ſay, then moſt fitting that our Saviour ſhould ariſe: as for the meaning of the word *third*, (whether it be to be taken incluſively in reſpect to the day of our Saviour's paſſion, or ſo as to exclude it,) with the reconciling of ſome Scriptures ſeeming diſſonant in the point, I refer you for ſatisfaction to commentators upon the Goſpel; the queſtion not belonging to the ſubſtance of our faith, nor having any very conſiderable influence (that I ſee) upon practice. I proceed therefore.

He aſcended into Heaven; and ſitteth at the right Hand of God, the Father Almighty.

AFTER our Lord had (after his reſurrection) conſummated what was requiſite to be done by him upon earth for the confirmation of our faith, and conſtitution of his Church; having a competent time converſed with his diſciples, (eſtabliſhing their faith, enlightening their minds in the knowledge of truth and underſtanding of the Scriptures, inflaming their affections, comforting their hearts againſt enſuing tribulations, all oppoſitions of earth, and hell, for his ſake; directing and preſcribing to them how they ſhould proceed in their inſtructing, converting, and reconciling the world to the faith and obedience of his law; furniſhing them with commiſſion and authority to teſtify his truth, to diſpenſe the tenders of grace and pardon procured by him, to collect and build up that Church, which he had purchaſed by his blood, laſtly imparting his effectual benediction to them; having, I ſay, done theſe things, (which St. Luke expreſſes altogether by the words ἐντειλάμενος αὐτοῖς, that is, having given all neceſſary inſtructions, and laid fitting commands upon them,) he was

Vid. Luke and John ult.

Acts i. 2.

Luke xxiv. 51. in their preſence taken, carried up, ἀνελήφθη, ἀνεφέρετο,) and aſcended into heaven; he, that is, he according to his humanity, his body and ſoul were by the divine power tranſlated into heaven: into heaven; what is meant by that (in the utmoſt extent, according to the truth of the thing) appears by other phraſes equivalent, by which this action is expreſſed; *Aſcending to the Father;* that is, to the place of God's more eſpecial preſence and reſidence; where ἐμφανίζεται τῷ προσώπῳ τοῦ Θεοῦ, he appears to the face of God; *being exalted to the right hand of God,* (that is, to the place of higheſt eminency, and of greateſt proximity to God;) entering εἰς τὰ ἅγια, (into thoſe moſt holy places, that ἐσώτερον τοῦ καταπετάσματος, thoſe intimate receſſes of inacceſſible and incommunicable glory;) being aſſumed and entering into glory; paſſing through the heavens, (that is, all places above, inferior to the higheſt pitch of glory;) aſcending ὑπεράνω πάντων τῶν οὐρανῶν, above, beyond all heavens; becoming ὑψηλότερος τῶν οὐρανῶν, (more ſublime than, advanced above, the heavens;) by which appears, that the utmoſt term of our Saviour's aſcent was that place of all in ſituation moſt high, in quality moſt holy, in dignity moſt excellent, in glory moſt auguſt; the inmoſt ſanctuary of God's temple above, not made with hands; the moſt ſpecial preſence-chamber in thoſe heavenly courts. Thither did our Saviour aſcend; and there (as it follows here) *he ſitteth at God's right hand,* for the ends and uſes of theſe two, (one whereof is only the way or tendency unto the other,) conſpiring or being coincident, (I ſhall join the conſideration of them together;) the meaning of which words it is not hard to find out, it being obvious that the ſtate of things above is in Scripture repreſented to us by that ſimilitude, which is apt moſt to beget in us reverence towards God, (and which really doth moſt reſemble it;) the ſtate of a king here, ſitting upon his throne; perſonages of higheſt rank and reſpect, his neareſt relations, his moſt beloved favourites, the chief miniſters and officers of his crown attending upon him, and ſurrounding his throne; ſo yet that for diſtinction, ſome place (more emi-

1 Pet. iii. 22. John xiii. 1. xx. 17. Phil. ii. 9. Eph. i. 20. Heb. ix. 24. Acts ii. 33. v. 31. vi. 19. Heb. ix. 12. 1 Tim. iii. 16. Luke xxiv. 26. Heb. iv. 14. Eph. iv. 10. Heb. vii. 26.

nent and honourable than the reſt) is aſſigned to him, toward whom the King intends to declare eſpecial regard and favour; which place (by cuſtom grounded upon reaſons plain enough, the opportunity of nearneſs for all kind of converſation and addreſs; and the right hand's advantage for ſtrength and activity, acquired by uſe, and conſequently alſo its aptitude to give or take) hath been determined to be the *next* place at the right hand; (as we ſee, for inſtance, when Bathſheba came to Solomon, it is ſaid, *The king—ſat down on his throne, and cauſed a ſeat to be ſet for the king's mother; and ſhe ſat on his right hand:*) 1 Kings ii. 19.
thus our Saviour being raiſed by God to the ſupreme pitch of honour, of power, of favour with him, having Acts v. 31.
advanced him to be a Prince and a Saviour, to give repentance to Iſrael, and remiſſion of ſins; having *ſuperexalted* Phil. ii. 9, 10.
him, and beſtowed on him a name above all names, to which all knees in heaven, in earth, under the earth muſt bow;
having *ſeated him in heavenly places, above all principality, and authority, and power, and dominion, and name* Eph. i. 20, 21.
(or *title*) *that is named, both in the preſent world and that which is to come*; having *committed to him all authority in heaven and upon the earth; given all things into his hands*; having *made him heir of all things; ſubjected* Mat. xxviii. 18. John iii. 35. xiii. 3. xvii. 2.
all things under his feet, (angels, authorities, and powers,) Heb. i. 2.
crowned him with (ſovereign) *glory and honour*; having ii. 8, 9. 1 Pet. iii. 22.
given him (what that innumerable hoſt of heaven in the Revelation acknowledges him worthy of, v. 12.) *power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing*, (that is, all good and excellence poſſible in the higheſt degree;) God having, I ſay, conferred theſe preeminences of dignity, power, and favour upon our Saviour, he is ſaid therefore to have *ſeated him* καθίσαι.
at his right hand; at the right hand of the power, (as it is Eph. i. 20. Matt. xxvi. 64. Mar. xiv. 62. Luke xxii. 69. Heb. viii. 1. xii. 2. Rom. viii. 34. 1 Pet. iii. 22.
in the Goſpels; that is, of the Sovereign and Almighty Potentate;) *at the right hand of the majeſty on high; and at the right hand of the throne of God*, (as it is in the Apoſtle to the Hebrews.) So much plainly the whole ſpeech imports; and if there be any peculiar emphaſis deſigned in the word *ſitting*, beyond that which is ſometimes more

ſimply and generally ſaid, being at God's right hand, here may be farther implied, the firm poſſeſſion, the durable continuance, the undiſturbed reſt and quiet of this glorious and happy condition wherein he is inſtated; as alſo, it doth augment the main ſenſe, *ſitting* being the moſt honourable poſture; and therefore ſignifying to the utmoſt that eminency of favour and reſpect he hath in God's ſight; as alſo, it may denote farther the nature and quality of his preferment; his being conſtituted to rule and to judge; and therefore expreſſed as ſitting upon a throne of majeſty, upon a tribunal of juſtice.

So much briefly may ſerve for the explication of theſe two points: (for as to the words ſubjoined, *the Father Almighty*, whereof the latter is addititious, and not extant in the more ancient forms of this Creed, having conſidered them before, treating upon the beginning of the Creed, and particularly having there taken the word *Almighty* in its greateſt latitude, ſo as to include both παντοκράτωρ and παντοδύναμος, paſſing over the critical diſtinction made between them; I ſhall not repeat any thing concerning them.)

Now as to the ends of our Saviour's glorious aſcenſion and abode in heaven, the effects produced thereby, the uſes which the belief and conſideration thereof may conduce to; the ends and effects thereof, I ſay, declared in Scripture, are briefly,

1ſt. That as a Prieſt and Advocate he might there intercede for us, for the pardon of our ſins, for the acceptance of our perſons, for the ſucceſs of our prayers, for the ſupply of our needs, for the collation of all benefits and bleſſings on us; repreſenting his merits, pleading our cauſe, preſenting our ſupplications, and interpoſing his favour and authority in our behalf; *He ever liveth to make interceſſion for us: He is our High-Prieſt, ſitting at the right hand of the Majeſty in the heavens*, there performing that office for us: *Who ſhall condemn? It is Chriſt who is at the right hand of God, who alſo intercedeth for us* (there:) *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: God exalted him as a Prince and*

Heb. vii. 24. viii. 1.

Rom. viii. 34.

1 John ii. 2.

Acts v. 31.

Saviour, to give repentance unto Iſrael, and remiſſion of ins. It is by him that we do προσέρχεσθαι τῷ Θεῷ, have our Heb. vii. 25.
ccefs to God, not only by virtue of his merits, but by is continual act of mediation: it is he, that in the golden Rev. viii. 3.
enſer, at the golden altar before God, offers up the in-
enſe of our prayers, conſecrated and perfumed by his and.

2dly. He aſcended and reſides in heaven, that as a King he might govern us, protect us, ſave and deliver us rom our enemies; that he might ſubdue and deſtroy his nd our enemies; the enemies of his kingdom and of our alvation; the world, the fleſh, the devil, ſin, death, and ell; whatever oppoſes his glory, his truth, his ſervice, nd conſequently impedes our ſalvation, either by open iolence or fraudulent practice. God did ſay unto him, *Sit thou at my right hand, till I have made thine enemies* Pſal. cx. 1.
hy footſtool; and accordingly, *He muſt reign until he* Acts ii. 34. Heb. i. 13.
ath put all his enemies under his feet: no power ſhall x. 13. 1 Cor. xv.
e able to withſtand his will and command, who ſits 25.
t the helm of omnipotent Sovereignty, at that right and which governs and orders all things. But having efore ſpoken concerning the royal office and lordſhip of ur Saviour, I ſhall add no more to this purpoſe.

3dly. Our Saviour tells us himſelf, *that he went to heaven* John xiv. 2.
o prepare a place for us; to prepare manſions of joy and Pſ. xvi. 11.
liſs in God's preſence, where is fulneſs of joy; at his ight hand, where are pleaſures for evermore. He is our πρόδρομος, our forerunner into heaven, that hath diſpoſed Heb. vi. 20.
hings there for our entertainment and reception; *It is his* John xvii.
will, that where he is, there we ſhould be alſo; that we 24.
night contemplate and partake of his glory.

4thly. Our Saviour alſo tells us, that it was neceſſary e ſhould depart hence, that he might ſend the Divine Spi-it, the power from on high, to enlighten, ſanctify, and comfort us; *If I go not away,* ſaith he, *the Paraclete will* John xvi. 7.
ot come unto you; but if I go, I will ſend him unto you: Luke xxiv. 49.
hat is, God in his wiſdom hath appointed, (for the exal-tation of our Saviour's honour,) that ſo incomparably ex-cellent a gift ſhould be the reward of his obedience; the

conſequence of his triumph; the fruit of his interceſſion; an ornament of his royal eſtate; a pledge of his princely munificence: it was reſerved as a moſt royal gift, fit to be given at his coronation; his being inaugurated and inveſted in ſovereign dignity, power, and glory: whence it
John vii. 39. is ſaid, *The Holy Spirit was not yet*, (underſtand, was not yet poured forth and beſtowed in that manner and meaſure, as God did intend to do it hereafter,) *becauſe Jeſus was not yet glorified*: it was from Jeſus, received into glory, that excellent gift was deſigned to come, in God's purpoſe and promiſe. Add hereto conſequently,

5thly. That all good gifts and graces beſtowed on the Church in general, and upon every member thereof ſingly,
Epheſ. iv. 12. uſeful *for the perfecting of the ſaints, for the work of the miniſtry, for the edification of Chriſt's body*, do proceed
Epheſ. iv. 7, 8, &c. hence; *To every one of you*, ſaith St. Paul, *is given grace, according to the meaſure of the gift of Chriſt*: whence he ſaith, (the Pſalmiſt ſaith, propheſying of our Saviour,)
Pſal. lxviii. 19. *Having aſcended up on high, he led captivity captive, and gave gifts unto men.*

6thly, I might add, that God thus advanced our Saviour to ſo high a dignity, to declare the love he bears to piety, righteouſneſs, and obedience, in ſo highly rewarding and
Phil. ii. 9. dignifying it; *For becauſe he was obedient to the death,*
Heb. ii. 9. *therefore did God exalt him: For the ſuffering of death, do we ſee Jeſus crowned with glory and honour.* The belief, therefore, and conſideration of theſe truths, will ſerve (briefly) to nouriſh and increaſe our faith, to cheriſh and ſtrengthen our hope, to excite and inflame our devotion, to direct and elevate our affections, to enforce and engage, to encourage and quicken our obedience.

To nouriſh, I ſay, and cheriſh our faith and hope. If the
1 Pet. i. 3. reſurrection of our Saviour did beget in us a ſtrong perſuaſion concerning the truth of, and a lively hope of the good proceeding from, our Saviour's undertaking and doctrine; his aſcenſion declared by the ſame indubitable teſtimonies and authorities muſt needs nouriſh, augment, and corroborate them. We cannot diſtruſt any promiſes made by him; we cannot deſpair of any good from him,

(not of relief, ſuccour, ſupply in our ſtraits, or in our needs; of comfort in our afflictions; of protection in our dangers; of deliverance from our miſeries;) from him who is aſcended into heaven, and ſitteth at the right hand of the divine power; having all things committed to his authority and diſpoſal. It alſo ſerves to excite and inflame our devotions: for having ſuch a Mediator in heaven, ſo near in God's preſence, ſo much in his favour; ſuch a maſter of requeſts; ſo good a friend at court; ſuch a favourite at hand, to preſent up, to commend, to farther our petitions; *We may*, as the Apoſtle to the Hebrews enjoins us, *come to the throne of grace with all freedom of ſpeech and boldneſs, that we may receive mercy, and find grace for ſeaſonable aid:* we need not doubt of that promiſe being fulfilled; *Whatever ye ſhall aſk in prayer, believing, ye ſhall receive:* and what greater incitement can there be to devotion, than the aſſurance of ſo good acceptance, of ſo happy ſucceſs thereof? The proper influence alſo of theſe conſiderations is to direct and elevate our affections from theſe inferior, mean, vain, and baſe things, to the things above; *Seek the things above*, ſaith St. Paul, *where Chriſt is ſitting at the right hand of God*; where Chriſt our life, our hope, our treaſure, our head is, there ſhould our hearts be, thither ſhould our affections tend; there ſhould our πολίτευμα (our buſineſs and converſation) be, where the family is to which we relate, and its Maſter; where the city is, where our final reſt and abode ſhould be, (*for we are but ſtrangers and pilgrims, and ſojourners,*) with its Lord and Governor; where our country is, the place of all our eſtate and concernment, and he reſides which only can make it good to us. It, laſtly, doth engage and encourage us to all kind of obedience, to conſider that high reward of eternal glory and happineſs which our Saviour hath obtained as a reward of his obedience, and as a pledge of like reward deſigned to us, if we inſiſt in his footſteps; *Let us run the race that is ſet before us*, ſaith the Apoſtle to the Hebrews, *looking to the author and finiſher of our faith, Jeſus; who for the joy ſet before him endured the croſs, deſpiſing the ſhame,*

Heb. iv. 16. Matt. xxi. 22. 1 John v. 14. Col. iii. 1, 4. i. 27. Phil. iii. 20. Heb. xiii. 14. Heb. xi. 13. Heb. xii. 1, 2.

Luke xxii. 29. *and is ſet at the right hand of God: I covenant to you,* ſaith our Saviour, *a kingdom, as my Father covenanted me a kingdom:* ſuppoſing we obey his commandments, we ſhall obtain a like excellent and happy eſtate: as we ſee God hath performed to him, ſo will alſo he make good his 2 Tim. ii. 11. word to us; *The word,* ſaith St. Paul, *is faithful and aſſuredly true: if we have died with him,* (to luſt and ſin,) Rom. viii. 17. *we ſhall alſo live with him,* (in joy and glory;) *if we endure,* (in obedience and patience,) *we ſhall alſo reign with him.* To which bleſſed kingdom God in his mercy bring us all, through the grace, merits, and interceſſion of him, who with God the Father and the Holy Ghoſt liveth and reigneth for ever: to whom be all praiſe and glory for ever. *Amen.*

From thence he ſhall come to judge the Quick and the Dead.

THIS is the laſt of thoſe particular characters whereby the grand object of our faith, Jeſus Chriſt, the Son of God, our Lord and Saviour, is deſcribed, containing a moſt eminent office peculiar to him, implying the manner of executing it, and determining the extent thereof: the belief of which is of principal conſequence, and in a ſpecial manner influential upon practice; whether we conſider the nature of the office or the quality of the perſon deſigned thereto: the office, to judge; the Perſon, He; Jeſus, the Son of God and the Son of man, (he that was born, that died, that performed and ſuffered ſo much for us,) he ſhall judge. *Shall judge:* There is no conſideration, whereof man's mind is capable, more apt to excite men to the performance of duty, to reſtrain them from offending, and to beget in them a care and conſcience of what they do, than this, that they muſt ſometime hereafter certainly be forced to render an account of their actions; that they muſt undergo a moſt ſtrict and ſevere ſcrutiny; and ſhall be dealt with according to the reſult thereof; ſo as to be approved and rewarded for their good, condemned and puniſhed for their bad lives; a man conſidering and being perſuaded of this, muſt ne-

ceſſarily accuſe himſelf of extreme folly and madneſs, if he do not provide for that account, and order his life in reſpect thereto. This perſuaſion, I ſay, is the ſharpeſt ſpur imaginable to the doing of good, the ſtrongeſt curb from doing ill, that could be deviſed; and therefore all nations in ſome manner have acknowledged it as a fundamental principle of religion, (men generally, with a ready inclination, have embraced it as ſo,) that after this life men ſhall be brought to a juſt impartial bar, their actions ſcanned exactly, their perſons doomed accordingly to comfort or pain.

And indeed ſetting this apart, all other incentives to virtue, and all avocatives from vice, (which common experience or philoſophical ſpeculation do afford us,) ſeem very blunt and faint; do promiſe ſmall effect: the native beauty and intrinſic worth of virtue, the conveniences flowing from it, the commendation that attends it, its moſt goodly fruits of health, peace, and tranquillity, comfort and ſatisfaction of mind; (beſide, that they are uſually balanced with contrary inconveniences, difficulties, croſſes, troubles, and pains;) if they do not extend beyond this tranſitory life, how can they in reaſon be very conſiderable and efficacious to engage men to adhere thereto? how can the worſt of preſent evils accompanying or following vice, its innate deformity and turpitude, the diſtempers, diſturbances, and diſgraces ſpringing from or waiting on it, (which alſo are often tempered with ſome kinds of pleaſure, advantage, and ſatisfaction,) if no more hereafter is to be feared, be ſufficient to deter or diſcourage men from the purſuit thereof? the danger of death itſelf (the moſt extreme puniſhment which man can inflict, and which our nature doth moſt abhor) doth not ſignify much toward the diverting indigent or ambitious or paſſionate men from the moſt deſperately wicked attempts: it is Tully's obſervation, and he infers from it the neceſſity of ſuppoſing future puniſhments, in order to men's reſtraint from ſuch actions; *Ut aliqua,* ſaith he, *in vita formido improbis eſſet poſita, apud inferos ejuſmodi quædam illi antiqui ſupplicia impiis conſtituta eſſe voluerunt, quod* iv. in Catil.

videlicet intelligebant his remotis non eſſe mortem ipſam pertimeſcendam: (that in this life there might be ſome fear upon wicked men, thoſe ancients would have ſome puniſhments appointed below for impious perſons; becauſe, forſooth, they underſtood, that theſe being ſet apart, death itſelf was not much to be feared.) Neither is this perſuaſion thus only a ſpecial inſtrument of virtue, but the ſuppoſal thereof is otherwiſe a neceſſary ſupport of all religion, ſecuring the firſt and main principles thereof, the being of a God and his providence: the belief of a Deity, according to any tolerable notion thereof; of a providence over human affairs, ſuch as might engage and encourage to religious performance, cannot ſubſiſt without ſupporting a future judgment: the objections that aſſail both, would ſtrike too hard, and pierce too deep, if this ſhield did not receive and repel them. To ſee the moſt innocent and virtuous perſons conflict all their days with croſſes and hardſhips, and (as it ſometimes happeneth) after all to die miſerably, in great pain and ignominy; and again, to obſerve perſons moſt outrageous in lewdneſs and injuſtice, to flouriſh and rant it out in a long undiſturbed courſe of proſperity, ending their lives fairly and quietly[c]; hath cauſed ſome men to doubt whether, hath induced others flatly to diſbelieve, that there is a good and a juſt Governor of the world; and that, not without apparent cauſe, ſuppoſing all accounts to be made up here, no reckoning to remain to be caſt up by divine goodneſs and juſtice hereafter; then would it in ſome ſort ſeem true what he ſaid, Θεῶν ὄνειδος τοὺς κακὲς εὐδαιμονεῖν, (it is a reproach to God, that bad men ſhould be ſo happy;) then had Diagoras argued probably from an unpuniſhed perjury, that he which ſuffered himſelf, and others under his care, to be ſo abuſed, did not exiſt, or did not regard what was done; and Dionyſius might have authorized his ſacrilege, by his proſperous navigation; and with ſome ſhew might Diogenes ſay, that Harpalus's ſucceſsful treachery and

Cic. de Nat. D. iii.

[c] Dies deficiat, ſi velim numerare quibus bonis male evenerit, nec minus ſi commemorem, quibus improbis optime. *Cic. de Nat. D.* iii.

pine did *teſtimonium contra deos dicere*, yield a ſhrewd ſtimony againſt the being and providence of God. But, the contrary, ſuppoſing a judgment to follow, and a oceeding according thereto, all theſe diſcourſes have no rce or moment; God's preſent connivance, (as it were,) patient indulgence toward bad men, will argue no more, an what becomes him; his exceſs of goodneſs in expect- g thoſe bad men's return to a better mind, or his wiſe verity in ſuffering them to proceed to an inexcuſable gree of wickedneſs, to be ſtrictly inquired into and ſe- rely puniſhed hereafter; as neither then doth God's rmitting good men to ſuffer deeply here infer any thing ejudicial to his goodneſs or juſtice; ſince thereby he akes them fitter for, and gives them a ſurer title to, that ward, which he intends hereafter, after trial and appro- tion of their virtue, to confer upon them. Thus doth is doctrine clear the providence and eſtabliſh the great ributes of God; therefore doth Chriſtianity moſt fully d clearly teach, moſt earneſtly and frequently inculcate is point, with all poſſible advantage, both for the juſtifi- tion of the divine attributes, and the excitation of us to virtuous and pious life. It tells us, that all men's tions are regiſtered in books written with greateſt punc- ality and exactneſs, (the books of divine omniſcience;) at all perſons ſhall be cited, and preſented at the bar, *Ye muſt all φανερωθῆναι, be made to appear, παρίστασθαι, be t forth, at the judgment-ſeat of Chriſt: I ſaw the dead, eat and ſmall, ſtanding before God's throne;)* that every ought, every word, every work of man ſhall be diſcloſed d diſcuſſed, with its due quality and deſert; (*God will ing to light the hidden things of darkneſs, and will make aniſeſt the counſels of hearts: Every idle word that men all ſpeak, thereof they ſhall render account at the day of dgment: Every work ſhall be brought into judgment, ith every ſecret thing, whether it be good, or whether it evil;*) that according to the quality of their doings, us detected and examined, the merits of each cauſe eighed, every plea heard, every caſe conſidered and tried cording to truth. Men ſhall be acquitted and com-

Improborum igitur proſperitates, fecundæque res redarguunt (ut Diogenes dicebat) vim omnem Deorum ac poteſtatem.

Dan. vii. 10. Rev. xx. 12.

Rom. xiv. 10. 2 Cor. v. 10. Rev. xx. 12.

1 Cor. iv. 5.

Matt. xii. 36.

Eccleſ. xii. 14.

Vid. 2 Theſ. i. 7, 8, 9. 1 Cor. iv. 5. mended, or declared guilty and condemned; a definitive ſentence paſſing upon every one, ἔπαινος γενήσεται ἑκάστῳ, praiſe (that is, generally, a due taxation and eſteem, according to deſert) ſhall be made to every one by the righteous Judge. That this ſentence doth include a gracious reward and a juſt puniſhment aſſigned reſpectively; everlaſting glory and joy to them which have done well, endleſs ſhame and ſorrow to them who have done ill; which ſhall be infallibly executed: (for, *God will render to every man according to his works—To them who by patient continuance in well-doing ſeek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh, upon every ſoul of man that doeth evil—but glory, honour, and peace, to every man that worketh good;* ſo St. Paul in the ſecond to the Romans: *We muſt all appear before the tribunal of Chriſt, ἵνα κομίσηται ἕκαστος, that every one may bear according to the things done in the body, whether good or evil.*) That all this ſhall be performed in a moſt public and ſolemn manner, in open court, in the face of all the world, before angels and men; to the conviction and ſatisfaction of all; ſo that the conſciences of all concerned ſhall be forced to acquieſce in their doom, as moſt juſt and equal; and all ſhall confeſs, and ſay with them in the Revelation, *Salvation, and glory, and honour, and power, be to the Lord our God; for true and righteous are his ways: Great and wonderful are thy works, O Lord God Almighty; righteous and true are thy ways, O thou King of Saints.*

Matt. xvi. 27. Rom. ii. 6—10. 2 Cor. v. 10. Matt. xxiv. 84, &c. Vid. Matt. xxv. 31. Luke xii. 9. Rom. ii. 5. Rev. xix. 1, 2. xvi. 7. xv. 3.

Thus (and much more fully than time will permit me to relate) doth our religion and holy Scripture ſet out that judgment, which all men hereafter muſt undergo; wherein the wonderful clemency of God ſhall be demonſtrated; wherein his exact juſtice ſhall be declared; wherein the knotty myſteries of his providence ſhall be unfolded; wherein his honour (that ſeems now to ſuffer ſo much) ſhall be fully repaired and vindicated; wherein all ſcores, that now run on, ſhall be quitted and made even. Such, I ſay, ſhall the judgment itſelf be; the conſideration of

Rom. ii. 5.

h, if it make no impreſſion upon our hearts, if it
: no dread within us, if it do not render us ſomewhat
and watchful over our doings, what means can be
ned able? what method apt to do it? what a deſpe-
hardneſs and inſenſibility do we lie under! how de-
bly blind and ſtupid are we! more ſtupid than Felix, Acts xxiv.
hearing St. Paul diſcourſe of judgment to come, 25.
not forbear trembling; more blind and ſenſeleſs
thoſe obſtinate ſons of darkneſs, the devils them-
, who *believe, and tremble.* James ii. 19.
t paſſing the judgment, let us (which ſhould more
ngage us, and may work farther on us to the ſame
ſe) conſider the Judge: *He ſhall come to judge;*—He:
at came once in our nature, (with wonderful conde-
on of grace and charity,) *to free us from ſin and mi-*
he that ſuffered ſo deeply for us; he that died to
m us; he ſhall come to judge. The original and Rom. xiv.
ite right or power of judging appertains to God, 4.
: creatures, whoſe ſubjects, whoſe ſervants we are
ally; as he is the Sovereign Lord and King, ſo is he Heb. xii. 23.
udge of all; as we owe obedience to the laws he Gen. xviii.
preſcribed us, performance of the ſervice he hath 25.
ed us, improvement of the talents he hath com-
d to us; ſo we ſtand bound to render account to
f the due performance in thoſe reſpects, and ob-
us to the judgment he ſhall make thereof. All
ient therefore muſt be exerciſed either immediately
d himſelf, or in ſubordination to him; in his name
ght, by virtue of authority and power derived from
and it (for the honour of his Son, for the comfort
) hath he delegated and committed to Jeſus our Sa-
: not immediately by himſelf, but by his Son he
letermined to judge the world; *The Father judgeth* John v. 22.
m, (ſaith our Saviour himſelf,) *but hath committed*
dgment to the Son: and, *God,* ſaith St. Paul, *hath* Acts xvii.
ted a day, in which he will judge the world in right- 31.
ſs, by the man whom he hath ordained: and, ſaith St.
God hath commanded us to preach unto the people, Acts x. 42.
d teſtify that it is he which was ordained of God

Rom. xiv. 10. 2 Cor. v. 10. *to be the Judge of quick and dead:* and, *It is the judgment-ſeat of Chriſt, before which we muſt all appear.* In fine,

John v. 27. *The Father,* ſaith our Saviour, *hath given to the Son authority, to execute judgment,* for that he is *the Son of man;* (hath committed to him authority regal and judicial; for that he is that *Son of man,* whom God had deſigned to this office, even of old, as we ſee in Daniel vii. 13, 14. and in Iſaiah ix. 6, 7.)

John v. 23. It is plain then, that our Saviour is by deſignment and deputation from God inveſted with this great office and power. And why God ſo appointed him many reaſons may be aſſigned; upon many accounts our Saviour's perſon may appear moſt fit for this grand employment. How could God more plainly ſhew his goodneſs in this matter, than by conſtituting ſuch a Judge? Seeing that judgment ſhould paſs upon us, it was neceſſary and requiſite; how could the terror and ſeverity thereof be better tempered, than by putting the execution thereof into ſuch hands? whom, were the choice permitted to us, ſhould we rather ſubmit to, than to him who is by nature our brother; who in diſpoſition is meek and lowly, compaſſionate and merciful; who by ſo many ſignal experiments hath expreſſed ſuch an exceſs of kindneſs and charity toward us; who hath ſo conſpicuouſly evidenced himſelf to be the beſt friend of mankind; that he ardently deſires the ſalvation of all men, even of his worſt enemies; whom he ſpent his blood for, whom he prayed for, dying; whom he continually invites to reconciliation and repentance? How alſo could God better declare his juſtice, than in exalting him to this pitch, who out of obedience and compliance with his will deſcended ſo low, and underwent ſo much? Who better deſerved a crown, who more righteouſly would manage a ſceptre, than he who willingly bore a croſs, who patiently ſubmitted to a ſcourge? It was alſo equal and fit, that he who was unworthily rejected and deſpiſed, cruelly abuſed and perſecuted, unjuſtly accuſed, condemned, and ſlaughtered by men, ſhould be requited with power to right himſelf upon them; to reprobate them worthily who had unworthily rejected him; to judge

them juſtly, who had wickedly condemned him; to puniſh them ſeverely, who had unmercifully afflicted him; that he ſhould ſee his proud and ſpiteful enemies lying under his feet, at his diſcretion.

Add hereto the wiſdom of God in deſigning him to be judge, whom they who were to be judged might ſee and hear, and converſe with; whom the godly with cheerful ſatisfaction and comfort, the wicked with befitting terror and aſtoniſhment, might behold; they with unexpreſſible joy hear him commending, acquitting, and bleſſing them; thoſe with diſmal amazement and regret hear him pronouncing the fatal ſentence and curſe upon them; they with humble thankfulneſs acknowledge his grace, thoſe with confuſion confeſs their guilt; *Behold*, ſaith St. John in the Revelation, (i. 7.) *he cometh with clouds; and every eye ſhall ſee him, even they who did pierce him.* The dreadful preſence of God were neither diſcernible nor ſupportable by guilty men: *Who may ſtand in his ſight when once he is angry?* Jer. x. 10. Pſ. lxxvi. 7. Pſ. cxxx. 8.

1. Who could endure to hear that *voice, at which the earth melteth*; that *reproof, at which the pillars of heaven tremble*; that majeſty, in preſence whereof the pureſt ſeraphims are conſtrained to hide their faces? how ſhould impure men abide that face which no man can behold and live? But the milder, though glorious and bright aſpect of the Son of man, all men, in ſome manner, may be capable to ſee; and, if we believe St. Auſtin, *Rectum erat ut judicandi viderent judicem*; It was fit that they who were to be judged ſhould ſee their Judge. Pſ. xlvi. 6. Job xxvi. 11. Iſa. vi. 2.

So much reaſon there was, (and more queſtionleſs, beyond what we can know or comprehend,) that our Saviour Jeſus ſhould be deſigned and deputed to this office; in it we may admire the wiſdom and adore the juſtice of God; for it we may applaud his goodneſs and clemency.

We may alſo (that this doctrine may have the greater impreſſion upon our hearts and influence upon our practice) farther conſider, how great an aggravation it will ſeem to our whether fooliſh perverſeneſs or ſlothful negli-

gence; what extreme diſingenuity, how wretched ingratitude it will argue in us, to be caſt and condemned by ſuch a Judge; a Judge ſo juſt and equal, ſo mild and gentle, ſo benign and favourable to us! With what face, we having tranſgreſſed his moſt good and righteous laws; having violated our manifold obligations and engagements toward him; having abuſed his ſo great love and good-will toward us; having rejected his gracious tenders of mercy and favour; defeated his moſt ſerious purpoſes, fruſtrated his moſt earneſt endeavours for our good; having ſo forfeited all his favour, and incurred his moſt grievous diſpleaſure, ſhall we appear in his preſence? how ſhall we bear the frowns of ſo dear love changed into fierce diſdain, of higheſt patience turned into extreme fury, of ſo great majeſty provoked by ſuch affronts? With what heart ſhall we be able to hear that voice, which did once ſo ſweetly and affectionately ſound words of peace and comfort in our ears; that ſo kindly invited us to peace, ſo meekly entreated us to compliance, now uttering only bitter complaints and rebukes, thundering forth words of indignation and terror, denouncing horrible threats and curſes upon us? But let this ſuffice for the nature of the office and act of judging, and for the Perſon exerciſing it. Here is farther implied,

2. The manner of its exerciſe, or execution; or rather the manner of his addreſs and proceeding thereto, (*From thence he ſhall come;*) the which we have in Scripture (for begetting anſwerable veneration, regard, and awe within us) deſcribed to be with greateſt ſolemnity, glory, and magnificence. He came once in a meek humility to teach us our duty, but he ſhall come again with a terrible majeſty to exact an account thereof; taking his progreſs from the higheſt heavens, in a moſt royal ſtate, attended upon with a numerous, (or rather an innumerable, πάντες οἱ ἅγιοι ἄγγελοι, *all his holy angels;* it is Matt. xxv. 31. *When the Son of man ſhall come in his glory, and his holy angels with him;* that is, an innumerable company, as we read it Heb. xiii. 22.) an innumerably numerous and pompous train of glorious angels, accompanied with triumph-

Acts iii. 21. 1 Theſſ. iv. 16. i. 7.

ant ſhouts and acclamations; a trumpet (blown by the mouth of an archangel) ſounding before him an univerſal ſummons, with a noiſe ſo loud and piercing, as ſhall immediately, and *in the twinkling of an eye,* ſhake all the earth, and rouſe the dead out of their mortal ſlumber. 1 Cor. xv. 52.

This ſame Jeſus, ſaid the angels to the Apoſtles, expreſſing the thing in a more plain and ſimple manner, *which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven;* (a cloud took him up from their eyes; the clouds ſhould reſtore him to ſight; for, *Behold he cometh with clouds, and every eye ſhall ſee him,* ſaith St. John:) and, *They ſhall ſee the Son of man,* himſelf tells us, *coming upon the clouds of heaven with power and great glory:* and, *The Lord himſelf,* ſaith St. Paul, *ſhall deſcend from heaven,* ἐν κελεύσματι, (with a ſhout, with an exciting ſummons,) *with the voice of an archangel, with the trump of God: The Son of man ſhall come in the glory of his Father with his angels; and then ſhall he render to every man according to his practice: When the Son of man ſhall be revealed from heaven with his mighty angels.* Acts i. 11. Vid. 2 Theſ. ii. 7, 9. Rev. i. 7. Matt. xxiv. 30. xxvi. 64. 1 Theſſ. iv. 16. Matt. xvi. 27. 2 Theſſ. i. 7.

So the Scriptures (to the purpoſe forementioned, to beget reſpect and dread in us) declare that our Saviour ſhall come at the end of the world, at the day of judgment, and how.

Here is farther determined the extent of this judgment: he ſhall come to judge; whom? how many? All, without exception; expreſſed by the words *quick and dead:* which expreſſion is taken from thoſe words of St. Peter, (Acts x. 42.) wherein our Saviour is ſaid to be deſigned by God, κριτὴς ζώντων καὶ νεκρῶν, *the judge of the living and the dead:* or of St. Paul, (2 Tim. iv. 1.) *I charge thee therefore, before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and dead at his appearing and his kingdom:* or thoſe of St. Peter again, (1 Epheſ. iv. 5.) *Who ſhall render an account to him that is ready to judge the quick and dead:* add a like place, (Rom. xiv. 9.) *That he may be Lord both of the dead and living:* theſe places evidently confirming the truth of the propoſition, yet ſo

that the meaning thereof hath remained ſomewhat dubious, and that themſelves have ſeemed to need explication: for it being a common law, to which all men by nature, by deſert, by divine appointment, are ſubject, to undergo death, (for, *What man is he that ſhall not ſee death? It is appointed for men once to die, and after death judgment,*) why ſhould not the dead comprehend all that are to be judged? as we ſee it expreſſed in the Revelation; *I ſaw the dead, ſmall and great, ſtanding before God—and the dead were judged from the things written in the books, according to their works.* The dead were judged; no mention is made of the living: wherefore ſome have interpreted the dead and living, not for a diſtinction of perſons, but of parts in men; the living ſouls and dead bodies of men: others have taken them metaphorically; *the living*, (that is, righteous men, men endued with a ſpiritual life;) *the dead*, (that is, men *dead in treſpaſſes and ſins*, void of ſpiritual ſenſe and activity.) But the difficulty mentioned is not ſo ſtrong as to force us upon ſo remote and abſonous expoſitions: St. Paul hath evidently enough ſhewed us how to underſtand the words, and how to ſolve the knot propounded; that by the living are to be underſtood thoſe who ſhall be found (and as it were ſurpriſed) alive when our Saviour comes; by the dead, all others, who before that time had died, and ſhall be raiſed at the ſound of the laſt trump; *This we ſay to you*, ſaith he to the Theſſalonians, *in the word of the Lord*, (or as the word of the Lord,) *that we which live, remaining at the preſence of the Lord, ſhall not prevent them which are aſleep*. Our Lord, therefore, ſhall find ſome alive when he comes; therefore what is ſaid of all men's being appointed to taſte death, is to be underſtood with this exception; all but thoſe whoſe death ſhall be prevented by our Lord's coming, (which is ſet out as ſudden and unexpected, like the coming of a thief in the night.) Neither are thoſe perſons ſo exempted from death, but that they muſt undergo that which is equivalent thereto; a change, which ſhall render them a like prepared for judgment with them who have died; *Behold*, ſaith St. Paul

Pſ. lxxxix. 48.
Heb. ix. 27. ἀπόκειται.
Rev. xx. 12.
Eph. ii. 1.
1 Theſſ. iv. 15. ἐν λόγῳ Κυρίου.
Matt. xxiv. 42.
1 Theſ. v. 2.
1 Cor. xv. 51, 52.

again to the Corinthians, *I tell you a myſtery; We ſhall not indeed all fall aſleep,* (or not all die,) *but we ſhall all be changed, in a moment, in the twinkling of an eye:* which words with ſufficient evidence declare the meaning of the expreſſion here. The ſum is, that all men, none excepted, of what condition or quality, what nation or time, what age ſoever, ſhall be judged; high and low, rich and poor, wiſe and ignorant, good and bad; the mightieſt princes and lords, as well as the meaneſt ſubjects and ſlaves; the deepeſt ſcholars, as well as the ſimpleſt idiots: in a word, all men whatever, without any exception, without any acceptance of perſons, muſt appear before this Judge, muſt undergo this trial and ſentence.

Thus ſhall he come to judge both quick and dead: than the belief of which point there is none more neceſſary, than the conſideration of which none more profitable; neceſſary and profitable in many reſpects.

1. The faith and regard thereof will preſerve us from diſbelieving, from being offended with, from repining at the providence of God; from being diſſatisfied with his proceeding and diſpenſations here either toward ourſelves or others.

2. It may alſo keep us from raſh cenſure, and invading our Lord's office; *Who art thou that judgeſt another man's ſervant; to his own maſter he ſtands or falls: Why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? we ſhall all ſtand at the judgment-ſeat of Chriſt: There is one law-giver, who can ſave or deſtroy: who art thou that judgeſt another? Judge nothing before the time, until the Lord come, who ſhall enlighten the hidden things of darkneſs, and manifeſt the counſels of hearts.* Rom. xiv. 4, 10. James iv. 12. 1 Cor. iv. 5.

3. It may ſupport and comfort us againſt all unjuſt and uncharitable cenſures, groundleſs ſurmiſes and ſlanders, undeſerved ſcorns and reproaches of men; for that aſſuredly at that judgment right ſhall be done thee; thy innocence ſhall be cleared, thy honour vindicated and repaired; *God ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noonday:* ſo that approving thy conſcience to God, thou mayeſt ſay with St. Paul, Pſ. xxxvii. 6.

1 Cor. iv. 3. *With me it is a very ſmall thing that I ſhould be judged of you, or of man's judgment.*

4. It is the moſt powerful and effectual means poſſible to beget ſincerity in us; to render us circumſpect; to ſtir us up to diligence in all our converſation, in our thoughts, words, and actions: for ſince the moſt inward receſſes of our hearts muſt be ſearched out, our moſt ſecret deſigns and deſires muſt be brought to light, what profit will it be to diſſemble, to diſguiſe, to conceal our thoughts? Since we muſt render an account of every thought that riſeth in our minds, (at leaſt which is entertained there,) of every word that paſſeth through our mouth, of every action we undertake, what reaſon have we,

5. With more attentive and accurate regard to conſider and mind what we do? Since it is certain we ſhall be judged, but uncertain when we ſhall be called thereto, how watchful are we concerned to be, how obſervant of

Matt. xxiv. 42. xxv. 13. Rev. iii. 3. our Saviour's admonition; *Watch, for ye do not know the day nor the hour in which the Son of man cometh! If thou doſt not watch, I ſhall come upon thee as a thief, and thou ſhalt not know at what hour I ſhall come upon thee.* It may be (for all we know) the next day, the next hour, when death ſhall call us to that priſon, where we ſhall be detained until the time of our being preſented at the bar; and what a miſery will it be to be ſurpriſed, to be found

2 Pet. iii. 11, 12. unprepared, unable to render a good account! *What manner of perſons ought we to be in all holy converſation and godlineſs, looking for and haſting unto the coming of the day of God?*

6. No perſuaſion, no conſideration doth promiſe ſuch efficacy towards the rouſing of our paſſions, or duly ordering and employing them upon religious practice; eſpecially it ſets on work thoſe two great engines and mighty ſprings of action, fear and hope. How can we believe and think of this point without being poſſeſſed with a hideous fear of abiding ſo ſtrict a trial, of falling under ſo heavy a condemnation, (if we are ſenſible of having been very faulty or negligent in performance of our duty;) without a very comfortable hope of coming well

off, of finding favour and mercy in that day, of being happily rewarded, if we are conſcious to ourſelves of having endeavoured ſeriouſly and carefully to pleaſe God, and obey his commandments? if we can in our hearts ſay with St. Paul, *I have combated the good combat, I have finiſhed the race, I have kept the faith;* we may alſo ſay confidently with him, *From henceforth is laid up for me a crown of righteouſneſs, which in that day the Lord, the righteous Judge, ſhall render unto me:* if, *by virtue of the grace of God, which appeared to all men,* and according to its inſtruction, we have *denied ungodlineſs, worldly luſts,* and *lived ſoberly, righteouſly, and piouſly in this preſent world,* we may joyfully expect *the bleſſed hope and appearance of the great God and our Saviour Jeſus Chriſt.*

2 Tim. i. 18. 2 Tim. iv. 7, 8. Tit. ii. 12, 13.

I conclude, exhorting and wiſhing that the meditation of this moſt important buſineſs may be continually preſent to our minds; that we may ſeem (with that devout man) always to hear the laſt trumpet ſounding in our ears, and piercing into our hearts; that ſo with a pious awe and a well-grounded hope we may *expect the coming of our Lord, and love his appearance;* that being hence reſtrained from all impious and vicious converſation, being moved to a watchful and circumſpect purſuit of all virtue and piety, guiding our lives inoffenſively in all good conſcience toward God and man, we may be able to render a good account, and with comfort unexpreſſible hear thoſe happy ſentences; *Well done, good and faithful ſervants, enter into your Maſter's joy; Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Unto the poſſeſſion whereof, God in his mercy bring us, by the merits of our Saviour, in obedience to our Lord, according to the grace and mercy of our moſt righteous Judge, Jeſus; to whom with the Father and the Holy Ghoſt, one God, bleſſed for ever, be all praiſe and glory. *Amen.*

2 Tim. iv. 8. Matt. xxv. 21, 34.

I believe in the Holy Ghoſt.

THE whole Creed (as was ſometime formerly obſerved) being probably built upon, and ſeeming no other than an

enlargement or dilatation of that faith and confeſſion required at baptiſm in the bleſſed Trinity; having ſurveyed the two former parts concerning the two firſt Perſons, God the Father, and God the Son; we are now come to the third great branch thereof, wherein we profeſs our belief in the Holy Spirit of God; which is in order the third grand object of our faith: whereof ſeeing there is here only a ſimple mention (as it were) made, without any deſcription, any characters thereof expreſſed, (ſuch as in this Creed are aſſigned to the other Perſons; ſuch as in the Conſtantinopolitan, and other Creeds after it, are attributed to this,) we muſt endeavour in ſome manner to ſupply that omiſſion, by conſidering, 1. The *quid;* 2. The *quale*, thereof: firſt, I ſay, What is its nature? 2. What peculiar characters, offices, and operations (according to that myſtical economy revealed in the Goſpel) are attributed and appertain thereto?

As for the firſt, the nature thereof, or what it is; we may obſerve that the word *ſpirit*, (which primitively and properly ſignifies *wind*, or *breath*,) becauſe the wind is a being not immediately expoſed to ſenſe, yet of great mobility and force, diſcovering itſelf to be ſo by many great and conſpicuous effects, is therefore tranſlated to denote thoſe excellent intellectual beings, which, by reaſon of their more pure and ſubtle nature, being otherwiſe indiſcernible to ſenſe, do yet by manifeſt operations diſcover
Lact. i. 5. their exiſtence and great activity, are called *ſpirits:* ſuch as are in the firſt place God Almighty, (who inviſibly pervades and penetrates and actuates all things, and is therefore by even Virgil himſelf, according to Lactantius and Macrobius's judgment, ſtyled *ſpirit* [d],) and next the angels, and then the ſouls of men. Of theſe beings there is one, mentioned through the Scripture, called *the Holy*

[d] ——Cœlum ac terras, campoſque liquentes,
Lucentemque globum Lunæ, Titaniaque aſtra
Spiritus intus alit.—— *Virg. Æn.* vi.
Otherwhere,
——Deum namque ire per omnes
Terraſque, tractuſque maris, cœlumque profundum. *Georg.* iv.

Spirit, the Spirit of God, the Spirit of Chriſt, the eternal Spirit; and ſometimes ſimply by way of excellency, *the Spirit:* the nature of which Spirit we may beſt underſtand, by conſidering that the holy Scripture doth attribute and aſcribe to him, 1. Divine properties and perfections, communicably peculiar to God. 2. Divine works and operations. 3. Divine appellations and titles. 4. A coordination in dignity; a participation of divine honour and worſhip. 5. An eſſential union with God the Father and God the Son; together with, 6. A perſonal and relative diſtinction from them. Alſo, 7. A derivation of Being from the two firſt Perſons, with an intimate relation unto them ſpringing thence. From the declaration and proof of which particulars, will plainly follow thoſe doctrines, which we are bound to believe, againſt thoſe, who have preſumed to contradict and oppugn either the perſonality or the divinity of the Holy Ghoſt, or his proceſſion from the Father and the Son. Briefly therefore, I ſay,

Macedonians, Sabellians, Socinians, and the like, hæreſiarchæ.

1. The Scripture aſcribes to the Holy Ghoſt the divine properties and perfections; the very word *holy* (ſo abſolutely and ſpecially, and characteriſtically attributed to him) ſeems itſelf to import ſo much: for, (as it is in Hannah's prayer,) *there is none holy as the Lord, there is none beſide him;* none abſolutely, perfectly holy, but God: (*holy;* that is, by nature exalted and ſeparated from all other things at a diſtance unapproachable, peculiarly venerable and auguſt:) whence *the Holy One* is a name and diſtinguiſhing attribute of God. The name *ſpirit*, ſimply put, may ſeem alſo to imply the ſame; denoting higheſt purity and actuality. But we have farther the perfections of eternity, omnipreſence, omniſcience, omnipotence (the moſt high perfections, and proper to God) attributed to him. Eternity; for he is expreſsly called αἰώνιον Πνεῦμα; *Who through the eternal Spirit offered himſelf ſpotleſs to God.* Omnipreſence; *Whither,* ſaith David, *ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence?* The queſtion imports a negation, and a reaſon thereof: there is no flying from God's Spirit, for that it is every where. Omniſcience; *The Spirit*

1 Sam. ii. 2.

Vid. Mr. Med. Diſc. ii. p. 15.

Heb. ix. 14.

Pſ. cxxxix. 7.

1 Cor. ii. 10, 11.

ſearcheth all things, (that is, perfectly to the bottom underſtands all things,) *even the depths of God*; the things of God, which to know is as far above a creature, as for one man to know the thoughts, inclinations, and affections of another man; (ſuch an argument St. Paul inſinuates.) Particularly preſcience, the knowledge of future events, (which is the higheſt and hardeſt kind of knowledge, and immediately proper to God, and therefore called *divination*,) is in a ſpecial manner every where appropriated to the Spirit, as the immediate fountain thereof; whence he is called *the prophetical Spirit*. To which we may add,

1 Cor. xii. 11. independency of will and action; *For*, as St. Paul ſpeaks, *all theſe things* (the production of all thoſe excellent graces, the diſtribution of all thoſe admirable gifts) *doth the one and the ſame Spirit work, dividing to every one as*

John iii. 8. *he pleaſeth*: Ubi vult ſpirat; *The Spirit blows where he pleaſeth*, doth every where what he will. Abſolute good-

Pſal. cxliii. 10. neſs; *Thy Spirit is good*, ſaith David; *lead me into the land of uprightneſs*. Perfect veracity, implied by the ab-

1 John v. 6. ſtract word, *truth*; *It is the Spirit*, ſaith St. John, *that witneſſeth, for the Spirit is truth*; truth itſelf, the higheſt, moſt perfect truth.

2. Laſtly, omnipotence; demonſtrated by thoſe works which are ſaid to be done by him; which are the greateſt

[a] Rom. xv. 19. and hardeſt poſſible: ſuch as creation; [a] working of miracles; revelation of future events; vivification; renovation

[b] 1 Cor. vi. 11. Rom. iv. 5. of men's minds; [b] juſtification, and the like; which, both according to the nature of the thing and in Scripture-account, do require a power no leſs than infinite and moſt divine to effect them: the places are frequent and obvious, which aſcribe ſuch works to the Holy Spirit; I cannot ſtand to recite them.

3. To the Holy Ghoſt are alſo aſſigned the divine names and titles, *Jehovah*, *Lord*, *God*, and thoſe conſequently which go along with them. For often, and upon divers occaſions, the ſame things are ſaid to be done by God, or to God, and by, or to the Spirit; one word interpreting, or concurring in ſignification with the other, by reaſon of that real identity which belongs to the things

ſignified by them. It is ſaid of the diſtruſtful and diſobedient Iſraelites in the Pſalms, *That they tempted God, and limited the Holy One of Iſrael;* that *they tempted and provoked the moſt high God, and kept not his teſtimonies:* which is expreſſed thus by the Prophet Iſaiah; *They rebelled, and vexed his Holy Spirit.* St. Peter, in the Acts, chargeth Ananias of having *lied to the Holy Spirit,* and having *lied to God; Why,* ſaith he, *Ananias, hath Satan filled thy heart to lie unto* (or cozen) *the Holy Spirit? thou haſt not lied unto men, but to God:* queſtionleſs by both thoſe expreſſions deſigning the ſame thing, and implying the Holy Ghoſt to be God. Our Saviour is ſaid to be *conceived by the Holy Ghoſt,* and therefore to be called *the Son of God:* he is ſaid to perform miracles ſometimes by the power of God, ſometimes by the power of the Holy Ghoſt; *If I,* ſaith St. Matthew, *by the Holy Spirit caſt out devils: If I by the finger of God caſt them out,* ſaith St. Luke. And it is ordinary for what is ſometimes called *the Word of God,* to be otherwhile called *the Word of the Spirit;* proceeding from the ſame underſtanding, being dictated by the ſame operation. We are alſo ſaid to be Θεοδίδακτοι, taught of God, in reſpect to the inſtruction and guidance received from him: in fine, every good Chriſtian is ſaid to be *a temple; a temple of God;* becauſe *the Spirit of God dwells in him.*

Pſ. lxxviii. 41, 56. Iſa. lxiii. 10. Acts v. 3, 4. Luke i. 35. Rom. xv. 19. Mat. xii. 28. Luke xi. 20. 1 Theſſ. iv. 9. Vid. Acts xxviii. 25, 26. 2 Cor. iii. 17. 1 Cor. iii. 16, 17. Eph. ii. 22.

4. A coordinate dignity; a parity of honour and worſhip with God the Father and God the Son is aſcribed to the Holy Spirit: this appears ſignally in our Saviour's inſtitution of baptiſm to be adminiſtered in the joint names of the Father, Son, and Holy Ghoſt; whereby we are initiated into the like faith and acknowledgment; are obliged to the ſame worſhip and obedience of all three Perſons. The ſame appears by that benediction of St. Paul, imploring upon the Corinthians the divine favour and aſſiſtance, according to that myſtical economy, which the Goſpel exhibits; *The grace of our Lord Jeſus, and the love of God,* (that is, of God the Father,) *and the communion of the Holy Ghoſt, be with you all.* As alſo from that place of St. Paul; *By Chriſt we have acceſs in one*

Mat. xxviii. 19. 2 Cor. xiii. 14. Eph. ii. 18.

Spirit to the Father: he having an equal ſhare with God our Saviour in the Goſpel diſpenſation of grace and ſalvation unto men. We alſo have the ſame coordination clearly ſuppoſed in 1 Cor. xii. 4, 5, 6. *There are,* ſaith St. Paul, *diviſions of favours, but the ſame Spirit: and there are diviſions of miniſtries, but the ſame Lord;* (i. e. the ſame Chriſt:) *and there are diviſions of operations, but the ſame God,* or Father: (all the gracious gifts of the Goſpel are beſtowed; all the ſacred miniſtries are managed; all the wonderful performances are brought to paſs, by the joint and equal conduct and cooperation of theſe three divine Perſons.) And that ſovereign regard our Saviour hath declared due to the honour and authority of the Holy Ghoſt, inſomuch that blaſphemy againſt him is a ſin peculiarly irremiſſible, argues his divinity; ſince neither, according to the reaſon of the thing, could offending againſt the fame of a creature be capable of ſuch aggravations; nor could God in a manner prefer the honour of a creature before his own.

5. That there is an eſſential union between the Holy Ghoſt and the other divine Perſons, is both by evident conſequence deducible from, and is immediately aſſerted in Scripture. For that there is but one God, is there continually taught and inculcated upon us; and how it calls the Holy Ghoſt, we have ſeen; therefore neceſſarily the Holy Ghoſt doth partake of that one divine eſſence. Alſo, that the Holy Ghoſt is God, is inferred from that
1 Cor. ii. 11. compariſon of St. Paul between the ſpirit of man in reſpect to man, and the Spirit of God in reſpect to God; as the ſpirit of man is intrinſecal to man, ſo the Spirit of God is to him: and by reaſon of the perfect ſimplicity of the divine nature, that which ſubſiſts in God muſt neceſ-
1 John v. 7. ſarily be God. In fine, St. John expreſsly tells us, *That there are three which bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one:* they are one, and yet,

6. There is a perſonal diſtinction of the Holy Ghoſt from the Father and the Son: for they are three; three Perſons: for that not only diſtinct names, but peculiar

operations are aſſigned to them; which ſhould not be done without good reaſon, if there were no perſonal diſtinction: that which alſo appears from his being ſaid to *proceed from the Father*, and to *be ſent from him*; from his *being an advocate* and *interceding with the Father*; his *crying within us, Abba, Father*, our having *acceſs in him to the Father*: as alſo, *his being ſent by the Son*; his *glorifying him; receiving of his*; his *not ſpeaking from himſelf*: which expreſſions plainly argue a perſonal diſtinction. As do alſo our Saviour's birth by him, his performing miracles by him; in a word, God's executing all his purpoſes of grace and power by him.

John xv. 26. xiv. 26. Rom. viii. 27. Eph. ii. 18. Gal. iv. 6. John xv. 26. xvi. 13, 14.

7. Laſtly, That the Holy Spirit doth derive the common divine eſſence from the Father and the Son is thence ſufficiently apparent, for that he is called *the Spirit of the Father*, and alſo *the Spirit of the Son*: the Spirit of the Father, becauſe he doth ἐκπορεύεσθαι, in a manner incomprehenſible doth proceed and emanate from the Father; is of him, is ſent by him: for the ſame reaſon is he the Spirit of the Son; wherefore he is alſo expreſsly ſaid to be *ſent by the Son*.

Matt. x. 20. John xiv. 26. xv. 26. Τὸ Πνεῦμα τὸ ἐκ Θεοῦ. 1 Cor. ii. 12. Gal. iv. 6. Rom. viii. 9. 1 Pet. i. 11. Phil. i. 19.

From theſe truths thus briefly declared doth follow that the Holy Ghoſt is one of the divine Perſons, in order the third, partaking of the divine nature, and receiving it by communication from the Father and the Son: which is all we intended to ſhew concerning his nature. I proceed to conſider the peculiar characters, offices, and operations of the Holy Spirit. There be many particular functions and operations in a ſpecial manner attributed and appropriated to the Holy Spirit; which, as they reſpect God, ſeem reducible to two general ones, the declaration of God's mind, and the execution of his will; as they reſpect man, (for in regard to other beings the Scripture doth not ſo much conſider what he performs, as not ſo much concerning us to know,) the producing in us all qualities and diſpoſitions, the guiding and aiding us in all actions requiſite or conducible to our eternal happineſs and ſalvation, doth in a manner compriſe them.

1. I ſay, the declaration of God's mind: whence he is

John xv. 26. Eph. i. 17. Rev. xix. 10. called *the Spirit of truth, the Spirit of prophecy, the Spirit of revelation;* for that all ſupernatural light and inſtruction hath ever proceeded from him: he inſtructed all the Luke i. 70. prophets *that have been ſince the world began* to know, he enabled them to ſpeak, the mind of God concerning things preſent and future: holy men (that have taught men their duty, and led them in the way to happineſs) were 2 Pet. i. 21. but his inſtruments, and *ſpake as they were moved by the* 2 Tim. iii. 16. *Holy Ghoſt:* by his inſpiration the holy Scriptures (the moſt full and certain witneſſes of God's mind) were conJohn xvi. 13. ceived: he *guided* the Apoſtles *into all truth;* and by Vid. 1 Cor. ii. 10. them inſtructed all the world in the knowledge of God's Eph. iii. 5. gracious intentions toward mankind and the holy myſteries of the Goſpel. All the knowledge we can pretend to in theſe things doth proceed from his revelation, doth rely upon his authority.

2. The execution of God's will. Whence he is called Luke i. 35. xi. 19. the *power of God,* (the ſubſtantial power and virtue of God,) and *the hand of God*; and whatever God hath dePſ. xxxiii. 6. ſigned, he is ſaid to perform by him. *By him he framed* Job xxvi. 13. *the world:* he *garniſhed the heavens,* as Job ſpeaketh. Gen. i. 1. By him he *governs the world;* all extraordinary works of providence, (when God beſide the common law and uſual courſe of nature interpoſeth,) all miraculous performances, being attributed to his energy; but eſpecially by him (that which next is to be conſidered) he manages that work, by divine goodneſs ſo earneſtly deſigned, of man's ſalvation: which he doth,

3. By working in us good diſpoſitions and qualities; by guiding and aiding us in our actions. We are naturally void of thoſe good diſpoſitions of underſtanding, of will, of affection, which are neceſſary to make us anywiſe acceptable to God, fit to ſerve and pleaſe him, capable of any favour from him, of any true happineſs in ourſelves; our minds, I ſay, are blind and ſtupid, ignorant and prone to error, eſpecially in things ſupernatural and abſtracted from ordinary ſenſe; our wills ſtubborn and froward, vain and unſtable, inclining to evil, and averſe from what is moſt truly good; our affections very irregular and un-

ſettled: to remove which bad diſpoſitions, (inconſiſtent with God's friendſhip and favour, tending to miſery,) and to beget thoſe contrary to them, the knowledge and belief of divine truth, a love of, and willing compliance with goodneſs; a well-compoſed, orderly, and ſteady frame of ſpirit, God in mercy hath appointed the Holy Spirit; who firſt opening our hearts, ſo as to let in and apprehend the light of divine truth propounded to us; then by repreſentation of proper arguments perſuading us to embrace it, begets divine knowledge and faith in our minds, (which is the work of illumination and inſtruction, the firſt part of this office;) then by continual impreſſions bends our inclinations, and mollifies our hearts, and ſubdues our affections to a willing compliance with, a cheerful complacence in, that which is good and pleaſing to God; ſo begetting all pious and virtuous inclinations in us, reverence to God, charity to men, ſobriety and purity, and the reſt of thoſe amiable and heavenly virtues, (which is the work of ſanctification, another great part of his office:) both which together (illumination of our mind, ſanctification of our will and affections) do conſtitute that work, which is ſtyled *the regeneration, renovation, vivification, new creation, reſurrection; putting off the old, putting on the new man;* of a man; the faculties of our ſouls being ſo much changed, and we made, as it were, other men thereby; able and apt to do that to which before we were altogether indiſpoſed and unfit. Neither only doth he alter and conſtitute our diſpoſitions, but he directs and governs our actions; leading and moving us in the ways of obedience to God's will and law. As we live by him, (have a new ſpiritual life implanted in us,) ſo we walk by him, by his continual guidance and aſſiſtance. He reclaims us from ſin and error; ſupports and ſtrengthens us in temptation; adviſes, excites, encourages us to works of virtue and piety: particularly he guides and quickens us in devotion, ſhewing us what we ſhould aſk, raiſing in us holy deſires and comfortable hopes thereof, diſpoſing us to approach unto God with fit diſpoſitions of love, and reverence, and humble confidence.

Acts xvi. 14.

Tit. iii. 5. Eph. iv. 23. ii. 5. Col. ii. 13, 12. Eph. ii. 10. iv. 24. 2 Cor. v. 17.

Gal. v. 25. Rom. viii. 14.

Rom. viii. 26, 27. 1 John v. 14.

It is alſo a notable part of the Holy Spirit's office to comfort and ſuſtain us, as in all our religious practice, ſo particularly in our doubts, difficulties, diſtreſſes, and afflictions; to beget joy, peace, and ſatisfaction in us, in all our doings and all our ſufferings: whence he hath the title of *Comforter*.

Rom. xv. 13. 1 Pet. i. 8. Heb. iii. 6.

It is alſo a great part thereof to aſſure us of God's love and favour; that we are his children; and to confirm us in the hopes of our everlaſting inheritance. We feeling ourſelves to live by him, to love God and goodneſs, to deſire and delight in pleaſing God, are thereby raiſed to hope God loves and favours us; and that he, having by ſo authentic a ſeal ratified his word and promiſe; having already beſtowed ſo ſure a pledge, ſo precious an earneſt, ſo plentiful firſt-fruits, will not fail to make good the remainder deſigned and promiſed us, of everlaſting joy and bliſs.

2 Cor. v. 5. i. 22. Eph. i. 14.

Laſtly, The Holy Ghoſt doth intercede for us with God; is our advocate and aſſiſtant in the preſenting our ſupplications, and procuring our good: he cries in us; he pleads for us to God: whence he is peculiarly called Παράκλητος; that is, one who is called in by his good word or countenance to aid him whoſe cauſe is to be examined, or whoſe petition is to be conſidered.

To which things I may add, that the Holy Ghoſt is deſigned to be, as it were, the ſoul, which informs, enlivens, and actuates the whole body of the Church; connecting and containing together the members thereof in ſpiritual union, life, and motion; eſpecially quickening and moving the principal members (the governors and paſtors) thereof; conſtituting them in their function, qualifying them for the diſcharge thereof, guiding and aſſiſting them therein.

1 Cor. xii. 12, 13. Acts xx. 28. Eph. iv. 12.

Such is the office, ſuch the operations of the Holy Ghoſt; the which we ſhould more diſtinctly and fully conſider, if the time and nature of this exerciſe would give leave.

The uſe of theſe doctrines (the influence the belief and conſideration of this article ſhould have upon our practice) is briefly, 1. To oblige us to render all due honour and

adoration to the divine majeſty of the bleſſed Spirit. 2. To work in us an humble affection and a devout thankfulneſs to God for ſo ineſtimable a favour conferred upon us, ſuch as is the preſence and inhabitation, the counſel, conduct, and aſſiſtance of God's Holy Spirit in us: him we muſt acknowledge the author of our ſpiritual life, of all good diſpoſitions in us, of all good works performed by us, of all happineſs obtainable by us; to him we muſt render all thanks and praiſe. Therefore, 3. To excite us to deſire earneſtly and pray for God's Spirit, the fountain of ſuch excellent benefits, ſuch graces, ſuch gifts, ſuch privileges, ſuch joys, and bleſſings unexpreſſible: if we heartily invite him, if we fervently pray for him, he will certainly come; ſo hath our Saviour promiſed, *that our heavenly Father will give the Holy Spirit to them which aſk him.* Luke xi. 13. 4. We ſhould endeavour to demean ourſelves well toward the Holy Spirit; yielding to that heavenly gueſt, vouchſafing to come unto us, a ready entrance and kind welcome into our hearts; entertaining him with all poſſible reſpect and obſervance; hearkening attentively to his holy ſuggeſtions, and carefully obeying them; not quenching the divine light or devout heat he kindles in us; not reſiſting his kindly motions and perſuaſions; not grieving or vexing him; that ſo with ſatisfaction he may continue and abide with us, to our infinite benefit and comfort: it ſhould engage us to cleanſe ourſelves from all filthineſs of fleſh and ſpirit, that we may be fit temples for ſo holy and pure a Spirit to dwell in, leſt he loathe and forſake us. 5. It is matter of comfort and encouragement (exceedingly uſeful and neceſſary for us) to conſider, that we have ſuch a guide and aſſiſtant in our religious practice and ſpiritual warfare. If our luſts be ſtrong, our temptations great, our enemies mighty, we need not be diſheartened, having this all-wiſe and all-mighty friend to adviſe and help us: his grace is ſufficient for us, againſt all the ſtrengths of hell, fleſh, and the world. Let our duty be never ſo hard, and our natural force never ſo weak, we ſhall be able to do all things by him that ſtrengtheneth us; if we

will but faithfully apply ourſelves to him for his aid, we cannot fail of good ſucceſs.

Eph. iv. 4.

The Holy Catholic Church.

THE Holy Catholic Church: in the more ancient forms it ran only, *Holy Church,* (the word *Catholic* being left out;) and in ſome of them it had not the ſame poſition as now, being put in the laſt place: and it ſeems in the moſt ancient ſymbols the Church was not propounded as an object of faith directly and immediately, but was mentioned obliquely, upon occaſion of remiſſion of ſins miniſtered by it, of eternal life obtained in it: as we may reaſonably deem from that notable place in St. Cyprian; *Nam cum dicunt,* (when they profeſs in the ſymbol at baptiſm,) *credis remiſſionem peccatorum et vitam æternam per Eccleſiam:* to which kind of expreſſion that place in Tertull. de Baptiſmo ſeems to allude, *Cum ſub tribus et teſtatio fidei, et ſponſio ſalutis pignorentur, neceſſario adjicitur Eccleſiæ mentio.* And if we conſult the moſt ancient ſummaries of faith extant in Irenæus and Tertullian, and compoſed by them, queſtionleſs according to the general ſenſe of their times, we ſhall not find this article propounded; not even in the Nicene Creed itſelf. It is therefore moſt unprobable that this article (either in ſubſtance, or at leaſt according to this manner of propoſal and expreſſion) is of a later ſtanding than the reſt; being introduced (as is likely) upon occaſion of thoſe many hereſies and ſchiſms, which continually ſprang up, to ſecure the truth of Chriſtian doctrine, the authority of eccleſiaſtical diſcipline, the peace and unity of the Church, by obliging men to profeſs their diſclaiming any conſent or conſpiracy with thoſe erroneous and contentious people, (who had deviſed new, deſtructive, or dangerous conceits againſt the general conſent of Chriſtians, and drove on factions contrary to the common order and peace of the Church;) to profeſs, I ſay, their diſclaiming ſuch heretical principles and factious proceedings; and their conſtant adherence to the doctrines generally embraced by the churches founded and inſtructed by the Apoſtles; as alſo their per-

Epiſt. ad Magnum.

Cap. vi.

Vid. lib. de Symbolo ad Catechumenos.

Theodoret. i. 12. hiſt.

ſiſtance in concord and communion with them; their readineſs to obſerve the received cuſtoms and practices derived by them from apoſtolical inſtitution; their ſubmiſſion to the laws and diſciplines eſtabliſhed in them by lawful authority. This I conceive to have been the meaning of them who firſt inſerted this article, of believing the Holy Church, into the Creed: *I believe*; that is, I adhere unto, (for as we did at firſt obſerve, *belief* here is to be underſtood as the nature of the matter ſhould require,) I adhere unto, or am perſuaded that I ought to adhere unto, that body of Chriſtians, which diffuſed over the world, retains the faith taught, the diſcipline ſettled, the practices appointed by our Lord and his Apoſtles.

And that men ſhould be obliged to do thus, there was ground both in the reaſon of the thing and in Scripture. In reaſon, there being no more proper or effectual argument to aſſure us that any doctrine is true, or practice warrantable, to convince ſectaries deviating from truth or duty, than the conſent of all churches, of whom (being ſo diſtant in place, language, humour, cuſtom) it is not imaginable, that they ſhould ſoon or eaſily conſpire in forſaking the doctrines inculcated by the Apoſtles, or the practices inſtituted by them: which argument preſſed by Tertullian, Irenæus, and other ancient defenders of Chriſtian truth and peace, may well, as in matters of this kind, go for a demonſtration: and that ſentence of Tertullian may well paſs for a certain principle and axiom; *Quod apud multos unum invenitur, non eſt erratum, ſed traditum.*

Tertul. de præſcript. Iren. 1, 2, 3, &c.

And for Scripture, as it foretels that pernicious hereſies ſhould be introduced; that *many falſe prophets ſhould ariſe, and ſeduce many*; that *grievous wolves ſhould come in, not ſparing the flock*; and *men ſhould ariſe, ſpeaking perverſe things to draw diſciples after them*; as they warn us to *take heed of ſuch men*, to *reject* and *refuſe heretics*, to *mark thoſe which make diviſions and ſcandals* beſide the doctrine which Chriſtians had learnt, and *to decline from*

2 Pet. ii. 1. Acts xx. 29, 30. Matt. xxiv. 11. vii. 15. Tit. iii. 10. Rom. xvi. 17. Col. ii. 8. 2 Theſſ. i. 6.

[e] De præſcr. cap. 28. Conſtat id eſſe ab Apoſtolis traditum, quod apud Eccleſias Apoſtolorum fuerit ſacroſanctum.

1 Tim. vi. 3, 5. *them;* to *ſtand off* (ἀφιστάναι) *from ſuch men as do* ἑτεροδιδασκαλεῖν, *teach things different from* apoſtolical doctrine, and *do not conſent to wholeſome words,* (the words of our Lord Jeſus Chriſt,) *and the doctrine according to godlineſs;* as it teacheth us that hereſies and factions are works of the fleſh, [proceeding from pride and ambition; ſelf-intereſt and covetouſneſs; peeviſh and perverſe humour; blindneſs and vanity; raſhneſs and inſtability; dotage, diſtemper, and corruption of mind; deceit, cozenage, craft, and hypocriſy; want of good conſcience and reverence to God;] ſo it alſo deſcribes the univerſality of them who ſtick to the truth, and obſerve the law of Chriſt; are diſpoſed to charity and peace *with all thoſe who call upon our Lord with a pure mind;* (that is, with all ſincere Chriſtians;) *to be one body,* knit together and compacted of parts affording mutual aid and ſupply to its nouriſhment; and joined to, deriving ſenſe and motion from, *one Head; and informed by one Spirit;* as one houſe, *built upon the foundation of prophets and apoſtles, Chriſt himſelf being the chief corner-ſtone, in whom all the building is fitly framed and connected;* as one nation or people, ſubject to the ſame law and government, (uſed to the ſame language, cuſtom, and converſation;) one city, one family; one flock under one ſhepherd; laſtly, one church or congregation: for, as ſometimes every particular aſſembly of Chriſtians, and ſometimes a larger collection of particular ſocieties, combined together in one order, or under one government, are termed churches, (ἐκκλησίαι,) ſo the whole aggregation of all churches, of all Chriſtian people in the world, is frequently called *the Church;* even as the whole body of thoſe who lived in profeſſion and obedience to the Jewiſh law (which was a type and image of the Chriſtian Church) was called קָהָל, (*Cahal,*) ἐκκλησία, *the congregation;* from whence I conceive this name was taken; and as among them that word did ſignify ſometimes any particular aſſembly, ſometimes the whole body of ſuch perſons, who had right and obligation to aſſemble for the ſervice of God; ſo correſpondently was the word uſed in the New Teſtament; ſometimes for any ſociety leſſer or

Eph. iv. 4. 2 Tim. ii. 22. Eph. i. 22. iv. 16. Rom. xii. 5. 1 Cor. xii. 12. Eph. iv. 3, 4. 1 Cor. xii. 13. Eph. ii. 21. 1 Pet. ii. 4, 5. ii. 19. Heb. xii. 22, 23. Rev. iii. 12. xxi. 2, 10.

Ubi tres ſunt, etiam laici, ibi eccleſia eſt. *Tertul. Exh. Caſt.*

greater; ſometimes for the whole body of God's new people; all the true ſubjects and ſervants of Chriſt; that is, for the catholic or univerſal ſociety of the faithful: yet even in this latter ſenſe there is ſome diſtinction; for ſometimes it is taken in a ſenſe, (partly extenſive, partly reſtrained,) ſo as to ſignify all thoſe good men, and only ſuch, which in all places and all times did or ſhall faithfully worſhip and ſerve God; ſometimes in a ſenſe (in one reſpect more wide, in another more ſtrict) for all thoſe who at preſent, in any age, through all parts of the world, do openly profeſs the ſincere faith and obedience of Chriſt; maintaining an external practice agreeable to that profeſſion: according to both which ſenſes we may interpret *the Holy Catholic Church* here, they being, as to the duty required of us, conjoined and coordinate: for whatever is ſaid of the Church in Scripture, (all the characters and commendations attributed to it;) as it doth principally agree to it in the firſt of theſe ſenſes, ſo it doth in ſome kind and meaſure agree to the latter: and therefore (without diſtinguiſhing) we may ſay that this is the Holy Catholic Church, which we believe; the *Zion which the Lord hath choſen, which he hath deſired for his habitation, where he hath reſolved to place his reſt and reſidence for ever: The mountain ſeated above all mountains, unto which all nations ſhould flow: The houſe of God, built upon a rock, againſt which the gates of hell ſhall not prevail;* the pillar and firmament of truth, which it by its profeſſion and practice in a manner ſupporteth and maintaineth: *The new Jeruſalem and city of God; the mother of us all; the beloved ſpouſe of the Lamb; the elect generation, royal prieſthood, holy nation, peculiar people: The Church which Chriſt hath purchaſed with his own blood; which he delivered himſelf for, that he might ſanctify it, and cleanſe it with the waſhing of water by the Word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, nor any ſuch thing; but that it might be holy and unblemiſhed.*

Pſ. cxxxii. 13. Iſa. ii. 2. Mic. iv. 1. Matt. xvi. 18. Rev. iii. 12. Gal. iv. 26. Rev. xix. 7. Matt. xxii. 2. xxv. 10. Eph. v. 25, &c. 1 Pet. ii. 9. Acts xx. 28. Eph. v. 25, &c.

Holy we ſee it is expreſsly ſaid to be in Chriſt's deſign: holy, as conſiſting of perſons ſeparated from the world,

(from profane and vain converſation,) and wholly devoted
1 Pet. ii. 18. to God's ſervice; *choſen to be ſaints, and without blemiſh*
1 Cor. vi. 20. vii. 23. *before God in love;* perſons *conſecrated and conſtituted*
Eph. i. 4. *prieſts, to offer ſpiritual ſacrifices, acceptable to God,*
1 Pet. ii. 5. Rev. i. 6. *through Jeſus Chriſt.* Holy, as in many reſpects peculiarly
v. 10. Deut. vii. related to God; *as his choſen people,* (in which reſpect the
6. xiv. 2. Jews were anciently called *a holy,* which is interpreted a
xxvi. 18. Exod. xix. choſen, ſpecial, peculiar, precious, ſeparate people,) *as his*
5, 6. *houſe and temple;* wherein he in a ſpecial manner doth
1 Cor. iii. reſide, wherein he is continually worſhipped; *Now the*
17. *temple of God is holy, whoſe temple are you,* ſaith St. Paul; as οἰκεῖοι τοῦ Θεοῦ, his domeſtics and familiars; as
Jude 20. his children. Holy, as *redeemed by Chriſt, cleanſed by*
2 Tim. i. 9. Heb. iii. 1. *his blood, ſanctified by his Spirit; as profeſſing a holy*
Rom. xii. 1, &c. *faith; as partakers of a holy and heavenly calling; as*
1 Pet. i. 15. *endued with holy graces and diſpoſitions, performing holy ſervices, obliged to holy converſation.*

The belief and conſideration of which point doth ſerve, 1. To engage us to perſiſt in the truth of Chriſtian doctrine, delivered by our Saviour and his Apoſtles, atteſted unto by the general conſent of Chriſtians; avoiding all
Heb. xiii. 9. novelties of opinion; *not being carried about with various*
Eph. iv. 14. *and ſtrange doctrines; not being like children toſſed with waves, and carried about with every wind of doctrine,* in the cozenage of men, in craft, according to the method (or artifice) of deceit; (not being deluded with fine words, or fair pretences of many innovators;) but ἀληθεύοντες ἐν ἀγάπῃ, *holding the truth in love:* 2. In love; that is another duty we are hence obliged to; to maintain a hearty charity and good affection toward all good Chriſtians; charity, which is the band that unites the Church, which preſerves it in a ſweet order and unity: conſequently, 3. Readily to correſpond and communicate with all good Chriſtians, (all ſocieties ſincerely profeſſing and practiſing faith, charity, and obedience to our Lord,) communicating, I ſay, in all offices of piety: 4. Submitting to all lawful order and diſcipline; ſtudying peace, and to our power promoting concord among them: conſequently, 5. To diſavow and ſhun all factious combinations what-

of men corrupting the truth, or diſturbing the peace
e Church. In fine, ſincerely to wiſh in our hearts,
ay earneſtly for, to promote by our beſt endeavours,
eace and proſperity of that holy Catholic Church,
eof we ſhould be members and children: all which
s St. Paul directs us to in thoſe few words, *Purſue* 2 Tim. ii.
eouſneſs, faith, charity, peace, with thoſe that call 22.
(or are called by the name of) *the Lord, with a pure*
. I proceed.

The Communion of Saints.

HE words were not extant in any of the ancient
ds, but were afterwards inſerted: nor (as I conceive)
the meaning of them much differ from what was in-
d in the precedent article, concerning the Catholic
ch; and perhaps it was adjoined thereto, by way of
ſition, for interpretation thereof. For it ſeems the
ing of them is this; that all the ſaints (thoſe which
either in outward eſteem, as profeſſing Chriſtian faith
obedience; or thoſe which are ſo in heart and in-
diſpoſition; thoſe which either now converſe upon
, or which are received into heaven; all the ſaints)
r in obligation ſhould, or in effect do, communicate,
ke, join together, conſent, and agree in what con-
ſaints or members of the ſame body; in believing
cknowledging the ſame heavenly truth; in perform-
of devotions and offices of piety toward God, with
for one another; in charitable affection and good-
oward each other; in affording mutual aſſiſtance and
ies toward each other's either temporal or ſpiritual
; in mutual condolency and compaſſion of each
's evil; congratulation and complacency in each
's good; *in minding*, according to St. Paul's words, 1 Cor. xii.
care the ſame thing for one another: ſo that if one 25, 26.
her ſuffers, all the members ſuffer together with it; or
member be honoured, all the members rejoice with it.
briefly ſeems to be the meaning of this point; and I
not farther labour to ſhew the uſes thereof; the doc-
ſo plainly carrying its obligation and uſe in its face.

CONCERNING THE POWER OF THE KEYS.

I TREATED laſt upon the *Catholic Church* and *Communion of Saints:* between that article and that which immediately follows concerning the *remiſſion of ſins,* I think it convenient to interpoſe a brief conſideration upon *the Power of the Keys;* the which we are directed and enjoined ſometime to diſcourſe on, and may do it, as it ſeems, here moſt ſeaſonably, it having ſo near a relation to the matter of both thoſe articles; the Church, in which, by which, for which it is exerciſed, (by it alſo the communion of ſaints being maintained and preſerved,) and the remiſſion of ſins, which (eſpecially as to be underſtood here) is a partial and moſt conſiderable effect or conſequent of its uſe. For though remiſſion of ſins may be taken in its utmoſt latitude for all remiſſion indulged by God, and by what means, in what manner, upon what account ſoever diſpenſed; yet according to the intention of thoſe who compiled the Creed, it ſeems principally to deſign that formal remiſſion of ſins which was configned by the Church's miniſtry; this being performed by virtue of a power imparted by Chriſt to the Church, called, as we ſhall ſee, *the Power of the Keys;* concerning which, therefore, it will be not unſeaſonable for us here briefly to diſcourſe.

As God Almighty, being King and Sovereign Lord of the world, doth govern it partly by his own immediate hand of providence, partly by the mediation of viſible deputies and vicegerents conſtituted by him in ſeveral provinces of that his kingdom, who, receiving authority from him, are obliged under him to govern in their reſpective places, according to rules of juſtice and equity preſcribed by him, to the promotion of his honour and praiſe of his name, to the procurement of his ſubjects' benefit and welfare, (conſiſting chiefly in their leading a ſafe, quiet, and commodious life here, with enjoyment of thoſe comforts which are ſuitable to men's nature,) each in his province moſt particularly regarding the welfare of thoſe

ubjects committed to their charge, yet ſo as withal to reſpect the common peace and proſperity of mankind, maintaining (ſo far as may be) good correſpondency with the reſt, obſerving the rules of juſtice and humanity toward all: this authority committed to them by God containing all powers neceſſary or conducible to thoſe purpoſes; the power of making and impoſing laws; of propounding and beſtowing rewards; of appointing and inflicting puniſhments; with obligation on the ſubjects' part to entire obedience and ſubmiſſion.

In the ſame (or in a very like) manner doth Chriſt, the Head and ſupreme Governor of the Church, adminiſter his ſpiritual kingdom; partly by the immediate direction and governance of his Holy Spirit, partly by his preſidency of governors appointed by him in ſeveral provinces and ſocieties thereof, to manage things in ſuch order as may beſt conduce firſt to his glory and ſervice, (as well by the propagation and enlargement of this empire, as preſervation and maintenance thereof in good condition, by procuring due reverence to his perſon and obedience to his laws,) as may alſo confer to the beſt advantage of his ſubjects, and their ſpiritual welfare; (conſiſting in their being inſtructed in duty, and diſpoſed to perform it, their being purified from ſin, and perfected in holineſs, and fitted for the poſſeſſion of that eternal happineſs to which they are called, deſigned for them;) each in his province and ſociety (yet ſo as withal to reſpect the good of the whole body, maintaining charitable affection toward, and peaceable commerce with, the reſt) being particularly obliged to promote thoſe ends; ſuch authority including all power requiſite to that purpoſe; of eſtabliſhing fit orders and rules to be obſerved in their reſpective ſocieties; of diſpenſing encouragements and inflicting penalties, agreeable to the nature of their office, and conducible to their deſignment; the ſubjects of this kingdom being obliged to obedience and compliance with thoſe orders, to ſubmit to thoſe penalties and cenſures. Now this authority (either all or a great part of it) is commonly called *Poteſtas Clavium*, by a name taken from thoſe words of our Saviour, wherein

Matt. xvi. 19. he promiſeth St. Peter that he would *give him the keys of the kingdom of heaven:* concerning which promiſe we muſt firſt obſerve, that however it was made to St. Peter upon a ſpecial occaſion, yet the matter thereof was not peculiar and reſtrained to his perſon; for the particulars conjoined therewith, and which explain the meaning thereof, are otherwhere aſſigned to others, as well as him. Eph. ii. 20. Chriſt there declares, that upon him he *will build his Church;* and otherwhere we are informed, that the Church Rev. xxi. 14. is built upon the *foundation of the Prophets and Apoſtles:* Matt. xviii. 18. he promiſes that what he ſhall *bind or looſe upon earth* John xx. 23. *ſhall be bound or looſed in heaven;* and the ſame privilege is promiſed otherwhere, in expreſs terms, to any congregation or ſociety of Chriſtians, and in terms equivalent to a certain meeting of diſciples. This privilege therefore, and authority, was by our Saviour committed to the Claves illas regni cœlorum in beato Petro cuncti ſuſcepimus Sacerdotes. *Ambroſ.* Ep. 33. Church; and if to the Church, then (as to its uſe and exerciſe) to the governors thereof, who act in behalf thereof; to whom its preſervation is commended, upon whom the care of its welfare, its peace, its honour is incumbent: the which we ſhall at preſent ſuppoſe, and which by the nature, practice, end, and deſign of this power, will farther appear.

At preſent, for the better underſtanding the nature and extent of this power, we will conſider, 1. Its name. 2. Its object, or correlative term. 3. The equivalent phraſes by which it is expreſſed or explained. 4. The practice and exerciſe thereof. 5. The riſe and occaſion of its inſtitution. 6. The neceſſity and uſefulneſs thereof. From the conſideration of which particulars we may collect wherein it conſiſts, to what it tends, how far it extends. We will touch them briefly.

1. The name *Keys*, being metaphorical, implies the thing thereby deſigned in its nature, or ſome chief property, (moſt obvious and conſpicuous,) to reſemble keys. Now they (as being inſtruments deſigned to no other purpoſe) have no other nature or property than opening or ſhutting the avenues or paſſages from one place to another; and conſequently their effects being either to give entrance and

admiſſion, or to detain and keep within, or to ſtop the paſſage and exclude from a place; neceſſarily all or ſome of theſe actions (or ſomewhat anſwerable and like thereto) muſt agree to this power, in reſpect to that ſtate or place which it refers to: it muſt be therefore a power either admiſſive into, or retentive within, or excluſive from, or all theſe together, in reſpect to the kingdom of heaven, whereof it is called *the Keys;* no other reaſon being conceivable of its obtaining that appellation; and we ſee, when this metaphor is uſed in like caſes, either all or one of theſe effects are by way of interpretation expreſſed; as when of the *holy* and *true* one (that is, of our Saviour) it is ſaid in the Revelation, *That he hath the key of David;* Rev. iii. 7. it is ſubjoined, *He openeth, and none ſhutteth; he ſhutteth, and none openeth.* And when our Saviour imputes to the lawyers, that they *took away the key of knowledge,* he explains the meaning of his expreſſion by adding, *that they* Luke xi. 52. *would not enter themſelves, and thoſe who were entering they hindered:* and likewiſe in St. Matthew, concerning the Scribes and Phariſees; *Ye ſhut the kingdom of heaven* Matt. xxiii. (the ſame thing as here) *before men; for yourſelves do not* 13. *enter, nor do you ſuffer thoſe that are entering.* Whence, it ſeems, may be collected, that this power (this having the keys) is a power of admiſſion into, and excluſion from, the place or ſtate which it relates to: which we muſt next conſider; for ſuch muſt this power be, as its term or object doth admit or require.

2. As to the term it relates to, *the kingdom of heaven,* that, according to the New Teſtament uſe, is capable eſpecially of two acceptions. It firſt commonly ſignifies the ſtate or conſtitution of religion under the Goſpel, in oppoſition or contradiſtinction to the ſtate of things under the ancient Law. In the time of the Law, God's kingdom was in a manner earthly; the land of Iſrael was his dominion, in Salem was his tabernacle, and his dwelling-place in Zion; Jeruſalem was his royal ſeat, (*the city of the* Pſ. cxiv. 2. *great King,*) the temple there his palace; he governed lxxvi. 2. more immediately by oracles from time to time put into the mouth of his prieſts and prophets, conſulting him for

orders and directions; he received more viſible ſervices and homages from his ſubjects; he granted earthly conveniences and privileges for them; he encouraged them to the obedience of his law by promiſes of temporal reward; deterred them from diſobedience and diſloyalty by threatening temporal pains and damages: but under the evangelical diſpenſation, as God's kingdom is more capacious and unlimited in extenſion, ſo he hath aſſumed no peculiar reſidence upon earth, nor is worſhipped otherwiſe than as being in heaven, the natural ſeat of his ſpecial majeſty and glory; he rules by a law perpetual and immutable, revealed from thence; the ſacrifices and adorations he requires are ſpiritual and inviſible for the moſt part, and addreſſed thither; the privileges appertaining to the ſubjects of this kingdom chiefly refer thither; they are allured to obedience by rewards to be conferred there; are withdrawn from diſobedience by penalties referring to a future ſtate. This ſtate therefore of things is called *the kingdom of heaven, of God, of Chriſt:* that which was coming and approaching in the time of our Saviour's humble ſojourning upon earth, is now preſent, he reigning in heaven, into which they are ſaid to be tranſlated; to have *acceſs unto the heavenly Jeruſalem;* to be *made fellow-citizens and coheirs with the ſaints in light;* to have *their converſation in heaven;* to *partake a heavenly calling;* to be *ſeated together with Chriſt in heavenly places;* who with ſincere perſuaſion of mind embrace the doctrine of Chriſt, with firm reſolution ſubmit to his law, becoming thereby ſubjects of this heavenly kingdom, undertaking the obligations, and partaking the privileges belonging thereto. This ſtate, I ſay, or relation, is thus called; or (which comes to the ſame thing, and makes no alteration as to the matter in hand) taking the word *perſonally,* (and concretely as it were,) the ſociety of men put into ſuch a ſtate, the body of perſons ſtanding ſo related, (that is, the Church of Chriſt,) may be called *the kingdom of heaven.* This acception is ſo frequent and obvious, that it is needleſs to cite inſtances, or ſtand upon the confirmation thereof: but the phraſe is alſo ſometime taken for the

Ἡ ἐγγικεν βασιλεια, ἐγγίζουσα, &c.

Col. i. 12, 13.
Eph. ii. 19.
Phil. iii. 20.
Heb. iii. i. xii. 22.

perfection or utmoſt improvement of this ſtate; that αἰώνιος βασιλεία, *everlaſting kingdom of our Lord and Saviour* 2 Pet. i. 11. *Jeſus Chriſt*, as St. Peter calls it; that ſtate of glory and bliſs, into which all good Chriſtians, who ſhall through this temporal life perſiſt in faithful obedience unto God, ſhall hereafter be received; that kingdom, into which *not* Matt. vii. *every one who ſaith, Lord, Lord,* (who makes an external 21. profeſſion or pretence,) *but he that doeth the will of God, who is in heaven, ſhall enter.* Now whereas theſe two ſtates (one being a ſtate of grace and favour with God Acts xx. 24. here, the other of glory and joy with God hereafter) are in their nature, and according to their prime intention, inſeparably coherent, one being ſubordinate to the other; that, as a ſtep or degree, a way or tendency to this; this, a completion and conſummation of that; that being ſuppoſed as precedent in order to this, this in deſign conſequent upon that; therefore what immediately concerns one, doth by conſequence reſpect the other: and in our caſe, a power to open or ſhut, to admit into or exclude from, the ſtate of grace, may be ſuppoſed and ſaid in a manner conſequently to be a power of opening and ſhutting the ſtate of glory hereafter; and reciprocally, both jointly may be well underſtood in their kind and order. But ſince the perſons to whom this power is imparted do exerciſe it here, (*and what thou ſhalt bind or looſe upon* Matt. xvi. *earth*, ſaith our Saviour, implying the uſe of that power 19. which he promiſed to communicate to St. Peter;) ſince the immediate effects thereof are here below, therefore it ſeems fit that we underſtand the kingdom of heaven in our caſe more directly and immediately the preſent kingdom of heaven, or ſtate of grace into which Chriſtians are here received, (or, if you pleaſe, the ſociety itſelf of perſons ſo inſtated;) though more remotely, and by conſequence, it may imply the ſtate of glory hereafter.

We ſhould therefore conſider how theſe ſtates (eſpecially that of grace here more immediately reſpected) may be opened or ſhut; how one man may be enabled or empowered to permit entrance, or debar others from it: and this we may conceive effectible either by yielding ſome

real furtherance on one ſide, or ſome effectual hindrance on the other, in reſpect of getting into or abiding in this ſtate; or elſe by ſome formal act of judgment and authority, by virtue of which ſome are admitted to partake the rights and privileges of this ſtate, or ſome excluded and rendered incapable thereof. I ſay, firſt, by real furtherance or hindrance; as on the one ſide, they who inſtruct or ſhew the way, who perſuade, who encourage men to enter, who afford any means or opportunities, may be ſaid to open this ſtate; (as in like manner it is ſaid that *God did open to the Gentiles a door of faith;* and St. Paul ſaith, *a great and effectual door was opened to him at Epheſus,* and another at Troas; and he exhorts the Coloſſians to pray *that God would open to him θύραν τοῦ λόγου, a door of preaching the myſtery of Chriſt;* where opening a door denotes miniſtering opportunities and advantages of performing the things ſpecified.) And on the other ſide, they who keep from knowing the way which leads thither, who diſſuade or diſcourage from entering, who ſubtract the means or prevent opportunities of doing it, who interpoſe obſtacles or obſtructions of difficulty, danger, or damage, may be ſaid to ſhut, or exclude; (thus are the Scribes ſaid *to ſhut the kingdom of heaven;*) that is, to hinder men from embracing the doctrine, or ſubmitting to the rule of Chriſt, by diſcouraging them from giving attention and credence to what he taught, (which is otherwhere called *taking away the key of knowledge;*) as alſo by terrifying them from acknowledgment of the truth they ſaw and liked, by reproaches, perſecutions, and puniſhments laid on them who did it. Thus may this ſtate be opened and ſhut. As alſo it may ſo by judicial and authoritative acts; by way of conſent and approbation declared, of deciſion and ſentence pronounced; in ſuch manner as we duly ſee men admitted into, and debarred from, the ſtate of citizens and freemen, (from enjoying in eſteem and effect the capacities and immunities belonging to the members of ſuch or ſuch ſocieties and corporations,) by the conſent or diſſent, approbation or refuſal, decree or ſentence, formally ſignified, of perſons empowered to thoſe purpoſes. Now

Acts xiv. 27.

1 Cor. xvi. 9.

2 Cor. ii. 12.

Col. iv. 3.

Matt. xxiii. 13.

Luke xi. 52.

regarding the nature of that ſtate whereof we are ſpeaking, as to real furtherance, ſince reſpect to God's glory and man's ſalvation obliges all men to endeavour that men be brought into this ſtate, the ſame being in a ſpecial manner incumbent upon the governors and paſtors of the Church; therefore this may be conceived one way of opening, or one part of this power; although to ſhut by way of real hindrance, in the manner deſcribed, cannot properly belong to any, duty and charity forbidding really and finally to obſtruct entrance into the ſtate of grace; the Scribes and Lawyers being blamed for not ſuffering men (otherwiſe willing and diſpoſed) to enter into the kingdom of heaven. As to the other kind of opening and ſhutting, by legal proceeding; as all perſons, according to charitable eſtimation, worthy and well qualified, ought to be admitted thereinto; ſo neither, according to the reaſon of the thing itſelf, nor in regard to the public benefit, nor reſpecting the good of the perſons pretending thereto, ſhould ſome be permitted to enjoy the communion thereof: therefore to diſtinguiſh and ſeparate ſuch perſons, the appointment and uſe of ſuch a power is requiſite. This will appear more plainly when we come to conſider the neceſſity and utility of this power. Farther,

3dly. For the phraſes equivalent, by which in places of the Goſpel moſt parallel this power is expreſſed and explained, they are eſpecially thoſe of binding and looſing, of retaining and remitting ſins. As for binding and looſing; when our Saviour had promiſed to beſtow upon St. Peter the keys of the kingdom of heaven, he ſignifies what effect the uſe of them ſhould produce, by adding conjunctively, *And whatever thou ſhalt bind on earth ſhall be bound in heaven; and what thou ſhalt looſe upon earth ſhall be looſed in heaven.* Matt. xvi. 19.

Now *binding* may ſignify any kind of determination, of reſtraint, of detention upon perſons or things; and *looſing*, that which is oppoſite thereto, the leaving indifferent, laying open, ſetting free of any perſon or thing reſpectively. He that (having good authority to do ſo) enjoins or prohibits any thing, doth bind that thing, (determining its

moral quality, making it to be good or bad, lawful or unlawful,) and binds the perſons concerned to obſervation or abſtinence; he that permits the ſame thing to be done, or diſpenſes with its doing, may be ſaid to looſe: thus all laws are bonds, and are ſaid to oblige; and the removing or ſuſpending their force, in whole or in part, (by abrogation, or diſpenſation, or exception,) is conſequently a looſing, or relaxation; and the power of binding and loofing thus would be a power legiſlative, of making and repealing laws and rules of action; and in ſome analogy hereto, the power (with authority and by office) of interpreting laws, that is, of determining and declaring what is commanded, what prohibited, what permitted, may be called a *power of binding and looſing*, (and if we believe Mr. Selden, and Grotius perhaps from him, in Matt. xvi. is ſo commonly termed among Jewiſh writers:) alſo the exerciſe of any juriſdiction, the deciſion of any caſe, the warding any amends to be done, any mulct to be impoſed, any puniſhment to be inflicted, is a binding; to which kind of
Matt. xviii. 18. binding it ſeems plain that place doth more particularly refer, wherein our Saviour pronounces valid the arbitration between perſons in difference made by one or two friends; or (if that cannot terminate the controverſy) the final judgment of the Church, concerning which he with aſſeveration pronounces, *Amen, (verily,) I ſay unto you, that whatſoever ye* (a Church of you my diſciples) *ſhall* (viz. in this manner, by way of juriſdiction or arbitration) *bind upon earth ſhall be bound in heaven; and whatſoever ye ſhall looſe upon earth ſhall be looſed in heaven:* all your ſentences and deciſions (duly and impartially made) ſhall be valid and ratified by God himſelf. Alſo the reſult of any contract is an obligation, and they who make or enter into it do bind the parties concerned, (themſelves and others.) Moreover, the detaining any how under one's power or diſpoſal, is binding; and the ſetting free thence,
Luke xiii. 16. a looſing anſwerable thereto; (*Ought not*, ſaith our Saviour, *this daughter of Abraham, whom Satan hath bound theſe eighteen years, to be looſed from this bond on the ſabbath day?* That which is here called *bound by Satan* is

otherwhere expreſſed by καταδυναστεύεσθαι ὑπὸ τοῦ διαβόλου, (being under the power and dominion of the devil.) Alſo binding may imply detaining in any preſent condition, (as ſuppoſe a condition of guilt, of diſfavour, of obnoxiouſneſs to wrath and puniſhment, either *poſitively*, by keeping on the ſhackles which hold them, or *negatively*, by withdrawing the means of getting out;) and correſpondently, looſing is a freeing from ſuch a ſtate, by removing the cauſes which hindered, or applying the means which procure liberty. And to this laſt ſenſe the other equivalent phraſe (uſed in St. John, of *retaining* and *remitting of ſins*) doth ſeem to refer; *Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained;* that is, whomſoever ye ſhall think fit to detain in a ſtate of guilt, to refuſe pardon and reconcilement unto, they ſhall continue in ſuch ſtate, they ſhall reſt deprived of thoſe benefits; whomſoever ye ſhall judge worthy to be abſolved from guilt, and received unto favour, they ſhall effectually be pardoned and reconciled in God's ſight; your act, in reſpect to that remiſſion or retention, ſhall be approved and ratified in heaven. Now from theſe conſiderations concerning the name of this power, and the term or object thereof, and of the phraſes in ſome meaſure equivalent to that whereby it is expreſſed, although we may probably infer ſomewhat concerning the nature thereof, yet the perfect nature and full extent thereof ſeems beſt deducible from that which we muſt next conſider. Acts x. 38. John xx. 23.

4. The practice and exerciſe of this power; which being by our Saviour committed to his Church, and to the Apoſtles as governors thereof, and acting in its behalf, we cannot ſuppoſe they would act beyond or beſide it. What we ſee them (in way of office and authority) doing, applicable and agreeable to the meaning of thoſe words, as hitherto in ſome ſort explained, we may well believe done by virtue of this power ſo expreſsly by our Lord beſtowed on them; and the like we may reaſonably ſuppoſe concerning the Church's nearly ſucceeding to their times, that what they generally practiſed in way of government

was by authority, not arbitrarily aſſumed to themſelves, but derived from Chriſt's donation and appointment, declared to be ſo, directed and determined to particular uſe by the Apoſtles, when they planted and ſettled each church. Now for the Apoſtles' practice; we find, as (firſt) to the opening part of this power, that they did with great earneſtneſs and diligence labour to bring men into the kingdom of heaven by inſtruction, invitation, and perſuaſion, (not ſparing any pains, not regarding any difficulty, not ſhunning any danger for the effecting hereof;) *Not* (to uſe St. Paul's words in the Acts) ***keeping back any thing that was profitable, but ſhewing and teaching them publicly from houſe to houſe, thoroughly teſtifying both to Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.*** That having thus induced men, and qualified them to enter, (by entertaining the doctrine of Chriſt, and reſolution to live according thereto,) they did actually admit them into this ſtate by a ſolemn act, containing a ſymbolical repreſentation of the nature of this ſtate, with the benefits and privileges accompanying it; declaring the perſons ſo admitted to be received into a ſtate of entire favour with God, to be freed from all precedent guilt, to have all their ſins remitted and blotted out, to be redeemed from the power of darkneſs, and tranſlated into the kingdom of Chriſt, God's beloved Son. That by conſtant exhortation to perſeverance and progreſs in faith and obedience, (againſt all temptations, perſecutions, and ſeductions,) in St. Paul's words, *warning every man, and teaching every man in all wiſdom, they might preſent* (or *render*) *every man perfect in Chriſt Jeſus*, they did endeavour to preſerve and retain men in this ſtate; that when men, being overborne by temptation of the fleſh or perſecution of the world, or ſeduced by the cunning of falſe teachers, did decline, and were in danger of deſerting the profeſſion or practice agreeable to this ſtate, they did labour zealouſly to reclaim, and reſettle them therein; and that ſuch having fallen from it of themſelves, or having been (by reaſon of their ſcandalous and contagious practice) in way of cenſure and puniſh-

Acts ii. 14, &c. xx. 18, &c.

Acts ii. 38. iii. 19. Col. i. 12, 13, &c.

Rom. iv. 25. 1 Cor. vi. 11. Col. i. 18.

ment removed from it, they were ready (upon their repentance ſufficiently declared) to receive and reſtore them, reinſtating them in their former condition, and remitting their offences; (*If any man*, ſaith St. Paul, *be prevented in a tranſgreſſion, ye that are ſpiritual, καταρτίζετε τὸν τοιοῦτον, reſtore* (reeſtabliſh, ſet in a right and entire ſtate) *ſuch an one in the ſpirit of meekneſs; conſidering thyſelf, leſt thou alſo be tempted:* and, *If any one doth not obey our words— mark ſuch an one, and do not converſe with him, that he may be aſhamed: however do not account him an enemy, but admoniſh him as a brother.*) And more plainly, St. Paul enjoins the Corinthians to account a puniſhment impoſed upon a grievous offender ſufficient; that they *ſhould favour* (or indulge with, or forgive) *and comfort him, leſt he ſhould be ſwallowed up with grief;* that they ſhould *confirm love toward him;* declaring, that what favour they ſhould ſhew in ſuch caſes, he ſhould conſent and comply with them therein. And he otherwhere tells us, that the power he had beſtowed upon him by Chriſt, according to which he might, upon occaſion, uſe perſons ſeverely, was for edification, and not for deſtruction; that the extremeſt puniſhment inflicted (delivery to Satan, from whoſe dominion they were by entrance into Chriſt's kingdom freed) was for deſtruction of the fleſh, *that the ſpirit might be ſaved in the day of judgment*, and that they *might learn not to blaſpheme;* intimating a reſtitution into this ſtate by repentance. And laſtly, whereas St. Paul adviſes Timothy not to *lay ſuddenly his hands upon any man, nor* (thereby) *to partake with other men's ſins;* he ſeems to intimate the practice of receiving offenders into full communion of the Church, and readmittance into this ſtate, ſignified by that ceremonious action. Thus did the Apoſtles uſe the Power of the Keys on one hand; opening, and admitting, and keeping within the ſtate of grace. We alſo ſhall find them ſhutting and excluding from it, by refuſing and rejecting ſuch as were not worthy and well diſpoſed for it; withdrawing the means of inſtruction and perſuaſion; not *caſting their pearls to ſwine; ſhaking the duſt off their feet, when men* (as it is in the Acts) *did*

Gal. vi. 1.

2 Theſſ. iii. 14.

2 Cor. ii. 7, 8, 10.

2 Cor. xiii. 10.

1 Cor. v. 5.

1 Tim. i. 20.

1 Tim. v. 22.

Εὔθετος εἰς τὴν βασιλείαν τοῦ Θεοῦ. Luke ix. 62.

Matt. vii. 6.

Acts xiii. 46, 51. xviii. 6.

thruſt away the word of God, and did not judge themſelves worthy of eternal life. We find them alſo exerciſing authority upon ſuch as were admitted; dealing ſeverely with perſons walking diſorderly in any kind of lewd and vicious practice, diſobeying their words and orders, making diviſions and ſcandals, breathing falſe and bad doctrines, contrary to that which they had taught; ſuch they enjoin Chriſtians to decline from, and avoid all communion and converſation with them; ſuch, as bad leaven, they command to be purged out from the Chriſtian congregations, to be taken from among them, to be delivered up to Satan. Thus did they ſhut the kingdom of heaven; and ſo, according to their example and order, (as we ſhould in reaſon ſuppoſe,) did the governors of the Chriſtian Church after them both open and ſhut it; opening it by baptiſm, (which the Fathers ſometime expreſsly call κλεὶς οὐρανῶν, *the key of heaven*,) and receiving perſons well inſtructed and well diſpoſed into it; opening it again by receiving perſons who had been for heinous offences put out, upon due teſtification and reaſonable aſſurance of their amendment and repentance; and ſhutting it upon perſons unfit to enter, ſeparating and excluding from it ſuch as notoriouſly miſbehaved themſelves therein, to the diſhonour, diſturbance, and detriment of the Church. I cannot inſiſt upon particulars, nor ſtand to produce teſtimonies concerning them; let one clear paſſage (as to the latter part, *ſhutting*) out of Tertullian's Apologetic, wherein he declares the manner commonly practiſed in the Chriſtian Churches, ſuffice. *Certe*, ſaith he, *fidem ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus, diſciplinam præceptorum nihilominus inculcationibus denſamus; ibidem etiam exhortationes, caſtigationes, et cenſura divina; nam et judicatur magno cum pondere, ut apud certos de Dei conſpectu, ſummumque futuri judicii præjudicium eſt, ſi quis ita deliquerit, ut a communicatione orationis, et conventus, et omnis ſancti commercii relegetur.*

Rom. xvi. 17, &c. 2 Theſſ. ii. 3. 1 Cor. v. 7. ii. 11.

Baſ. Naz. &c.

Cap. 39.

5. As for the riſe and occaſion of this power, (beſide the neceſſity and utility thereof, which might cauſe it to be appointed,) we may conſider, that as all, or the greater

part, of inſtitutions and ceremonies practiſed among Chriſtians, as the whole frame of government in their churches, ſeem to have been drawn from, or according to, the pattern of God's ancient Church, (Chriſtianity not affecting novelty or difference from that, but ſo far as conſiſted with its main deſign of reforming men's minds, and promoting the ſpiritual ſervice of God, and ſuited with reaſon or expediency, endeavouring conformity to it, and reſemblance thereof;) ſo it ſeems our Saviour, in this particular, did but accommodate and veſt in the governors of his Church a power uſed in that of the Jews; for we ſhall find this power in its ſeveral parts not only repreſented in type, but expreſſed in direct and real practice. We ſee that the Jewiſh Church was opened to proſelytes by circumciſion, by waſhing, by expiatory ſacrifices; that unclean and leprous perſons were excluded from the camp and congregation, prohibited conteſt and converſation, that they might not annoy or infect thoſe which were pure and ſound; that upon their recovery and purification they were reſtored to ſociety and converſation; that that Church was wholly ſhut upon enormous offenders, (ſuch who could not be kept in order, who preſumptuouſly neglected ſome great duty, or violated ſome great commandment, who diſgraced the religion by ſcandalous practice, or diſturbed the peace by contumacious carriage, refuſing to hear the judge and the prieſt;) that, I ſay, ſuch perſons were quite ſhut out by total extermination and exciſion. We find alſo ſeveral degrees of eccleſiaſtical cenſure (anſwerable to the degrees of offence) practiſed among them, alluded to in the New Teſtament; ſeparating from communion and converſe, excluſion from the ſynagogue, anathematizing or imprecating, and devoting to God's judgment: the practice of which things being grounded in reaſon, and ſuitable to the ſtate of the Chriſtian Church, (as well as to that of the Jews,) and conducible to the welfare thereof, it is no wonder a power of doing the like was granted unto the Chriſtian Church, and exerciſed by the ſuperintendency thereof. But theſe things I cannot ſtand to purſue minutely and diſtinctly.

Levit. xiii. xiv. Numb. v. 2.

Vid. Ez. x. 8. Luke vi. 22. John xi. 22. xii. 42. Gal. i. 8, 9, &c.

I ſhould, laſtly, conſider the neceſſity and uſefulneſs of this power; how neceſſary and conducible it is to promote the ends of Chriſtian religion; to preſerve the honour of the Church and of its governors; to ſecure the members thereof from contagion of bad manners and influences of bad example; to maintain good order and peace; to reſtrain from offending, and reform them that ſhall offend; and to the like purpoſes. But I ſhall leave this point to your farther conſideration.

The Forgiveneſs of Sins; the Reſurrection of the Body; the Life everlaſting.

THAT it is the natural condition of mankind to lie under a violent proclivity (or rather an unavoidable neceſſity) of frequently tranſgreſſing the plaineſt dictates of reaſon, the ſureſt rules of equity, however fortified by the authority of God himſelf, commanding and requiring duty, promiſing reward, and threatening puniſhment, continual experience ſhews; that hereby men do not only much diſgrace and abuſe themſelves, (doing againſt the dignity of their nature and their own particular welfare,) but highly injure, diſhonour, and ill requite God, (their Maker, their natural Lord, their Benefactor, from whom they have received their being, under whoſe power they wholly are, to whom they owe all their good, and conſequently to whom all obedience, reſpect, and gratitude is due from them,) is alſo manifeſt; their own conſciences will tell them ſo much; their own reaſon will therefore condemn them: that hereby they are involved in a ſtate of guilt and debt, become obnoxious to the just wrath and vengeance of God, beyond all poſſibility of making (by themſelves) any reparation or ſatisfaction; (for they are more apt to incur new, than able to make amends for old, blame; to accumulate more than to diſcharge foregoing debts;) that hence they muſt fall into a condition of reſtleſs fear and inextricable perplexity of mind, dreading the effects of divine juſtice and vengeance ſometime to come upon them; that there cannot in reality be any

Deut. xxxii. 6.

Rom. v. 19.

: relief or deliverance from this diſtreſs than from the
nity of God diſpoſing him to bear patiently, to for-
mercifully theſe offences; not in their apprehenſion
ſuch relief, (any freedom from ſuch diſcomfort and
ity,) than from a plain ſignification of God's being ſo
ouſly diſpoſed, is alſo clear from the ſame light. Now
ch a diſpoſition in God (to be appeaſed and to pardon
ces) we find a general preſumption among thoſe who
had any knowledge or opinion concerning God,
wn, I ſuppoſe, partly from primitive tradition, partly
i experience of God's forbearance to puniſh and con-
ince to beſtow the common benefits of Providence
i offenders, partly from an opinion that bounty and
iency are perfections and excellences worthy of God;
aſtly, from a natural inclination in men (neceſſary to
quiet and comfort of their minds) to flatter themſelves
i pleaſing hopes;) we find, I ſay, ſuch a general pre-
ption concerning God's diſpoſition to be reconcileable
merciful to offenders, eſpecially upon their acknow-
ment of guilt and need of favour, together with a de-
ation of their willingneſs to make him ſuch amends as
are able to do: ſuch a preſumption to have been,
univerſal cuſtom of preſenting ſacrifices and obliga-
s to God doth ſufficiently ſhew; which implied in
n who preſented them a confeſſion of guilt to be ex-
ed, of puniſhment to be deſerved, (ſuch as was repre-
ed in the deſtruction of a living creature,) as alſo a de-
of making ſatisfaction, (intimated by their cheerful
ing with ſomewhat dear and valuable to them;) upon
ch conſiderations of humble acknowledgment, of wil-
neſs to ſatisfy in a manner ſo ſignal and ſolemn, de-
ed they did hope God's wrath would be appeaſed, and
judgments averted from them. Such, it ſeems, was the
mon preſumption of mankind; which yet could not
sfy or quiet the minds of them who ſhould conſider,
t as ſuch performances could not really take away
lt, nor ſufficiently repair thoſe ineſtimable wrongs and
onts put upon God, ſo God had never plainly declared
intention to conſider or accept them; ſo that in effect

Teſtimonium animæ naturaliter Chriſtianæ. *Tert.*

their opinion was ſomewhat unreaſonable, and their hope groundleſs. This obſervation I propound, as yielding a good argument (the general conſent of mankind) to prove that the doctrine (concerning remiſſion of ſins obtainable from God) is a fundamental point and a principal part of all religion, and that yet (as to any ſolid and certain ground of believing or hoping it) it is peculiar to Chriſtian religion, God never before the revelation (evangelical) having clearly and fully ſignified that he would pardon offences (at leaſt all of them, heinous and preſumptuous offences) committed againſt him. What God would
Rom. ii. have done he had taught partly by a natural law and light implanted in every man's ſoul, partly by expreſs promulgation made to the Patriarchs of old, and derived to poſterity from them by tradition; how men in reſpect thereto behaved themſelves, their conſcience (*accuſing or excuſing them*) could teſtify; but how, in caſe of tranſgreſſing thoſe
Gal. iii. dictates and laws, he would deal with them, he never
Numb. xv. 27, &c. plainly had diſcovered. Indeed the Jewiſh diſpenſation (which was particular and preparatory to Chriſtianity) did appoint and accept expiations for ſome leſſer faults committed out of ignorance and infirmity; but did not pre-
Acts xiii. 38. tend to juſtify from all things, (as St. Paul in the Acts ſpeaks,) nor promiſe or give hope of pardon upon any terms for great preſumptuous ſins committed wilfully with a high hand; it rather threatens an indelible continuance of guilt upon an extreme and inevitable vengeance againſt
Numb. xv. 30, 31. the perpetrators of them; *The ſoul*, ſaith the Law, *that doth preſumptuouſly, the ſame reproacheth the Lord; and that ſoul ſhall be cut off from among his people: becauſe he hath deſpiſed the word of the Lord, and hath broken his commandment, that ſoul ſhall utterly be cut off*, (by God's ſpecial providence;) *his iniquity ſhall be upon him.* And we know how ſolemn and dreadful imprecations were pronounced againſt not only the tranſgreſſors of ſome par-
Deut. xxvii. 26. ticular laws, but generally againſt all thoſe who did *not*
Gal. iii. 10. *continue in all things written in the Law to do them:* ſo that the remiſſion tendered by Moſes was of a very narrow extent, and ſuch as could hardly exempt any man

from obligation to and fear of puniſhment. Indeed, to prevent utter deſpair, and that which is naturally conſequent thereupon, a total neglect of duty, God was pleaſed by his Prophets among that people occaſionally to intimate ſomething of farther grace reſerved; and that he was willing (upon condition of humble and ſincere repentance) to receive even thoſe, who were guilty of the higheſt offences, to mercy. But theſe diſcoveries, as they were ſpecial and extraordinary, ſo were they farther preparatory to the Goſpel, and as dawnings to that bright day of grace, which did by Chriſt ſpread its comfortable light over the world, revealing to mankind a general capacity of God's favour, (procured in a manner admirable and ſtrange,) obtainable by means declared, upon terms propounded therein. Luke i. 77, 78. 2 Cor. vi. 2.

Thereby is fully and clearly manifeſted to us how God, in free mercy and pity to us, (all our works being unworthy of any acceptance, all our ſacrifices unfit in the leaſt part to ſatisfy for our offences,) was pleaſed himſelf to provide an obedience worthy of his acceptance, and thoroughly well-pleaſing to him, (imputable to us as performed by one of our kind and race, and apt to appeaſe God's juſt wrath againſt ſuch a generation of rebels;) to provide a ſacrifice in nature ſo pure, in value ſo precious, as might be perfectly ſatisfactory for our offences: in regard to which obedience God is become reconciled, and opens his arms of grace to mankind; in reſpect to which ſacrifice he tenders remiſſion to all men that upon his terms (moſt equal and eaſy terms) are willing to embrace it. This is the great doctrine, ſo peculiar to the Goſpel, from whence eſpecially it hath its name, from whence it is ſtyled *the Goſpel of grace;* this is the *good tidings of great joy to all people,* which the angel firſt preached at our Saviour's birth, which the Apoſtles were ordained *to preach and teſtify unto all nations,* as the main point of Chriſtian religion, (that in our Saviour's name *repentance and remiſſion of ſins ſhould be preached unto all nations;*) that God had *exalted him to his right hand as a Prince and a Saviour, to give repentance unto Iſrael, and remiſſion* Vid. Luke i. 77. Acts xx. 24. Luke ii. 10. Luke xxiv. 47, 48. Acts v. 31.

Heb. xii. 17. Acts xiii. 38. 1 John ii. 12. Rom. xi. 32. Gal. iii. 22. Rom. iii. 4, 5, &c.

of ſins; (to give repentance, that is, to give μετανοίας τόπον, i. e. a room for repentance in order to mercy, to make it acceptable and available for the remiſſion of ſins.) *God,* ſaith St. Paul, *did conclude all men under diſobedience, that he might have mercy upon all: All men have ſinned, and are come ſhort of the glory of God: But we are juſtified freely by his grace, by the redemption which is in Chriſt Jeſus; whom God hath propounded a propitiatory, by faith in his blood, for the demonſtration of his righteouſneſs, toward the forgiveneſs of forepaſt offences.* In which words of St. Paul all things concerning the ſubject of our preſent diſcourſe are expreſſed or implied: the nature of it, (freeing us from guilt, and rendering us juſt in God's ſight;) the cauſes whence it ſprang; the external impulſive in reſpect of God, or occaſion thereof, our neceſſity and miſery; the internal impulſive, God's grace and free goodneſs; alſo the meritorious cauſe procuring it, (our Saviour's obedience and ſuffering, whereby he did make atonement for our ſins;) the ends whither it tends, (the demonſtration of God's goodneſs and his juſtice, or of his merciful juſtice, ſignified by the word δικαιοσύνη;) the terms and condition, upon compliance with or performance of which the effect of it ſhould follow, (faith; that is, a ſincere embracement or hearty perſuaſion concerning the truth of that doctrine or revelation which offered it, implying alſo a firm reſolution to ſubmit to the yoke of Chriſt, and obey his righteous laws;) laſtly, the means of conveying, declaring, and confirming it, (implied by the words, πάρεσις προγεγονότων ἁμαρτημάτων, the remiſſion of forepaſt ſins; ſuch as was ſolemnly exhibited, ſignified, ratified in the Church miniſtries of baptiſm, abſolution, and reconciliation, upon penance and confeſſion, eſpecially the firſt.) Theſe things I cannot inſiſt upon particularly or diſtinctly, nor do much need to do ſo, having had occaſion to conſider moſt of them formerly in theſe diſcourſes, eſpecially when we ſpake concerning the ſalvation procured by Jeſus, the ſacerdotal office of Chriſt, the death and paſſion of our Saviour. I ſhall therefore only now briefly touch (that which ſeems here ſpecially referred

to) the ordinary manner of conveying this great grace to men by the miniſtry of the Church. To which purpoſe we may conſider, that although it be true that God generally propounds remiſſion of ſins (upon account of our Saviour's performances and in his name) to *all that truly repent and turn unto him,* that he chiefly grants it upon this conſideration, nor withholds it from any upon the blameleſs default of any other performance; yet he requires, (and to comply with his will therein is part of duty, which the repentance mentioned diſpoſes to and is declared by,) God requires, I ſay, (as well for the public edification and the honour of the Church, as for the comfort and advantage of the perſons more immediately concerned herein,) that this repentance, Acts xxvi. 20. iii. 19.

1. Be publicly declared and approved by the Church; that this remiſſion be ſolemnly and formally imparted by the hands of God's miniſters, declared by expreſs words, or ratified by certain ſeals, and ſignified by myſterious repreſentations appointed by God. Thus hath every man, (upon declaration of his real faith and repentance, to the ſatisfaction of the Church,) being admitted to baptiſm, the entire forgiveneſs of his ſins, and reception into God's favour, conſigned unto him therein, confirmed and repreſented by a viſible ſign, ſhewing, that as by water the body is waſhed and cleanſed from adherent filth, ſo by the grace then imparted the ſouls of them, upon whom that myſtical rite is performed, are cleared from the guilts that ſtained it, *their ſins are wiped out,* (it is St. Peter's expreſſion in the Acts,) *their hearts are ſprinkled from an evil conſcience,* (as it is in the Epiſtle to the Hebrews,) *they are ſaved,* (or put into a ſtate of ſalvation, as St. Peter aſſures us.) Acts ii. 38. iii. 19. Acts iii. 19. Heb. x. 22. 1 Pet. iii. 21.

2. Likewiſe, if Chriſtian men having fallen into ſin, or failed of duty toward God, do ſeriouſly confeſs their fault, and heartily repent thereof; when the miniſters of the Church, in God's name and for Chriſt's ſake, do declare (or pronounce) to them ſo doing or ſo qualified the pardon of their ſin, and abſolve them from it; we need not

doubt that their ſins are really forgiven, and the pardon expreſſed in words is effectually diſpenſed unto them.

3. Moreover, if perſons having committed notorious enormities, adjudged of a deadly and deſtructive nature, (*ſins unto death*, St. John calls them,) inconſiſtent with the ſtate of grace, and ſcandalous to the Chriſtian profeſſion, are therefore juſtly ſecluded from communion of the Church; when upon ſubmiſſion to the penances enjoined, and ſatisfactory demonſtrations of repentance, they are reſumed into the boſom of the Church, we may be aſſured that, (according to the Catholic reſolution againſt the Novatians,) ſuppoſing the repentance true and real, their ſins are remitted, and they reſtored to a ſtate of grace. For ſince God hath expreſsly declared, that if the *wicked will turn from all his ſins that he hath committed, and keep all God's ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die; all his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him—he ſhall ſave his ſoul alive—iniquity ſhall not be his ruin:* that if we *waſh ourſelves, and make ourſelves clean, and put away the evil of our doings from God's eyes, and ceaſe to do evil—though our ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool:* ſince God *delights not in the death of any ſinner, but rather deſires that all men ſhould be ſaved:* ſince our Saviour intimates the ſatisfaction he hath in *finding the ſheep* that had erred from his fold, and God is ſo highly pleaſed with the *return of a prodigal ſon* (that had ſpent abroad all his ſuſtenance in riot) *home to his houſe:* ſince our Saviour's performances are in value and virtue ſufficient to expiate for the greateſt offences, to redeem the moſt grievous ſinners; *ſo that if any man ſins, he hath*, upon due repentance, *an advocate with the Father:* ſince the deſign of ſuch puniſhments inflicted upon offenders reſpects edification, not deſtruction, and procures the ruin of the fleſh, that the ſpirit may be ſaved: theſe things, I ſay, being conſidered, the Church (to which the public and ordinary diſpenſation of God's grace, according to the diſpoſitions and condi-

1 John v. 16.

Ezek. xviii. 21, 22, 27, 30.

Iſ. i. 16, 17, 18.

Ezek. xxxiii. 11.

Matt. xviii. 13. Luke xv.

1 John ii. 2.

1 Cor. xiii. 10.

1 Cor. v. 5.

ns which he hath declared to require in order to men's coming capable thereof, is committed) hath ſufficient rrant to receive ſuch perſons into a ſtate of grace and onciliation with God; ſo that we need not doubt, but oſe *ſins they* ſhall thus *remit, ſhall* in effect (according our Saviour's word) *be remitted; whom they* ſhall thus *olve on earth,* they *ſhall be abſolved in heaven.* But ſe things I have formerly touched in diſcourſing upon e Power of the Keys; I ſhall only add a few words con- rning the uſe and practical influence of this point, being ieved and conſidered, ſhould have upon us. And,

John xxix. 23. Matt. xviii. 18.

1. It ſhould engage us to admire the goodneſs of God, d with grateful hearts to praiſe him for it. If we ſhould ar the higheſt injuries, affronts, and deſpites to the ma- ty of an earthly prince among us, (ſo infinitely inferior that of God,) we ſhould have reaſon to admire his good- ſs and clemency, did he paſs them over, did he not with treme ſeverity avenge them. There can be no higher ne than thoſe we have offered to Almighty God, (none ca- ble in any compariſon of ſuch aggravations:) how un- preſſibly great therefore is his goodneſs, that freely offers pardon; that earneſtly invites and intreats us to accept that hath been at ſuch an expence, and condeſcended low, to purchaſe for us the means thereof! It is ὑπερ- βλουσα χάρις, an exceſſive grace of God; ὑπερβάλλων πλοῦ- τῆς χάριτος, an exceſſive riches of grace; ἀνεκδιήγητος δωρεὰ (*an unutterable gift*) of God, as St. Paul ſpeaketh.

2 Cor. ix. 14. Eph. ii. 7. 2 Cor. ix. 15.

Let us conſider our ſtate, and the nature of God, with the gravations of our offences grounded on them, and we ill in ſome meaſure perceive it ſo, and what thankful- ſs we are conſequently obliged to render.

2. It ſhould beget in us, as grateful reſpect, ſo ardent ve to God, in proportion to the favour we have received. was his love that moved him to forgive us our ſins, ed, *being rich in mercy, for his great love with which he* Eph. ii. 4, 5. *ved us, did quicken us with Chriſt, who were dead in treſ- ſes and ſins.*) And to this love of pity in God ſhould ſwer a love of reverence in us toward ſo gracious a rd. Our Saviour, you know, propounds the queſtion

to St. Peter concerning two debtors, of whom one did owe fifty, the other five hundred pence; and both being forgiven by the creditor, *whom he thought of the two ſhould love him moſt:* he anſwers, according to the plain dictate of nature, *he to whom moſt was forgiven;* and our Saviour approves his anſwer with an Ὀρθῶς ἔκρινας, *Thou haſt judged rightly:* and the holy penitent, (Mary Magdalene,) *becauſe many ſins were forgiven her, therefore did love much.* So doth reaſon and example oblige us to do.

Luke vii. 41, 43, 47.

3. It affords matter of comfort to us; a comfortable ſenſe of mercy conferred, a comfortable hope of mercy to be obtained; *Bleſſed is he,* ſaith the Pſalmiſt, *whoſe tranſgreſſion is forgiven, whoſe ſin is pardoned; bleſſed is the man unto whom the Lord imputeth no iniquity: Being juſtified by faith, we have peace with God.* All good Chriſtians are in this bleſſed ſtate, and may enjoy a delightful ſatisfaction in reflecting thereupon, able to ſupport them againſt all other occaſions of ſorrow or diſpleaſure that may befall them; and it will fortify us againſt deſpair, to conſider, that however God hath been offended by our ſins, he will be appeaſed by our repentance; ſo that our ſins ſhall be blotted out and vaniſh as a thick cloud, which paſſing away leaves a ſerene ſky behind it; *If any man ſin, we have an advocate,* &c.

Pſ. xxxii. 1, 2. Rom. v. 1. Iſa. xliv. 22. 1 John ii. 1.

4. It is alſo an engagement to obedience; *Behold,* ſaid our Saviour to the diſeaſed man, *thou art made whole: ſin no more, leſt a worſe thing come upon thee.* Having obtained a cure and ſtate of health by God's grace, we by relapſing into ſin expoſe ourſelves to greater danger, we incur deeper guilt. Our ſtate, though not wholly deſperate, becomes very perilous. It is better continuing in the ſhip, than committing our ſafety to a plank.

John v. 14. Pœnitentia tabula poſt naufragium. *Tertul.*

5. Laſtly, the conſideration of this point will ſhew us how much we are obliged (in conformity and compliance with God) to bear with and forgive the offences or injuries done againſt us. You know how ſtrongly our Saviour preſſes the conſideration of God's free pardon beſtowed on us to this purpoſe; how he ſets out the unreaſonableneſs and diſingenuity of them which are *hard-hearted toward*

Matt. xviii. 6.

their brethren and fellow-ſervants in this caſe; how he threatens unavoidable ſeverity toward thoſe who *do not from their hearts forgive their brethren their treſpaſſes,* and promiſes remiſſion of ſins *to them who* (according to what they in their prayers profeſs themſelves to do) *ſhall forgive to men the offences committed againſt them;* making it not only an indiſpenſable condition, but, as it were, a means of obtaining God's mercy and favour. But I leave it to your meditation to make farther profitable deductions from this point. So I proceed: Matt. xviii. 35. vi. 14.

The Reſurrection of the Body.

Τῆς σαρκὸς, *of the fleſh,* it is in Greek; which comes to the ſame. The immortality or ſurviving of the ſoul after death (as being a foundation of receiving reward and puniſhment for men's deeds in this life) hath been in all religions, (except, perchance, that of the ancient Jews: but they afterwards found it neceſſary to ſuppoſe this point — when they found the moſt pious obnoxious to greateſt affliction, which propounded great rewards and puniſhments in this life, aſſuring that Providence which diſpenſed them, by ſenſible experiments;) hath been, I ſay, almoſt in all religions deemed a neceſſary principle, as the moſt potent excitement to virtue, the moſt powerful determent from wickedneſs, the moſt ſatisfactory ground of reſolving difficulties concerning the nature and providence of God; which general conſent, (running through all ancient religions,) according to that of Cicero, *Permanere animos arbitramur conſenſu nationum omnium,* argueth it not only agreeable to common reaſon, but deduced from original tradition; without which (conſidering the variable diſpoſitions and capacities of mankind) it is hard to conceive ſo many nations ſhould unanimouſly conſpire in an opinion of that nature (ſo removed from ſenſe) however reaſonable. Indeed the philoſophers, men affecting to ſoar above the pitch of vulgar apprehenſion, and who, perceiving the great ſuperſtition and vanity intmixed with common religions, (as they had Vid. Maccab. Tuſc. 1.

been by fraud and folly corrupted, and become degenerate from primitive tradition,) did not ſcruple to call any thing delivered in them to queſtion, and to determine about them according to reaſons offering themſelves, did differ herein; yet ſo as ſcarce any, who acknowledged a Divinity, which (having made and governing the world, and to whom therefore reverence and ſervice from men was due) did not approve and aſſert it; as indeed they muſt needs do in conſonance to their opinion concerning God, all arguments upon which religion is built, inferring it; which they did endeavour farther to confirm by reaſons, drawn from the nature of man, which you may ſee collected and elegantly urged by Cicero in the firſt of his Tuſculan Queſtions: which arguments yet we may perceive had not ſo great an efficacy either upon him or upon Socrates himſelf, (the firſt great promoter of this doctrine, as deducible from reaſon,) that they were thoroughly confident of its truth, and freed from all doubt concerning it. The certainty thereof we owe to Chriſti-
2 Tim. i. 10. anity alone, and to his inſtruction *who brought life and immortality* (that is, immortal life) *to light:* it plainly teaches us, that when we die, we ſhall not wholly periſh like brute beaſts, (or other natural bodies, when they are diſſolved;) that our ſouls do not vaniſh into nothing, nor are reſolved into inviſible principles; but return into God's hand, and the place by him appointed for them, there continuing in that life which is proper to a ſoul. This Chriſtianity teacheth us; and not only ſo, but farther, that our bodies themſelves ſhall be raiſed again out of their duſt and corruption, and our ſouls ſhall be reunited to them, and our perſons reſtored to their perfect integrity of nature: the bringing of which effects to paſs, by the divine power, is called moſt commonly, *the reſurrection*
ἐγερσιν. *of the dead,* (or *from the dead,* ἐκ νεκρῶν,) and ſimply *the*
Heb. xi. 19. *reſurrection;* ſometimes, *the regeneration,* (or iterated nati-
ἀναγαγὼν. Heb. xiii. 20. vity,) and *being born from the dead;* which names plainly
Matt. xix. 28. imply a reſpect to the body, and to the perſon of a man,
Col. i. 18. as conſtituted of body and ſoul: the mere permanency of
Rev. i. our ſouls in being and life could not be called (with any

riety or truth) *a reſurrection*: that which never had
a could not be ſaid to be raiſed up; that which did
r die could not be reſtored from death; nor could
be ſaid to riſe again, but in reſpect to that part, or
ſtate, which had fallen, and ceaſed to be: and as to
rn *at firſt* ſignifies the production and union of the
e eſſential to a man, body and ſoul; ſo to be *born*
e implies the reſtitution and reunion of the ſame; a
becoming thereby the ſame entire perſon which he
before. The ſame is alſo ſometimes ſignified in terms
a formal and expreſs; *the quickening of the dead; the* Rom. iv.
ation of our mortal bodies; the redemption of our 17. viii. 11,
; this corruptible (τὸ φθαρτὸν τοῦτο, this very ſame cor- 23. 2 Cor. v. 2,
ible) *putting on immortality; thoſe which are in the* &c. 1 Cor. xv.
e hearing Chriſt's voice, and proceeding forth to reſur- 53.
on of life or judgment; the awaking of them which John v. 28.
in the duſt of the earth; the ſea, the death, the hell Dan. xii. 2.
(univerſal grave) *yielding up their dead*: which expreſ- Rev. xx. 13.
, and the like, occurring, moſt clearly and fully prove
eſtitution of the body, and its reunion with the ſoul,
the perſon becoming in ſubſtance completely the
that he was; which truth of all perhaps which
ſianity revealed, as moſt new and ſtrange, was the
leſt received, and found moſt oppoſition among the
hens, eſpecially philoſophers; *Hearing the reſurrec-* Acts xvii.
of the dead, ſome of them mocked; others ſaid, We 32.
hear thee again about this: ſo was St. Paul's diſcourſe
tained among the Athenians: ſome derided it, as (it Vid. Orig.
s) conceiving it a thing altogether impoſſible, or very c. Celſ. i.
obable to happen; they did not ſee how it could,
it ſhould be done; (as Pliny, ſomewhere counting Nat. Hiſt.
evolution of the dead to life a thing impoſſible to be ii. 7. vii. 55.
rmed, otherwhere a childiſh foppery to ſuppoſe it.) Puerile de-
why it ſhould be impoſſible to the divine power no liramen-
l reaſon can be aſſigned. To re-collect the diſperſed tum.
s of a man's body; to diſpoſe them into their due
r; to reduce them unto a temper fit to ſerve vital
tions; to rejoin the ſoul unto the body ſo reſtored;
ſhould it be impoſſible, why ſeem hard to him, who

firſt framed and tempered our body out of the duſt, and inſpired the ſoul into it; yea to him, who out of mere confuſion digeſted the whole world into ſo wonderful an order and harmony; to him that into a dead lump of earth inſerted ſuch varieties of life; that from ſeeds buried in the ground, and corrupted there, cauſes ſuch goodly plants to ſpring forth; that hath made all nature to ſubſiſt by continual viciſſitudes of life and death; every morning (as it were) and every ſpring repreſenting a general reſurrection? [*Ah Lord God!* ſaith the Prophet Jeremiah, *thou haſt made the heaven and the earth by thy great power and ſtretched-out arm; and there is nothing too hard for thee:* (too hard for omniſcient wiſdom to contrive, for omnipotent ſtrength to execute.] And what difficulties ſoever fancy may ſuggeſt, can we doubt of that to be poſſible which experience ſhews us to be done? Let that paſſage in the Prophet Ezekiel ſuffice, concerning very dry bones ſcattered about in an open field, which at God's word came together, and united in order; the ſinews and the fleſh coming upon them, and the ſkin covering them; and laſtly, breath coming into them, ſo that they lived, and ſtood upon their feet, an exceeding great army; whether we ſuppoſe it to be a parable or a hiſtory, to relate to the laſt reſurrection or not, implies yet a poſſibility of ſuch a reſurrection, and yields a lively reſemblance thereof: but more plainly do many inſtances of particular reſurrections, for the confirmation of our faith recorded in Scripture; *Women,* ſaith the author to the Hebrews, *received their dead by reſurrection;* relating to the widow of Sarepta's child, who by Elias's prayer did revive; and the Shunamite's child raiſed by Eliſha: to which might be added the man, who being let down into Eliſha's ſepulchre, and touching the bones of that prophet, did revive and ſtand upon his feet: and in the New Teſtament we have likewiſe divers examples of perſons by our Saviour raiſed and reſtored from death to life, Jairus's daughter, the young man of Nain, Lazarus, (who had been four days dead, in which time bodies come to putrify and ſmell,) and more remarkably it is ſaid in St. Matthew's Goſ-

1 Cor. xv. 36, &c.

Jer. xxxii. 17.

Ezek. xxxvii. 1, &c.

Heb. xi. 35. 1 Kings xvii. 23. 2 Kings iv. 36.

2 Kings xiii. 21.

John xi. 39.

pel, that at our Saviour's death *many tombs were opened, and many bodies of ſaints that had departed roſe, and coming out of the tombs* (after our Saviour's reſurrection) *entered into the holy city, and did appear to many*, (or publickly;) a clear and full experiment of a miraculous reſurrection, like to that we believe: but above all, our Saviour's reſurrection may confirm our faith herein, it being deſigned to that purpoſe, πίστιν παρασχὼν πᾶσιν, *God holding forth*, ſaith St. Paul, *a convincing argument to all of the reſurrection*, (and other appendant verities taught in the Goſpel,) *raiſing him up from the dead: And if Chriſt be preached that he roſe from the dead, how ſay ſome that there is no reſurrection of the dead?* how can any man deny that to be poſſible which is ſo really exemplified? Nay, how can we doubt that we ſhall follow, when we ſee him going before, as the *captain of life*, as *our forerunner*, as *the firſtfruits of them that ſleep*, and *firſtborn from the dead*, as that ſecond Adam, whom it is congruous that we ſhould all conform to in the reſtitution of our nature, as we did to the firſt Adam in the decay thereof; that we ſhould live by him, as we died by the other; and bear the image of the heavenly immortal man, as we did that of the earthly and mortal one? Neither (as not impoſſible ſo) can this reſurrection be ſhewed improbable, or implauſible, but rather very conſonant to the reaſon of the thing. Man, according to original deſign and frame, doth conſiſt of ſoul and body; thoſe parts have a natural relation, an aptitude, and an appetite (it ſeems by their unwillingneſs to part) to cohabit, communicate, and cooperate with each other: many actions very proper to man's nature cannot be performed without their conjunctions, concurrence, many capacities of joy and comfort (with their contraries) reſult thence: the ſeparation of them we ſee how violent and repugnant it is to nature; and we are taught that it is penal, and a conſequent of ſin; and therefore cannot be good and perfect. No wonder then, that God deſigning to reſtore man to his ancient integrity, and more, (to a higher perfection,) to reward him with all the felicity his nature is capable of,

Mat. xxvii. 52, 53.

τοῖς πολλοῖς.

Acts xvii. 32.

1 Cor. xv. 12.

Heb. ii. 10. vi. 20. 1 Cor. xv. 20, 23. Col. i. 18.

(on one hand, I mean; as on the other hand to puniſh and afflict him, according to his demerit,) ſhould raiſe the body, and rejoin it to the ſoul, that it might contribute its natural ſubſerviency to ſuch enjoyments and ſufferings reſpectively: not to omit the congruity in juſtice, that the bodies which did partake in works of obedience and holineſs, or of diſobedience and profaneneſs, (which, in St. Paul's language, were either ſlaves to impurity and iniquity, or *ſervants of righteouſneſs unto ſanctification,*) ſhould alſo partake in ſuitable recompenſes; that the body which endured grievous pains for righteouſneſs ſhould enjoy comfortable refreſhments; that which wallowed in unlawful pleaſures ſhould undergo juſt torments.

Rom. vi. 19. Tertul. Apol. &c.

I omit (the time ſo requiring) many conſiderations pertinent to this purpoſe: I ſhall only add, what we farther learn in Scripture (which alſo the reaſon of the thing would teach us) concerning this point, that as the bodies of men ſhall be raiſed the ſame in ſubſtance, ſo they ſhall be much altered in quality: for whereas, according to their preſent temper and frame, our bodies are frail and weak, apt by every ſmall impreſſion upon them to be broken or impaired, needing continual reparation, and, notwithſtanding all means uſed to preſerve them, growing to decay and diſſolution; and whereas they are deſtined, after their reſurrection, to a continual abiding in joy or pain, it is neceſſary they ſhould be ſo changed, as that they may be fit, without decay, to enjoy thoſe everlaſting comforts; able, without diſſolution, to undergo thoſe endleſs pains: and particularly, farther, whereas the body here doth clog the ſoul, doth excite troubleſome paſſions, doth incline to ſenſual deſire, doth require much care to preſerve and pleaſe it; ſuch things being inconſiſtent with, or prejudicial to, that ſtate of ſpiritual reſt and joy which good men are deſtined to; a change muſt needs be made therein, preventive of ſuch inconveniences; *For,* as St. Paul ſaith, *fleſh and blood* (a body ſo brittle and paſſible, ſo apt to be affected by, ſo addicted to, ſenſible goods) *cannot enter into the kingdom of God; nor can corruption*

1 Cor. xv. 50.

inherit incorruption; but this corruptible muſt put on incor- 1 Cor. xv.
ruption, and this mortal muſt put on immortality; the 53, 52.
dead muſt be raiſed incorruptible; there muſt be a very ſudden mutation, (ſo St. Paul in ſeveral places expreſsly tells us,) a metamorphoſis into a reſemblance with Chriſt's glory; *a transfiguration of our vile body into conformity with his glorious body: Our body is ſown in corruption, it* 1 Theſſ. iv.
ſhall be raiſed in incorruption; it is ſown in diſhonour, 15, 16, 17.
raiſed in glory; ſown in weakneſs, raiſed in power; ſown 2 Cor. iii. 18.
a natural body, raiſed a ſpiritual. But ſo much concern- Phil. iii. 21.
ing the reſurrection: I proceed to that which follows Vid. 1 Cor. xv. 42, 43, 44.
thereupon.

Life everlaſting.

THE immediate conſequent of the reſurrection, common to juſt and unjuſt, is as we have it in the catalogue of fundamental doctrines, ſet down by the Apoſtle to the Hebrews,) κρίμα αἰώνιον, that judgment or doom, by which Heb. vi. 2.
the eternal ſtate of every perſon is determined; accordingly *every man muſt bear the things done in the body, ac-* 2 Cor. v. 10.
cording to what he hath done, whether it be good or evil. Now this ſtate generally taken, (as reſpecting both the righteous and bleſſed, the wicked and miſerable,) as it doth ſuppoſe a perpetual duration in being and ſenſe, ſo it may be called *everlaſting life;* although life (as being commonly apprehended a principal good, and all men having naturally a ſtrong deſire to preſerve it, with reference alſo perhaps to the phraſes uſed under the Law, Vid. Deut. v. ult.
wherein continuance in life is propoſed as a reward to the obedient, and death threatened to tranſgreſſors) is uſed to denote peculiarly the bleſſed ſtate; as death (the moſt extreme of legal puniſhments, and moſt abominable to nature) is alſo uſed to ſignify the condition of the damned; *the reſurrection of life,* and *reſurrection of damnation;* John v. 29.
everlaſting life, and *everlaſting puniſhment,* (*ſhame and* Matt. xxv. 45.
everlaſting contempt,) being oppoſed; although, I ſay, life Dan. xii. 2.
be commonly thus taken, (as is alſo the reſurrection Phil. iii. 11.
ſometimes for that which belongs only to the righteous, Luke xx. 35.

tranſmitting them into happineſs,) yet the reaſon of the thing requires, that here we underſtand it generally, ſo as to comprehend both ſtates, (both being matters of faith equally neceſſary, as it were, and of like fundamental conſequence;) both yielding both the higheſt encouragements to a good, and determents from a bad life: for, as on the one hand, what can excite us more to the performance
Pſ. xvi. 11. of duty, than ſo happy a ſtate; a ſtate of higheſt dignity and glory, of ſweeteſt comfort and joy; of joy full in meaſure, pure in quality, perpetual in duration, perfect in all reſpects to the utmoſt capacity of our nature; wherein all our parts and faculties ſhall be raiſed to their higheſt pitch of perfection, our bodies become free from all cor-
1 Cor. xv. ruptibility and decay, all weakneſs and diſeaſe, all groſſ-
42, 43, 44. 2 Cor. iii. 18. neſs, unwieldineſs, defilement, and deformity, ſhall be
Phil. iii. 21. rendered incorruptible, glorious, and ſpiritual; our ſouls in their nature perfected, in their inclinations rectified, in their appetites ſatisfied; the underſtanding being full of
1 Cor. xiii. 12. light, clear and diſtinct in knowledge of truth, free from error and ignorance; the will ſteadily inclined to good, ready to comply with God's will, free from all perverſeneſs and weakneſs; our affections ſet in right order and frame, with conſtant regularity tending to that which is truly good, and taking full delight therein: wherein we
1 John iii. 2. Heb. xii. 22. ſhall enjoy the bliſsful preſence and ſight of God, ſmiling in love and favour upon us, of our gracious Redeemer, of the holy angels, of the juſt made perfect; whoſe company and converſation how unconceivably ſweet and delightful muſt it be! wherein nothing adverſe or troubleſome can befall us; no unpleaſant or offenſive object preſent itſelf to us; no want, or need of any thing; no care, or fear, or ſuſpicion; no labour or toil, no ſorrow or pain, no regret or diſtaſte, no ſtir or contention, no liſtleſſneſs or ſatiety;
Rev. iii. 4. *God will wipe*, as it is in the Apocalypſe, *every tear from their eyes;* and death ſhall be no more, nor ſorrow, nor clamour, (or complaint,) nor pain any more: in fine, a ſtate ſurpaſſing all words to expreſs it, all thoughts to conceive it, of which the higheſt ſplendours and choiceſt

pleaſures here are but obſcure ſhadows, (do yield but faint and imperfect reſemblances;) comparable to which *no eye* 1 Cor. ii. 9. *hath ſeen, no ear hath heard, nor hath it aſcended into any heart to conceive the like,* (as St. Paul out of the Prophet Iſa. lxiv. 4. Iſaiah tells us;) the firm belief, I ſay, and careful conſideration of the certainty, by a pious and holy life, of acquiring right unto and poſſeſſion of ſuch a ſtate, muſt needs be the greateſt excitement poſſible thereto; as muſt the loſs and falling ſhort thereof be of mighty efficacy to withdraw us from impiety: as on this hand, ſo on the other hand, the being perſuaded, that by neglecting our duty, and tranſgreſſing God's law, we ſhall certainly incur intolerable pains and miſeries, without eaſe or reſpite, without hope or remedy, without any end; that we ſhall for ever not only be ſecluded from God's preſence and favour, be deprived of all reſt, comfort, and joy; but detruded into utmoſt wretchedneſs; a ſtate more dark and diſmal, more forlorn and diſconſolate, than we can imagine; which not the ſharpeſt pain of body, not the bittereſt anxiety of mind, any of us ever felt, can in any meaſure repreſent; wherein our bodies ſhall be afflicted continually with a ſulphureous flame, not ſcorching the ſkin only, but piercing the inmoſt ſinews; our ſouls inceſſantly bit and gnawed upon by a worm, (the worm of bitter remorſe for our wretched perverſeneſs and folly; of horrid deſpair ever to get out of this ſad eſtate;) under which vexations unexpreſſible, always enduring pangs of death, always dying, we ſhall never die: this perſuaſion, I ſay, muſt needs moſt effectually deter us from thoſe courſes of impiety, which certainly lead to ſo miſerable a condition. If it cannot, what can do it? We muſt, beyond all impreſſion that any reaſon can make upon us, be irrecoverably ſtupid or obſtinate; infinitely careleſs of our own good, bent to our ruin. But theſe things the time will not permit me farther to dilate upon; and I did formerly (in treating upon our Saviour's coming to judgment) ſomewhat largely preſs conſiderations of this nature. I ſhall only therefore conclude with a prayer to

Almighty God, that, according to his infinite mercy, he, by his gracious aſſiſtance leading us in the ways of piety and obedience, would bring us into everlaſting life and happineſs; withdrawing us from impiety and iniquity, would deliver us from eternal death and miſery: to whom be all praiſe and glory for ever. *Amen.*

AN

EXPOSITION

ON

THE LORD'S PRAYER.

AMONG all the duties preſcribed to us by our religion, the rendering due worſhip to God is in nature and for conſequence the principal; God thereby being moſt directly honoured and ſerved, we from it immediately deriving moſt ample and high benefits; to the performance of which duty we are furniſhed with excellent direction and aſſiſtance from that prayer, which our Lord (at ſeveral times and upon ſeveral occaſions) dictated, and recommended to his diſciples, both as a pattern, according to which they ſhould regulate their devotions, (*Pray thus,* Matt. vi. 9. or in this manner, ſaith he in St. Matthew,) and as a form, in which they ſhould expreſs them; (*When you* Luke xi. 2. *pray, ſay;* that is, ſay this, or in theſe words; ſo he enjoins them in St. Luke:) [a] unto it therefore we ſhould carefully attend, as to our beſt rule; and we ſhould frequently uſe it as our beſt matter of devotion: to the well performing of both which duties, it is requiſite that we ſhould diſtinctly underſtand the particulars contained therein; in order to which purpoſe we ſhall endeavour to explain them: but firſt let us premiſe a few words in general about prayer.

[a] Quamlibet alia verba dicamus, quæ affectus orantis vel præcedendo formet ut clareat, vel conſequendo attendit ut creſcat, nihil aliud dicimus, quam quod in iſta Dominica Oratione poſitum eſt, ſi recte et congruenter oramus. *Aug. Epiſt.* 121. Vide illum.

1 Tim. ii. 1. —δεήσεις, προσευχαὶ, ἐντεύξεις, εὐχαριστίαι.

Prayer, in its latitude of acceptation, doth comprehend all devotion, or worſhip immediately addreſſed unto Almighty God; conſiſting of praiſe, which we render to God in regard to his moſt excellent perfections and glorious works; of ſubmiſſive gratulation, declaring our ſatisfaction in all the diſpenſations of his moſt wiſe and juſt providence; of thankſgiving, for the numberleſs great benefits we have received from him; of acknowledging our total dependence on him, and our ſubjection to him; of profeſſing faith in him, and vowing ſervice to him; of confeſſing the ſins we have committed againſt him, with the guilt and aggravation of them; of deprecating the wrath and puniſhment due to us for our offences; of petition for all things needful and convenient for us; of interceſſion for others, whoſe good we according to duty or charity are concerned to deſire and promote; prayer, I ſay, (although, according to its moſt reſtrained ſenſe, it only doth ſignify one of theſe particulars, namely, the petition of what is needful or expedient for us, yet,) in its larger acception, as it commonly is uſed, it doth compriſe them all: and ſo we may well take it here; this form, although ſo very brief, being with ſo admirable wiſdom contrived, as without ſtraining the words beyond their natural importance, we may, applying a moderate attention, diſcern them all, as to their main ſubſtance, couched therein; ſo that we may indeed reaſonably regard this prayer as a complete directory, and a full exerciſe of all our devotion toward God: of devotion, I ſay, the which (to engage, excite, and encourage us to the careful and conſtant practice thereof) we may conſider enjoined us as a neceſſary duty, commended to us as a requiſite means of good, and a ſpecial inſtrument of all piety, and as a high privilege granted to us by God.

Οὐ μόνον εὐχῆς ἐστι διδασκαλία ἐκεῖνα τὰ ζήματα, ἀλλὰ βίου τελείου παιδαγωγία. *Chryſ.* tom. v. p. 185.

Totius Evangelii breviarium. *Tert. de Orat.* i. 9.

1. It is a natural duty and debt we owe to God, (both in correſpondence to the deſign of our being made and endowed with rational capacities agreeable to our relations; and in requital for our being, and for all the good we have, and do continually receive from him,) as moſt highly to love and reverence him in our hearts, ſo to de-

clare our eſteem of his excellences, and our ſenſe of his bounty toward us, to avow the dependence we have upon his will and providence; the obligations we are under to his mercy and goodneſs; to yield our due homage of reſpect, ſubmiſſion, and obedience to him: if we do acknowledge a God, our Maker, our Lord, our continual benefactor, to be, we muſt conſequently acknowledge theſe performances in reaſon, juſtice, and gratitude due to him; and God accordingly requires, and poſitively enjoins them: he is *the Lord our God, whom we muſt worſhip and ſerve;* the God *whom praiſe waiteth for; who heareth prayers,* and *to whom* therefore *all fleſh muſt come.* The Scripture is very frequent in commanding the duty. Deut. x. 20. Matt. iv. 10. Pſ. lxv. 2.

2. It is a moſt uſeful means, or a condition requiſite, for the procurement of benefits and bleſſings upon us. God hath declared that he doth accept, he hath promiſed that he will reward, all devotions with an honeſt intention and pure mind offered up unto him; that he *is nigh unto all them that call upon him in truth;* that he will *be found of them who ſeek him with all their heart;* that *he will fulfil the deſire of them that fear him; he will hear their cry, and will ſave them;* that *they who ſeek him ſhall not want any good thing;* that, *whatever we aſk in prayer believing, we ſhall receive;* that *if we aſk, it ſhall be given us; if we ſeek, we ſhall find; if we knock, it ſhall be opened to us.* Prayer is alſo a means of procuring a bleſſing upon all our undertakings; it ſanctifieth every performance, &c. There is no good thing ſo great and precious; ſo high above the reach of common power; ſo ſtrange to expect, or difficult to compaſs, which we may not eaſily and ſurely by this means obtain; relief in all diſtreſſes, both of our outward and inward eſtate; ſupplies of all our needs, both corporal and ſpiritual; comfort in all our ſorrows and ſadneſſes; ſatisfaction in all our doubts and darkneſſes of mind; help and ſtrength againſt all our temptations, we may be confident to obtain, if we duly ſeek them from the Almighty Diſpenſer of all good gifts: ſure promiſes there are, and obvious examples hereof, too many to be now recited: as, on the other hand, they

Εὐχῆς δι-
καίας οὐκ
ἀνήκοος Θεός.
Pſ. xxxiv. 10. cxlv. 18, 19. x. 17. Jer. xxix. 13. 1 John iii. 22. Matt. xxi. 22. vii. 7. Luke xi. 9. John xiv. 13. xv. 7. xvi. 23.

that will neglect this duty, that will not vouchſafe to ſeek help and remedy of God, may be ſure to want it; ſhall certainly ſuffer for their proud contempt, profane diffi-
John v. 40. dence, or fooliſh ſloth; *You will not*, ſaith our Saviour, *come to me, that ye may have life:* no wonder then if they do not receive it, if they will not go thither for it, where only it is to be had. All good things are in God's hand; and we ſhall never by any force or policy get them thence without his will, moved by entreaty: all good gifts come from heaven; and thence we ſhall never fetch them down, without aſcending thither in our hearts and affections; ſpiritual goods eſpecially are ſo high above us, that we can never reach them otherwiſe than by God's help by humble ſupplication obtained.

3. It is not only a means, by impetration acquiring for us, but it is an effectual inſtrument working in us, all true good; it is the channel, by which God conveyeth ſpiritual light into our minds, and ſpiritual vigour into our
Difficillimum eſt opus orare. *Luth.* hearts. It is both the ſeed and the food of ſpiritual life; by which all holy diſpoſitions of ſoul, and all honeſt reſolutions of practice, are bred and nouriſhed, are augmented
Fervour of ſpirit. Rom. xii. 11. τῷ πνεύματι ζέοντες. and ſtrengthened in us. It exciteth, it quickeneth, it maintaineth all pious affections; the love of God can no otherwiſe than by it be kindled, fomented, or kept in life, (without it we certainly ſhall have an eſtrangement, and an averſation from him;) it alone can maintain a conſtant reverence and awe of God, keeping him in our thoughts, and making us to live as in his preſence; it chiefly enliveneth and exerciſeth our faith and our hope in God; it is that which begetteth in our hearts a ſavoury reliſh of divine things, which ſweeteneth and endeareth to our ſouls the practice of piety, which only can enable us with delight and alacrity to obey God's commandments; it alone can raiſe our minds, from the cares and concernments of this world, to a ſenſe and deſire of heavenly things. By it God imparteth ſtrength to ſubdue bad inclinations, to reſtrain ſenſual appetites, to compreſs irregular paſſions; to evade the allurements to evil, and the diſcouragements from good, which this world always

reſenteth; to ſupport alſo with patience and equanimity he many croſſes and troubles we muſt ſurely meet with herein. It is, in ſhort, the only ſtrong bulwark againſt emptation and ſin; the only ſure guard of piety and a ood conſcience; no man indeed can be a faithful ſervant o God, a real friend to goodneſs, a ſerious practiſer of uty, without a conſtant tenor of devotion.

4. It is a moſt high privilege and advantage to us, that re are allowed to pray and addreſs our devotions to God. o have a free acceſs to the preſence and audience of an arthly prince (to the effect of receiving from him all hat we could deſire) would be deemed a matter of great onour and much advantage: how much more is it ſo to s, that we are admitted to the preſence and ear of the reat King of all the world; ſo mighty in power, ſo large n bounty, ſo full of goodneſs and pity; ſo thoroughly ble, ſo exceedingly willing to grant and perform our equeſts! How ſweet a thing, of what comfort and be- efit is it, to have the liberty of *pouring out our ſouls and ir hearts*, as the Pſalmiſt ſpeaks, before God; of diſbur- dening our minds of all their cares, their deſires, their oubts, their griefs, and anxieties, into the breaſt of ſo kind friend, ſo wiſe a counſellor, ſo able a helper; who alone ndeed can afford relief, eaſe, ſatisfaction, and comfort to s! Conſidering which things we ſhall appear, not only ery diſobedient to God, and highly ingrateful toward im, (who ſo infinitely condeſcends in vouchſafing to us *uſt and aſhes* (vile and unworthy creatures) leave to peak and converſe with him,) but very injurious and un- aithful to ourſelves, and to our own good; if we neglect his duty commanded, or ſlight this privilege indulged to s:

Pſ. lxii. 8. xlii. 4.

Gen. xviii. 27.

In the due performance of which we are directed and ſſiſted by this form of prayer, compoſed and dictated for hat purpoſe by him, who beſt knew what we ought to ray for, and how we ought to pray; what matter of de- re, what manner of addreſs, what diſpoſition of mind ould be moſt pleaſing and acceptable to his Father, ould moſt become and beſit us in our approaches to him.

Deus ſolus docere potuit, ut ſe vellet orari. *Tert. de Orat.* c. 9.

We might conſequently obſerve many things concerning thoſe particulars diſcernible in this form: the ſublimity, the gravity, the neceſſity, the ſingular choiceneſs of the matter; together with the fit order and juſt diſpoſition thereof, according to the natural precedence of things in dignity or neceſſity; the full brevity, the deep plainneſs, the comely ſimplicity of expreſſion; the lowly reverence ſignified therein, accompanied with due faith and confidence: theſe, and the like virtues directive of our devotion, we might obſerve running generally through the whole contexture of this venerable form: but we ſhall rather chooſe to take notice of them as they ſhall offer themſelves in their particular places; to the conſideration of which in order we now do apply ourſelves.

Our Father which art in Heaven.

Our Father: upon this title, or manner of compellation, we may firſt obſerve, that although our Saviour preſcribeth this form as a pattern, and an exerciſe of private prayer to be performed in the cloſet, (and alone in
Matt. vi. 6, 9. ſecret, as is expreſſed in the Goſpel,) yet he directeth us to make our addreſſes to God in a ſtyle of plurality, ſaying, not *my* Father, but *our* Father; thereby, it ſeems, implying, 1. That we ſhould in our prayers conſider and acknowledge the univerſality of God's power and goodneſs. 2. That we ſhould not in our conceit proudly and vainly appropriate or engroſs the regard of God unto ourſelves; but remember that our brethren have an equal ſhare with us therein. 3. That in all our devotions we ſhould be mindful of thoſe common bands which knit us together as men and as Chriſtians, (the band of nature and humanity; the more ſtrict ties of common faith and hope; of manifold relations unto God that made us, and our Saviour that redeemed us, and the Holy Spirit who animateth and quickeneth us, and combineth us in ſpiritual union.) 4. That we ſhould bear ſuch hearty goodwill and charitable affection toward others, as not only to ſeek and deſire our own particular and private good,

but that of all men; eſpecially of all good Chriſtians; who in a peculiar manner are God's children and our brethren; *He did not bid us ſay, my Father, but our Father, who art in heaven; that being taught that we have a common Father, we might ſhew a brotherly good-will one toward another,* ſaith St. Chryſoſtom.

Οὐ γὰρ ἰδίαν λέγειν, πάντες μου, ὁ ἐν τοῖς οὐρανοῖς, ἀλλὰ πάντες ἡμῶν, ἵνα κοινὸν πατέρα ἔχοντες διδαχθέντες, ἀδελφικὴν πρὸς ἀλλήλους διανύωμεν σύνοιαν. tom. v. p. 186.

As for the appellation *Father*, it doth mind us of our relation to God, who upon many grounds, and in divers high reſpects, is our Father; (by nature, for that he gave us our being, and made us after his own image; by providence, for that he continually preſerveth and maintaineth us; by grace, for that he reneweth us to his image in righteouſneſs and holineſs; by adoption, for that he alloweth us the benefit and privilege of his children, aſſigning an eternal inheritance to us;) of this relation, which as creatures, as men, as Chriſtians, we bear to God, it mindeth us, and conſequently how we ought in correſpondence thereto to behave ourſelves; yielding to him all reſpect, affection, and obſervance; demeaning ourſelves in all things as becomes ſuch a relation and rank: this indeed of all God's names, titles, and attributes, is choſen as moſt ſuitable to the nature of the preſent duty; as moſt encouraging to the performance thereof; as moſt fully implying the diſpoſitions required in us, when we apply ourſelves thereto. Our Saviour uſed to compare prayer to a ſon's aſking nouriſhment of his father; arguing thence what ſucceſs and benefit we may expect from it: we come therein to God, not (directly) as to a lord or maſter, to receive commands; but rather as to a father, to requeſt from him the ſuſtenance of our life, and ſupply of our needs; to render withal unto him our thankful acknowledgments, for having continuedly done thoſe things for us; and to demonſtrate our dutiful reſpect and affection toward him. It is natural for children in any danger, ſtrait, or want, to fly to their parents for ſhelter, relief, and ſuccour: and it is ſo likewiſe for us to have recourſe unto God, in all thoſe caſes, wherein no viſible means of help appear from elſewhere: and to do ſo the title of *Father*

Matt. vii. 9. Luke xi. 11.

doth encourage us, ſignifying not only power and authority over us, but affection and dearneſs toward us: the name *God*, importing his excellent perfections; the name *Lord*, minding us of his power and empire over us, with the like titles declarative of his ſupereminent majeſty, might deter us, being conſcious of our meanneſs and unworthineſs, from approaching to him; but the word *Father* is attractive and emboldening; thinking on *that* we ſhall be apt to conceive hope, that, how mean, how unworthy ſoever, yet being his children, he will not reject
Matt. vii. 11. or refuſe us; for, *If men, being evil, do give good gifts unto their children; how much more will our Father, which is in heaven, give good things to them that aſk him?*

It alſo plainly intimates how qualified and diſpoſed in mind we ſhould come to God; namely, with high reverence, with humble affection, with hearty gratitude; as to the Author of our being, to him that hath continually preſerved and brought us up; from whoſe care and providence we have received all the good we have ever enjoyed; from whoſe mercy and favour we can only expect any good for the future. By calling God *Father*, we avow ourſelves obliged to honour and love him incomparably beyond all things; we alſo declare our faith and hope in God; that we believe him well affected toward us, and willing to do us good; and that we thence hope
Matt. xxi. 22. James i. 6. to receive the good deſirable from him, (the which are diſpoſitions neceſſary to the due performance of this duty.)
1 Tim. ii. 8. It alſo implieth, that we ſhould come thereto with purity of mind and good conſcience, which is alſo requiſite to the ſame intent; for if we are conſcious of undutiful and diſobedient carriage toward God, how can we call him *Father?* with what heart or face can we aſſume to our-
1 Pet. i. 17. ſelves the title of children? *If*, ſaith St. Peter, *ye call upon him as Father, who impartially judges according to every man's work*, (that is, who only eſteemeth them for his children who truly behave themſelves as becometh children,) *paſs the time of your pilgrimage in fear*, (or in reverence toward God.) We may add, that we alſo

hereby may be ſuppoſed to expreſs our charity toward our brethren; who bear unto God, the Father of all men, the ſame common relation. But I proceed:

Which art in Heaven.

GOD Almighty is ſubſtantially preſent every where; but he doth not every where in effects diſcover himſelf alike, nor with equal ſplendour in all places diſplay the beams of his glorious majeſty. The Scripture frequently mentioneth a place of his ſpecial reſidence, (ſeated in regions of inacceſſible light, above the reach, not only of our ſenſe, but of our fancy and conception,) where his royal court, his preſence-chamber, his imperial throne are; where he is more immediately attended upon by the glorious angels and bleſſed ſaints; which place is called *heaven*, the *higheſt heavens*; the τὰ ὕψιστα, the *higheſt places*; by his preſence wherein God is deſcribed here, as for diſtinction from all other parents here on earth, ſo to increaſe reverence in us toward him, (while we reflect upon his ſupereminent glory and majeſty,) and to raiſe our hearts from theſe inferior things unto deſire, and hope, and love of heavenly things; *withdrawing*, ſaith St. Chryſoſtom, *him that prays from earth, and faſtening him to the places on high, and to the manſions above.* But ſo much for the title. Luke ii. 14. xix. 38. Mat. xxi. 9. Τῆς γῆς ἀπάγων τὸν εὐχόμενον, καὶ τοῖς ὑψηλοῖς προσηλῶν χωρίοις, καὶ ταῖς ἄνω διατριβαῖς.

The firſt ſentence of our prayer is,

Hallowed (or ſanctified) be thy Name.

LET us firſt (with St. Chryſoſtom) obſerve the direction we hence receive in all our prayers to have a prime and principal regard to the glory of God; not ſeeking any thing concerning our own good before his praiſe: that for the order. As to the ſubſtance of this particular we may conſider, that ſanctity implying a diſcrimination, a diſtance, an exaltment in nature or uſe of the thing, which is denominated thereby; and God's name ſignifying himſelf with all that we can know of him; himſelf, as however diſcovered or declared, with all that relates to him,

and bears his inſcription; we do here accordingly expreſs our due acknowledgments and deſires; for by a rare complication this ſentence doth involve both praiſe and petition; doth expreſs both our acknowledgment of what is, and our deſire of what ſhould be: we do, I ſay, hereby partly acknowledge and praiſe the ſupereminent perfections of God above all things, in all kind of excellency, joining in that ſeraphical doxology, (which to utter is the continual employment of the bleſſed ſpirits above, who inceſſantly *day and night* cry out,) *Holy, holy, holy;* confeſſing with the heavenly hoſt in the Apocalypſe, that *he is worthy of all honour, glory, and power:* we do alſo partly declare our hearty wiſhes, that God may be every where had in higheſt veneration; that all things relating to him may receive their due regard; that all honour and praiſe, all duty and ſervice, may in a peculiar manner be rendered unto him by all men, by all creatures, by ourſelves eſpecially: that all minds may entertain good and worthy opinions of him; all tongues ſpeak well of him, celebrate and bleſs him; all creatures yield adoration to his name, and obedience to his will: that he be worſhipped in truth and ſincerity, with zeal and fervency: this particularly in the Prophet Iſaiah, and by St. Peter, is called *ſanctifying God's name* in oppoſition to idolatrous and profane religion, (*Sanctify the Lord of hoſts himſelf, and let him be your fear, let him be your dread,* ſaith the Prophet; and, *Fear not their fear, nor be troubled, but ſanctify the Lord God in your hearts,* ſaith the Apoſtle.) Thus do we here pray and wiſh in reſpect to all men, and to all creatures capable of thus ſanctifying God's name; but more particularly we pray for ourſelves, that God would grant to us, that we, by our religious and righteous converſation, may bring honour to his name; ſo that *men ſeeing our good works may glorify our Father which is in heaven.* (*Vouchſafe, ſaith he, that we may live ſo purely, that all men by us may glorify thee:* ſo deſcants St. Chryſoſtom.)

Rev. iv. 8. 11.

Τὸ ἁγιασθήτω ἀντὶ τοῦ δοξασθήτω ἁπλῶς. *Chryſ.* tom. v. p. 186.

Iſa. viii. 13. xxix. 23. 1 Pet. iii. 14, 15.

Matt. v. 16. 1 Pet. ii. 12.

Καταξίωσον, φησὶν, ἵνους ἡμᾶς βιῶν καθαρῶς, ὡς δι' ἡμῶν ἅπαντας σε δοξάζειν, &c. *Chryſ.* in Matt. vi.

Thy Kingdom come.

THIS petition, or devout wiſh, being ſubordinate to the former, as expreſſing a main particular of that, which is there generally deſired, (we here to the glory of God deſiring a ſucceſsful and ſpeedy propagation of true religion,) ſeems, in its direct and immediate ſenſe, to reſpect the ſtate of things in that time, more eſpecially befitting our Lord's diſciples then, when the kingdom of God (that is, the ſtate of religion under the evangelical diſpenſation) was coming and approaching; (according to that of our Saviour in St. Luke; *I ſay unto you of a truth, there be ſome of you ſtanding here that ſhall not taſte death, till they ſee the kingdom of God*;) whence it did become them in zeal to God's glory, and charity for men's ſalvation, to deſire that Chriſtianity might ſoon effectually be propagated over the world, being generally entertained by men with due faith and obedience; that is, that all men willingly might acknowledge God as their Lord and Maker, worſhipping and ſerving him in truth; that they might receive his bleſſed Son Jeſus Chriſt as their King and Saviour, heartily embracing his doctrine, and humbly ſubmitting to his laws: to which purpoſe our Lord enjoins his diſciples to *pray, that the Lord of the harveſt would ſend labourers into his harveſt*; and St. Paul exhorts the Theſſalonians to pray, *that the word of the Lord may run and be glorified.* And in parity of reaſon, upon the ſame grounds, we are concerned, and obliged to deſire, that Chriſtian religion may be ſettled and confirmed; may grow and be increaſed; may proſper and flouriſh in the world; that God's authority may, to the largeſt extenſion of place, to the higheſt intention of degree, univerſally and perfectly, be maintained and promoted, both in external profeſſion and real effect; the minds of all men being ſubdued to the obedience of faith; and avowing the ſubjection due to him; and truly yielding obedience to all his moſt juſt and holy laws. Thus ſhould we pray that God's kingdom may come; particularly deſiring that it may ſo come into our own hearts; humbly imploring

Luke ix. 27. Matt. xvi. 28. iii. 2.

Mat. ix. 38.

2 Theſſ. iii. 1.

his grace, that he thereby would rule in our hearts, quelling in them all exorbitant paſſions and vicious deſires, protecting them from all ſpiritual enemies, diſpoſing them to an entire ſubjection to his will, and a willing compliance with all his commandments: [a] for this is *the kingdom of God*, which, as our Lord telleth us, *is within us*; the which *doth not*, as St. Paul teacheth us, *conſiſt in meat and drink*, (in any outward formal performances,) *but in righteouſneſs, and peace, and joy in the Holy Ghoſt*; that is, in obedience to God's will, and in the comfortable conſequences thereof: this is *the kingdom of God*, which we are enjoined, before any worldly accommodations, *firſt to ſeek*.

Luke xvii. 21.

Rom. xiv. 17.

Mat. vi. 33.

Thy Will be done in Earth, as it is in Heaven.

THIS ſentence is likewiſe complicated of praiſe, good deſire, and petition; for we thereby firſt do acknowledge the wiſdom, juſtice, and goodneſs of God in all reſolutions of his will and diſpenſations of his providence.

1. We profeſs our approbation of all God's counſels, our complacence and ſatisfaction in all his proceedings, our cheerful ſubmiſſion and conſent to all his pleaſure; joining our ſuffrage, and ſaying in harmony with that bleſſed choir in the Revelation, *Great and wonderful are thy works, O Lord God Almighty; juſt and true are thy ways, O thou King of Saints.* We diſclaim our own judgments and conceits, we renounce our own deſires and deſigns, ſo far as they appear inconſiſtent with the determinations of God's wiſdom, or diſcordant with his pleaſure; ſaying after our Lord, *Let not my will, but thine be done.*

Rev. xv. 3.

Luke xxii. 42.

2. We do alſo expreſs our deſire, that as in heaven all things with a free and undiſturbed courſe do paſs according to God's will and good-liking, every intimation of his pleaſure finding there a moſt entire and ready compliance from thoſe perfectly loyal and pious ſpirits, (*thoſe miniſters*

Pſ. ciii. 20.

[a] Τυραννούμενοι ὑπὸ τῶν τοῦ σώματος παθημάτων, καὶ μυρίας πειρασμῶν δεχόμενοι προσβολὰς τῆς τοῦ Θεοῦ χρήζομεν βασιλείας, ἵνα μὴ βασιλεύσῃ ἡ ἁμαρτία ἐν τῷ θνητῷ σώματι ἡμῶν, &c. *Chryſ.*

of his, that do his pleaſure, as the Pſalmiſt calls them,) ſo that here on earth the gracious deſigns of God may be accompliſhed without oppoſition or rub; that none ſhould preſume, as the Phariſees and Lawyers are ſaid to do, Luke vii. 30. ἀθετεῖν τὴν βουλὴν τοῦ Θεοῦ, to diſappoint or defeat God's counſel; ἀπωθεῖσθαι, to thruſt away or repulſe *God's word*, as the Jews did in the Acts; to reſiſt, provoke, or defy Acts xiii. 46. God by obſtinate diſobedience, as many are ſaid to do in the Scriptures; but that every where a free, humble, hearty, and full obedience be rendered to his commands.

3. We do alſo pray, that God would grant us the grace willingly to perform whatever he requires of us, (*perfecting* Heb. xiii. *us*, as the Apoſtle ſpeaketh, *in every good work to do his* 21. *will*, and *working in us that which is well-pleaſing in his ſight*,) contentedly to bear whatever he layeth upon us; that God would beſtow upon us a perfect reſignation of Phil. iv. 11. our wills unto his will; a cheerful acquieſcence in that ſtate and ſtation wherein he hath placed us; a ſubmiſs patience in all adverſities, whereinto he diſpoſeth us to fall; a conſtant readineſs with ſatisfaction and thankfulneſs (without reluctancy or repining) to receive whatever cometh from his will, whether grateful or diſtaſteful to our preſent ſenſe; acknowledging his wiſdom, his goodneſs, his juſtice in all his dealings towards us; heartily ſaying with good Eli, *It is the Lord, let him do what* 1 Sam. iii. *ſeemeth him good*; with Hezekiah, *Good is the word of* 18. 2 Kings xx. *the Lord which thou haſt ſpoken*; with David, *Behold,* 19. *here I am; let him do to me as ſeemeth good to him*; with 2 Sam. xv. *Job, Shall we receive good at the hand of God, and ſhall* 26. Job ii. 10. *we not receive evil?* and, *The Lord gave, and the Lord* i. 21. Pſ. xxxvii. *hath taken away; bleſſed be the name of the Lord*: yea, it 5. lv. 22. were well, if we could, after the heathen philoſopher, Epict. upon all occaſions with our hearts ſay, εἰ ταύτῃ Θεῷ φίλον, Ench. 38. Plat. Criton. ταύτῃ γενέσθω· *If God will have it ſo, ſo let it be*: if we could obſerve thoſe rules and precepts, which even the Philoſophers ſo much inculcate[b]; to *commit all our affairs*

[b] Τὸ ὑπόλοιπον τῷ βίῳ διέξιλθε, ὡς Θεοῖς ἐπιτετραφὼς τὰ σεαυτοῦ πάντα, &c. *Ant.* iv. 31. Ἀσπαζόμενος τὰ συμβαίνοντα. *Ant.* iii. 4, 16. ii. 17. x. 11. xii. 1. *Ant.* vii. 31. x. 11. *Sen. De Or. Sap.* 32. Ego ſecundum naturam vivo, ſi

to God, to love and embrace (*hug*) *all events; to follow,* and *to accompany God;* to yield, deliver, and reſign ourſelves up to him; (*Deo ſe præbere, dedere, tradere,* &c.) and the like.

Give us this Day our daily Bread.

I SHALL not ſtand to criticize upon the hard word here uſed, tranſlated *daily;* I only ſay, that of two ſenſes offering themſelves, both are probable, and by good authority countenanced; both are proper and ſuitable to the matter or nature of the thing: according to one, we pray for the bread τȣ̃ ἐπιόντος, *of the time to come,* or of that future life, which it ſhall pleaſe God to allow us; according to the other, we requeſt bread ἐπὶ τὸ εἶναι, which is neceſſary for our being, and the preſervation of our lives; joining both together, (which is more ſure and ſafe,) we pray for a competent proviſion toward the maintenance of our life hereafter, during our appointed time: that for the ſenſe: upon the petition itſelf we obſerve,

Ἄρτον ἐπιούσιον, τουτέστιν ἐπὶ τὴν ὑσίαν τȣ̃ σώματος διαβαίνοντα, καὶ συγκροτῆσαι ταύτην δυνάμενον. *Chryſ.* tom. v. 187.

1. That after we have rendered our due tribute of praiſe and reſpect unto God, we are allowed and directed to requeſt of him good things for ourſelves; beginning, as nature prompteth, with the preſervation of our beings and lives; whereby we become capable of receiving and enjoying other good things;

2. By doing which we alſo do imply the ſenſe we have of our total dependence upon God; avowing ourſelves to ſubſiſt by his care and bounty; diſclaiming conſequently all confidence in any other means to maintain or ſupport us; in any ſtore we have laid up, or eſtate we pretend to; in any contrivance or induſtry we can uſe; in any ſuccour of friends or relations; for that, notwithſtanding all theſe, we do need our daily bread to be dealt to us by God, and muſt continually beg it as a gift from his hands.

totum me illi dedo. Optimum eſt Deum, quo auctore cuncta proveniunt ſine murmuratione comitari, &c.—hic eſt magnus animus, qui ſe Deo tradidit——*Sen.* Ep. 37, 54, 71, &c. *De Prov.* 5.

3. We are by that word, σήμερον, *this day*, taught our duty (ſignifying withal our performance thereof) of being willing continually to rely upon God; not affecting to be ever ſo much beforehand, as not to need God's conſtant aſſiſtance: we aſk not, that God would give us at once what may ſerve us for ever, and may put us out of any fear to want hereafter; we aſk not for that which may ſuffice for a long time, for many years, many months, many days; but that God would give us to-day, or rather *day by day*; (τὸ καθ' ἡμέραν, as it is expreſſed in St. Luke ſ;) that is, that he would continually diſpenſe to us what is needful for us: we ſhould not therefore deſire to have an eſtate ſettled upon us; to live by ourſelves, or on our own incomes; to be ſet out of God's houſe, or immediate protection and care; this in itſelf cannot be, (for God cannot alienate his goods from himſelf, nor can we ſubſiſt out of his hand,) nor muſt we deſire it ſhould be: it is a part of atheiſm, or infidelity, of heatheniſh profaneneſs and folly, to deſire it, (*theſe things*, ſaith our Lord, *do the Gentiles ſeek*; that is, they are covetous of wealth, and careful for proviſions, to live without dependence upon God;) but we muſt eſteem God's providence our ſureſt eſtate, God's bounty our beſt treaſure, God's fatherly care our moſt certain and moſt comfortable ſupport; *caſting all our care on him*, as being aſſured that *he careth for us; will not leave nor forſake us*; will not withhold what is neceſſary for our comfortable ſuſtenance.

Luke xi. 3. Mat. vi. 32. Mat. vi. 25. 1 Pet. v. 7. Heb. xiii. 5. Phil. iv. 6.

4. It is here intimated, how ſober and moderate our appetites ſhould be, in regard both to the quality and quantity of the things we uſe: we are directed to aſk τροφὴν, οὐ τρυφὴν, as St. Chryſoſtom ſays, neceſſary food, not luxurious plenty or delicacy: it is bread, (the moſt ſimple, homely, and common diet;) that is, ſuch accommodations as are neceſſary to maintain our lives, and ſatisfy our natural deſires; not *ſuperfluities*, ſerving to pleaſe our wanton appetites, or humour our curious fancies; it is not variety, daintineſs, elegancy, or ſplendour, we ſhould affect to enjoy, but be content to have our

neceſſities ſupplied with the coarſeſt diet and the meaneſt apparel, if our condition requireth it, or God's providence in an honeſt way allotteth no other to us: we may ſoberly and thankfully enjoy what God ſends; but we ſhould not preſume to aſk for or deſire other than this.

And for the meaſure, we learn to aſk only for ſo much as ſhall be fit to maintain us; not for rich, or plentiful ſtore; not for full barns, or for heaps of treaſure; not for wherewith to glut, or pamper ourſelves; but for daily bread, a moderate proviſion, then to be dealt to us, when we need it.

It follows,

And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; *our treſpaſſes;* it is *our debts* (ὀφειλήματα) in St. Matthew; *our ſins* (ἁμαρτίας) in St. Luke; and they who *treſpaſs againſt us* are in both Evangelists called *our debtors:* for he that injures another is obnoxious and in debt to him; owing him ſatisfaction, either by making reparation, or undergoing puniſhment.

AFTER the preſervation of our beings, (the foundation of enjoying other good things,) our firſt care, we ſee, ought to be concerning the welfare of our better part and ſtate; which chiefly conſiſts in the terms whereon we ſtand toward God, upon whoſe favour all our happineſs dependeth, and from whoſe diſpleaſure all our miſery muſt proceed: ſince therefore we all do ſtand obnoxious to God's wrath and juſtice; having omitted many duties which we owe to him, having committed manifold offences againſt him; it is therefore moſt expedient, that we firſt endeavour to get him reconciled to us, by the forgiveneſs of our debts and offences: concerning which remiſſion, upon what account it is neceſſary, upon what terms it is granted, by what means it is obtained, in what manner it is diſpenſed by God, I have otherwhere touched,

and it is not ſeaſonable now farther to inſiſt thereon; only it may be pertinent here to obſerve,

1. That this being the firſt of petitions (formally ſuch, and) purely ſpiritual; we are hereby admoniſhed to lay the foundation of our devotions in humility; that we are obliged, before we preſume to aſk any thing of God concerning our chief happineſs and well-being, to reflect upon, acknowledge, and confeſs our unworthineſs, (not coming to our prayers as the Phariſee did, doting upon our worthy qualities and good deeds; but like the poor Publican, with a ſenſe of our infirmities and miſcarriages; ſo as to be ready to acknowledge ourſelves, as indeed we all are, guilty of many and great ſins;) this is here implied; for in requeſting pardon for our ſins, we confeſs ourſelves to be ſinners, and to need God's mercy.

2. We may hence learn the neceſſity and the excellency of that benefit we here beg. When the Pſalmiſt applied himſelf to praiſe God for his benefits, this he ſet in the firſt place, as moſt needful and conſiderable to him; *Bleſs the Lord, O my ſoul,* ſaid he, *and forget not all his benefits,* (or rather, not any of his benefits,) *who forgiveth all thine iniquities, who healeth all thy diſeaſes;* and anſwerably, it is the firſt particular benefit we pray for. Pſ. ciii. 2, 3.

3. We muſt take notice, that we are obliged to go to our devotions with univerſal charity and good-will toward others; *to lift up,* as St. Paul enjoineth, *holy hands, without wrath and doubting,* (or *without wrath and diſſention,*) to depoſe all enmity (as our Lord adviſeth) before we bring our oblation *to the altar* of God; reſerving no ſpite or grudge toward any man, but having a heart clear of all ill-will and deſire of revenge; being in affection of mind toward others, as we do wiſh, and hope, and pray that God would be toward us: ſuch in all reaſon, equity, and ingenuity ſhould our diſpoſition be; and ſuch God requires it to be; and ſuch we do aſſert and promiſe it to be; implying alſo a compact with God, no otherwiſe to deſire or expect his favour and mercy toward us, than as we reſemble him in kind and merciful intentions toward our brethren: it is implied on God's part, that he vouch- 1 Tim. ii. 8. Matt. v. 23.

ſafes pardon only upon theſe terms; yea more, that he doth truly promiſe pardon upon our performing this condition; ſo our Saviour, purpoſely reflecting on this peti-
Matt. vi. 14. tion, doth afterward expound it; *For*, ſaith he, *if you forgive to men their treſpaſſes, your heavenly Father will alſo forgive you:* it alſo implies a conſent on our parts, and ſubmiſſion to this condition, as moſt equal and reaſonable; ſo that if we break it, if we do retain any uncharitable inclinations, we deal falſely with God; we forfeit all pretence to favour and mercy from him; we are neither qualified for mercy, nor ſhall obtain it from God.

Lead us not into Temptation.

TEMPTATION is ſometime taken, in a middle and indifferent ſenſe, for any occaſion by which the moral quality of perſons (their virtue or vice) is examined and diſ-
Gen. xxii. 1. covered: ſo God is ſaid to have *tempted Abraham*, when he propounded to him the offering up of his ſon; ſo he tempted the Iſraelites, by leading them in that long
Deut. viii. 2. Ἵνα πειράσῃ αὐτόν. journey through the wilderneſs, *that he might know what was in their heart, whether they would keep his commandments, or no:* ſo he likewiſe tempted them by permitting
Deut. xiii. 3. ſeducers to do wonderful things, *that he might know whether they did love the Lord with all their heart and with all their ſoul:* and becauſe affliction is of ſuch a nature, as to try the temper, diſpoſition, and intentions of men, therefore temptation often is uſed for affliction. It ſeemeth alſo ſometimes put in a good ſenſe, for an occaſion deſigned to exerciſe, or to improve, or to declare the virtues of a perſon; ſo the inconveniences and croſſes incident to our nature and condition here, the which our
Luke xxii. 28. Lord did undergo, are by St. Luke, and others of the
Heb. ii. 18. iv. 15. Apoſtles, ſtyled temptations; ſo *the fiery trial*, in St.
1 Pet. iv. 12. i. 6, 7. Peter, was εἰς πειρασμὸν, to exerciſe and refine them, *that*, ſaith he, *the trial of their faith might be to praiſe, and ho-*
James i. 2. *nour, and glory;* ſo St. James biddeth Chriſtians to *rejoice, when they fall into divers temptations;* that is, when they meet with opportunities of exerciſing their faith and pa-

tience; and ſo we may underſtand that place in Deuteronomy; *Who*, it is ſaid, *fed thee with manna, that he might humble, and prove thee,* (or *tempt thee,* ἵνα ἐκπειράσῃ σε, ſay the LXX.) *to do thee good at thy latter end: that he might tempt thee;* that is, that he might render thee approved; might exerciſe and improve thy dependence on God, thy patience, thy obedience. But the word is commonly taken in a worſe ſenſe, for an occaſion preſented with ill purpoſe, or naturally tending and not eaſily avoided, of falling into ſin; a ſtumblingblock, a ſnare; as when St. Paul ſaith, that *they who will be rich, do fall* εἰς πειρασμὸν καὶ παγίδα, *into temptation and a ſnare;* thus St. James aſſureth us, that *God tempteth no man;* that is, doth not intend to ſeduce or inveigle any man into ſin. Yet becauſe nothing in the world, either good or bad, doth happen without God's permiſſion and governance; and the Devil himſelf muſt obtain licence from God, before he can tempt any man, or do any miſchief, (as we ſee in Job's caſe, and in the hiſtory of Ahab;) ſince God ſeeth whatever is done, and with greateſt eaſe could hinder it; and doth not otherwiſe than for ſome good end ſuffer any evil to be deſigned or achieved; it is the ſtyle of Scripture to attribute ſuch things in ſome ſenſe to him; as when God is ſaid to *ſend Joſeph into Egypt to preſerve life;* whenas in truth his brethren, out of envy and ill-will, did ſell him thither; and, God is ſaid to *move David to number the people;* whenas indeed Satan (as it is otherwhere affirmed) *provoked him to number them:* and that horrid tragedy acted by the Jews upon our Bleſſed Saviour is ſaid to be brought to paſs by the *hand and definite counſel of God;* becauſe God foreſeeing the temptations which thoſe men ſhould incur of committing ſuch acts, and their inclinations to perform them, did reſolve not to interpoſe his power in hindrance of them, but ſuffering them to proceed, would turn their miſchievous practices to an excellently good end, and uſe them as inſtruments of his juſt, holy, and gracious purpoſes: thus then, whereas by *temptation* here is meant any occaſion alluring or provoking to ſin, or withdrawing from duty,

Deut. viii. 16.
1 Tim. vi. 9.
James i. 13.
Job ii. 6.
1 Kings xxi. 22.
Gen. xlv. 5.
2 Sam. xxiv. 1. 1 Chron. xxi. 1.
Acts ii. 23. iv. 28.

with a violence, all things conſidered, exceeding our ſtrength to reſiſt or avoid; (or however ſuch an one that is apt to overthrow us;) God may be ſaid to bring them into it, whom in juſtice he permits to be expoſed thereto; although he do no otherwiſe intermeddle, or concur therein, than by not affording, or by withdrawing, his eſpecial direction and aſſiſtance; leaving them without check blindly or wilfully to follow the ſway of their own tempers, the inſtinct of their vain minds, the bent of their corrupt wills, the violence of their unruly paſſions and appetites; letting them to fall into the manifold ſnares of falſe opinion, evil cuſtom, and contagious example, which the world ſets before them; (the world, which by its fair promiſes and pleaſing flatteries enticeth to ſin, or by its angry frowns and fierce threats diſcourageth from goodneſs;) permitting the devil, without control or impediment, by his wiles to delude and ſeduce them; which kind of proceeding of God with men is clearly repreſented in the 81ſt Pſalm; where, of the Iſraelites, God ſays, that having ſignally declared his pleaſure to them, and by promiſe of great benefits invited them to obſerve it, upon their wilful neglect, he dealt thus with them;

Pſal. lxxxi. 11, 12. *But*, ſays God there, *my people would not hearken to my voice, and Iſrael would none of me; ſo I gave them up unto their own hearts' luſts; and they walked in their own counſels.* In ſuch manner, if God, provoked thereto by our heinous miſcarriages, doth juſtly bring us into, or doth let us *enter into temptation*, (as our Lord otherwhere

Luke xxii. 40, 46. expreſſeth it; *Pray*, ſaith he, *that ye enter not into temptation*,) we ſhall infallibly run into many grievous ſins and deſperate miſchiefs; no leſs ſurely, than we ſhall wander and ſtumble in the dark, than we ſhall ſlide and fall in the moſt ſlippery places, and ſometimes be entangled, when we do walk in the midſt of ſnares, ſurrounded with traps

Jer. x. 23. innumerable, moſt cunningly laid to catch us; *It is not*, ſaith the Prophet, *in man to direct his ſteps*, ſo as to go ſtraight and upright; it is not in him to ſee his duty, to bend his inclinations to compliance therewith; to reſtrain his appetites, when ſenſible objects forcibly preſs on them;

to govern his paſſions, when they are vehemently ſtirred to diſorderly motion; we do continually need God's inſtruction to guide us, God's *hand to uphold us*, God's care and help to guard us: when therefore, I ſay, our condition and circumſtances do miniſter dangerous occaſions of ſin; when our vain and weak tempers do incline or betray us thereto; when the world would ſmile or frown us into it; when the Devil violently ſolicits, or thruſts on toward it; thus to be deſtitute of God's grace, thus to be left to ourſelves, is the moſt horrible judgment that can be. In ſuch caſes and ſeaſons God's interpoſal is neceſſary, either to remove thoſe temptations, or to ſupport and defend us from the prevalence of them, φυλάσσων ἀπταίστους, *keeping us from ſtumbling and falling*, as St. Jude ſpeaks; *not ſuffering us*, as St. Paul expreſſeth it, *to be tempted above what we are able, but making with the temptation alſo a way to eſcape, ſo that we ſhall be able to ſuſtain it.*

Pſ. xxxvii. 23, 24.

Jude 24.

1 Cor. x. 23.

That God would pleaſe to do this for us, we do here pray; and in purſuance of this petition we ſubjoin that which in part may paſs for an illuſtration thereof, (implying an antitheſis ſerving to that purpoſe: for, *delivering from evil* importeth the ſame with ῥύεσθαι ἐκ πειρασμοῦ, *being reſcued from temptation*, in St. Peter; *The Lord*, ſaith he, *knoweth how to reſcue the godly out of temptation*; and τηρεῖν ἐκ τῆς ὥρας πειρασμοῦ, *to preſerve from the time of temptation*, in the Revelation; which are oppoſed to bringing into temptation,) partly it may be ſuppoſed an improvement thereof; *delivering from evil* ſignifying perhaps ſomewhat more, than not permitting us to incur occaſions ſtrongly inviting us to evil; even the effectual keeping us from being overborne or complying with it. But let us conſider that petition itſelf.

2 Pet. ii. 9.

Rev. iii. 10.

But deliver us from Evil.

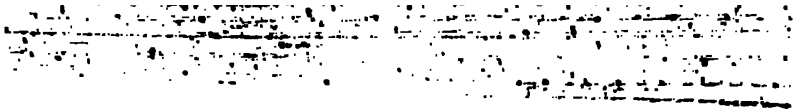
FROM evil, ἀπὸ τοῦ πονηροῦ· St. Chryſoſtom takes it for the Devil; who is the ὁ πονηρὸς, *the evil one*, the tempter, who ſeduceth us to evil: but we ſhall take it according

to the more common acception: *from evil;* that is, principally, from ſin, or evil moral and ſpiritual; the only evil, ſimply and in its own nature ſuch, and the root of all other evil; from that, and conſequently from all miſchief (evil natural and temporal, or evil penal and afflictive) which may grow upon, or ſprout from thence. As for ſuch evils as theſe; the want of things neceſſary or convenient for us; bodily diſeaſe and pain; diſappointment in our deſigns, and ill ſucceſs in our undertakings; diſgrace and reproach upon our good names; dangers, difficulties, and diſtreſſes concerning our outward eſtate; diſtractions, vexations, and troubles of mind about temporal matters, with the like evils, (in ſome ſenſe, in ſome degree evils, or appearing ſuch to our natural ſenſe and fancy;) we may indeed deprecate them, (as even our Lord himſelf did,) with ſubmiſſion (as he did) to the wiſdom and will of God, in caſe it pleaſeth him, and he thinketh fit to remove them: but all theſe things being but names and empty ſounds in compariſon to ſpiritual and eternal evils, (ſuch as are vicious diſtempers of mind; indiſpoſitions to ſerve God; ill progreſs in our ſpiritual affairs; diſſatisfaction concerning our ſtate in reſpect to God; actual tranſgreſſion of God's holy will and law; incurring God's diſpleaſure and disfavour; being deprived of his grace and aſſiſtance; wanting the communion and comfort of his Holy Spirit; remorſe of conſcience, and anguiſh of ſpirit for having violated or neglected our duty; blindneſs of mind, hardneſs of heart; want of love, reverence, devotion toward God, of charity and good-will toward our neighbour; of ſobriety, humility, regularity of paſſion, and calmneſs of temper, in reſpect to ourſelves and the inward frame of our ſouls; theſe, I ſay, and ſuch like evils,) we ſhould abſolutely requeſt of God, that he in mercy would deliver and free us from them; they being irreconcileably repugnant to his will and glory, and inconſiſtent with our eternal welfare. Yet even theſe, and all other things, we do requeſt only in general terms, leaving the diſtinct matter, and manner, and meaſure, according to which they ſhould be diſpenſed, to the wiſdom and goodneſs of God; who

our Lord telleth us, *know what things we have* Matt. vi. 8.
before we aſk him; and is not only *able,* as St. Eph. iii. 20.
s, but willing alſo, *to do* for us *ſuperabundantly*
at we can aſk or think. We are hereby (it ſeems)
his point of good manners in our devotion, not to
ıſly punctual and particular in our prayers, as if
ded our information, or were apt to neglect the
rs concerning our good.
ıut up all with a doxology, moſt ſuitable to the
f devotion, ſignifying our due faith, our affection,
reverence toward God.

thine is the kingdom, the power, and the glory, for ever and ever. Amen.

T is, for thou haſt a perpetual and unmoveable
r, whereby juſtly to diſpoſe of all things; thou
ndefective and irreſiſtible power, whereby thou
ct whatever ſeems juſt and good to thee; where-
profeſs only to rely upon, and ſeek help from
ith hope and confidence we addreſs ourſelves to
the ſupply of our needs: *thine is the glory;* all
nd reverence, all love and thankfulneſs are due
e; therefore we render our adorations and ac-
gments to thee. Even ſo to thee, God the Fa-
d the Son, and God the Holy Ghoſt, be for ever
all glory and praiſe. **Amen.**



AN

EXPOSITION

OF

THE DECALOGUE.

ALTHOUGH this ſyſtem of precepts may ſeem to have been in its deſign rather political, than moral; to regard public and external, rather than private and interior action; that great branch of morality, which reſpecteth ourſelves in our private retirements, or in our particular converſation, ſobriety of mind and manners, being ſcarce touched herein, at leaſt not openly and plainly expreſſed; as alſo devotion toward God, (in any of its kinds, of praiſe, thankſgiving, confeſſion of ſin, prayer and interceſſion,) that great part of natural religion, being not explicitly and poſitively enjoined: although alſo (as by the introduction thereto, and ſome paſſages therein, eſpecially as it is delivered in Deuteronomy, may appear) it ſeemeth particularly to concern the Jewiſh nation; a people called and choſen by God out of all nations, to be governed in a more ſpecial and immediate manner by God himſelf, obliged to him by peculiar benefits and favours, deſigned by him to a ſeparate manner of living; being alſo perhaps in temper and diſpoſition, as well as in condition and circumſtances of life, different from other people; whence laws convenient (or in a manner neceſſary) for them might not ſo well ſuit to all others; upon which accounts, as other of their laws, ſo perchance ſome paſſages in this notable part of them, may not unreaſonably be deemed peculiarly to concern them; although

Ὁ γὰρ ἐν Χωρὴβ παλαιὸς ἤδη νόμος καὶ ὑμῶν μόνον, &c. *Juſt. Mart. Dial. cum Tryph.* p. 228.

however this ſyſtem doth more directly and immediately oblige that people, all being formally, and in ſtyle of law, directed only to them, promulged in their ears, expreſſed in their language, inſerted into the body of their laws, as a principal member of them; it being alſo expreſsly called a *covenant* with that people, (*He declared unto you,* ſays the text, *his covenant, which he commanded you to perform, even ten commandments,*) and accordingly was repoſed in the ark, hence it ſeems named *the ark of the covenant,* the which, when all nations ſhould be converted to God, and admitted into the Church, was, as the prophet Jeremiah foretold, to be utterly diſcarded and laid aſide; (*In thoſe days,* ſaith God in him, *they ſhall ſay no more, The ark of the covenant of the Lord: neither ſhall it come to mind: neither ſhall they remember it; neither ſhall they viſit it; neither ſhall* that *be done any more.*) Hence, although ſome paſſages herein, according to their primary, ſtrict, and literal meaning, might never have been intended univerſally and perpetually to oblige;

Deut. iv. 13. x. 2. Exod. xxxiv. 1, 28.

Jer. iii. 16, 17.

Yet, notwithſtanding theſe exceptions, if we conſider,

1. The manner of its delivery; with what extraordinary ſolemnity it was proclaimed; how it was dictated immediately from God's own mouth; and written with his finger; or,

2. The matter of it, containing the prime dictates of natural reaſon, the chief rules of piety toward God, and equity toward our neighbour; (whence thoſe elogies conferred on it, in Nehemiah; *Thou cameſt alſo down upon mount Sinai—and gaveſt them right judgments, and true laws, good ſtatutes and commandments:* and by St. Paul; *The law is holy; the commandment holy, juſt, and good:* for that commendation doth, I ſuppoſe, eſpecially reſpect this part of the Jewiſh law, out of which he takes his inſtance, *Thou ſhalt not covet:*) if we alſo conſider,

Neh. ix. 13.

Rom. vii. 12.

Rom. vii. 7.

3. The end and deſign of theſe precepts, which was to ground them in true notions of religion, and to diſpoſe them to the practice of righteouſneſs; to render them loyal and acceptable ſubjects to God; to promote God's

glory and their own good; which being expreſſed in general concerning their law, doth more eſpecially agree to this ſyſtem; being as the baſe and platform, the heart and quinteſſence of all their other laws; the which ſeem added as ſuperſtructures on it, or fences thereof. Deut. x. 12.

4. If we alſo conſider, that our Saviour did not derogate from this Law; but declared his intention only to expound it, or to ampliate and extend it; (they are the words of Tertullian and Irenæus;) and how the Apoſtles do ſometimes allege ſome paſſages in it, as retaining ſome authority and force to oblige. Rom. vii. 7. Eph. vi. 2.

5. Conſidering alſo, farther, that there is no commandment herein (howſoever according to its immediate and direct ſenſe ſeeming peculiar to that people) which may not in a larger, or in a myſterious and ſpiritual meaning, which at leaſt may not according to good analogy, or parity of reaſon, concern us; obliging us, if not by direct authority in punctual manner to the very ſame thing, yet, as a ſignification of God's pleaſure and approbation, to ſomewhat anſwerable and like thereto.

6. Laſtly, If we conſider that all, or the greateſt part of, the main duties concerning us are either plainly expreſſed, or cloſely inſinuated in them; or may at leaſt be conveniently reduced to them; our Saviour himſelf having gone before, directing us in the matter and manner of doing it:

Conſidering, I ſay, theſe things, we have no ſmall reaſon to yield great veneration to this ancient ſyſtem of precepts; and to acknowledge the great uſe thereof in order to the guidance of our life and practice: we accordingly ſhall ſo deſcant thereon, as by conſidering the main drift, intrinſic reaſon, and ſpiritual intention of each particular, to reduce the chief precepts of Chriſtian doctrine which oblige us thereto.

Premiſing thus much, I addreſs my diſcourſe to the particulars; omitting all controverted niceties concerning the diviſion thereof, and all circumſtantial queſtions; touching only ſuch things as ſhall appear ſubſtantial and uſeful.

God ſpake all theſe Words, ſaying:

THIS is a title, or ſuperſcription, like the *Par de le Roi* (*by the King*) at the head of a proclamation, declaring from whom, and in what manner, that which follows doth come; and therefore implying what it is, and how it ſhould be received.

God ſpake; It comes from God, as author; and that moſt immediately, as it were, from his own mouth; and hath conſequently the nature and force of a law, obliging to higheſt regard and obedience; as that which proceedeth from the moſt ſovereign, unqueſtionable, and uncontrollable authority; which is promulged in a way moſt evident and moſt direct: every ſignification of God's purpoſe or pleaſure is uſually called God's word; for
Heb. i. 1. *God*, as the Apoſtle ſays, *in divers kinds and manners did ſpeak unto the fathers*; and to every ſuch word our ear ſhould be attentive, our heart ſhould be ſubmiſſive, our hand ſhould be obedient; but eſpecially they ſhould be ſo, when God himſelf immediately declares his mind and will; as he did notoriouſly in this caſe, by a great voice, diſtinctly audible and intelligible, miraculouſly formed by
Deut. v. 24. himſelf; *Behold*, ſay the people, *the Lord our God hath ſhewed us his glory and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth:* and if whatever is in God's name (by meſſage of angels, by inſpiration of men, or by any other ways) revealed, muſt be entertained with all ſubmiſs reſpect, what regard is due to that word, which God is pleaſed, not by his miniſters and inſtruments, but himſelf in perſon, as it were, to pronounce!

Theſe words: that is, theſe ſpeeches or ſentences; (for ſo a *word* in Scripture ſtyle ſignifieth;) or theſe things and matters; (for the Hebrew word *debarim*, as the Greek ῥήματα, ſignifieth both words and things:) they are
Exod. xxxiv. 28. Deut. iv. 13. x. 2. ſeveral times in the Pentateuch called the *ten words*, or *ten things*; whence the ſyſtem of them is named the *Decalogue*.

All theſe words: all, without diſtinction or exception, did proceed from the ſame authority, and in the ſame manner; and all therefore do require the like regard and obſervance to be yielded to them. Jam. ii. 10, 11. Matt. v. 19.

I am the Lord; or, *I am Jehovah, thy God, which brought thee out of the land of Egypt:*

THESE words are by ſome taken for a precept, enjoining the acknowledgment and acceptance of God, anſwerable to what is here implied; and conſequently all the poſitive duties of religion, deducible hence: but we ſee the ſtyle is declarative and aſſertive, not directly imperative; and ſo it may paſs rather as a preface, farther enforcing obligation to obedience; wherein are expreſſed or intimated the chief reaſons upon which it is grounded; every word containing in it ſomewhat of remarkable emphaſis.

I am Jehovah; or that very ſame God, who under this appellation diſcovered myſelf to thy forefathers; who enacted a ſpecial covenant with them; who received homage, worſhip, and engagements to ſervice from them; who promiſed eſpecial protection and favour to them and to their ſeed; that *Jehovah*, who indeed *am*, what this name importeth, the only true and real God; eternal, independent, and indefectible in eſſence; true and infallible in word; conſtant and immutable in purpoſe; firm and faithful in performance of whatever I promiſe or threaten: that ſame *Jehovah* I am: to whoſe words therefore, upon all accounts of reaſon, of duty, of intereſt, thou particularly doſt owe moſt ſubmiſſive attention and obedience.

Thy God: that ſupereminent Being and Power, to whom thou peculiarly doſt owe worſhip and honour, love and affection, duty and ſervice: who although he be indeed the Lord of all the world, yet beareth a ſpecial relation unto *thee;* as *having choſen* and avouched *thee to be a ſpecial people to himſelf, above all the people that are upon the face of the earth;* having promiſed thee to *make thee high above all nations which he hath made, in praiſe, and in name, and in honour;* and having by many ſignal Deut. vii. 6. xiv. 2. xxvi. 18. Deut. xxvi. 19.

demonſtrations of favour and mercy confirmed to thee the performance of his covenant and promiſe; thou alſo reciprocally having *avowed me to be thy God, to walk in my ways, to keep my ſtatutes, my commandments, my judgments, and to hearken to my voice.*

Deut. xxvi. 16.

Who brought thee out of the Land of Egypt; out of the Houſe of Bondage:

THIS is a particular and moſt remarkable inſtance, by which it appeareth what God it is that doth thus impoſe law upon them, and how they are obliged to entertain it: that God it is, who in purſuance of his ſingular favour toward thee, and of his covenant made with thee, hath particularly obliged thee by ſo eminent a benefit, in a manner ſo full of wonder in itſelf, ſo full of grace toward thee, delivering thee from ſaddeſt oppreſſion and ſlavery, bringing thee into a deſirable ſtate of preſent liberty, and of ſure tendency (not otherwiſe than by thy fault to be fruſtrated) toward enjoyment of reſt, of plenty, of all joy and comfort in the promiſed land; declaring hereby, as his glorious and divine perfections of wiſdom and power, ſo his exceeding goodneſs toward thee, his faithful care over thee, his readineſs and ſufficiency, in all thy needs and exigencies, to protect, preſerve, and deliver thee:

I then being ſuch, *Jehovah*, the only true God; *thy God*, by particular engagement and endearment; thy gracious and bountiful benefactor, not in will only, but in deed, do thus propound my will unto thee; and upon all accounts of general and ſpecial duty, of reaſon, of juſtice, of gratitude, require thy regard and obſervance of what follows.

Now what God in a direct and literal ſenſe thus ſpeaketh to the Jewiſh people, may, according to likeneſs of caſe and parity of reaſon, (eſpecially in a myſtical and ſpiritual way,) upon more conſiderable and effectual accounts, be applied unto us: the Lord *Jehovah* is ſuch no leſs to us than to them; he is *the ſame yeſterday, to day,*

Heb. xiii. 8.

for ever; to him, as to the only true, eternal, and
ighty God, the eſſential Author, Lord, and Gover-
of all things, our higheſt reſpect and obſervance are
; he alſo, in a ſtricter relation, founded on higher
nds, is *our God*, having choſen us, and conſecrated us
e eſpecially to himſelf; having received us into a
er confederacy, (*a new and better covenant*, as the Heb. viii. 6. vii. 22.
ſtle calls it, *eſtabliſhed upon better promiſes*;) having
ged us by granting nobler privileges, and diſpenſing
e excellent benefits to us: who likewiſe hath brought
ıp out of a ſpiritual Egypt, and ſtate of infinitely more
tched bondage; hath reſcued us from the tyrannical
ıinion of Satan, (a far more intolerably cruel and hard
ter than any Pharaoh;) hath freed us from ſerving ſin
ur ſouls and bodies, a far harder ſervice than making
ks, or any bodily toil can be; who hath conducted us
he way, and conferred on us an aſſured hope, (if we be
wanting to ourſelves and our duty,) of entering into
heavenly Canaan, a place of perfect reſt and uncon-
able bliſs; who, as St. Paul expreſſeth it, *hath deli-* Col. i. 13.
*d us from the power of darkneſs, and tranſlated us into
kingdom of his moſt beloved Son*: who therefore here,
ording to ſpiritual intent, may be underſtood to ſpeak
higher ſtrain to us; juſtly exacting a more punctual
accurate obedience to his commandments. But ſo
ch for that part which ſeems introductory.

Thou ſhalt have no other Gods before me. I. Commandment.

T is in the Hebrew, There ſhall be to thee no other Matt. iv.
ds (or no ſtrange Gods; for *alii* ſome render it, ſome
ni,) על פני (*al pani*) to my face, or at my face; that
in compariſon, or competition with me; ſo as to be
ıfronted to me; or together and in conſort with me:
m he, ſaith God otherwhere, *and there is no God* עמדי Deut. xxxii.
madhi) *with me*, or beſide me; πλὴν ἐμοῦ, the LXX.
ıder it; and ſo the phraſe commonly importeth; as in
ıt ſaying of the Scribe, anſwering to this; *There is one* Mark xii.
d, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ, and *there is no other* 32.
d *beſide him*: but we need not criticiſe on the words,

the ſenſe being plain; as containing a prohibition of aſſuming any other into partnerſhip with the one true God; acknowledging, in mind or in outward expreſſion, any other for God. The precept, as moſt of the reſt, is in form negative and prohibitive, but ſuppoſeth and implieth ſomewhat affirmative and poſitive; as the reſt alſo may be conceived to do: it implies this affirmative precept, Thou ſhalt have me for thy God. Now to have for our God, ſignifies, as to internal diſpoſition of mind, a moſt high eſteem, honour, dread, and love of that Being, as endued with attributes and perfections ſuperlatively excellent; the admiring all his works, approving all his actions, acquieſcing in all his proceedings and dealings with us; the repoſing our hope and truſt in him, as moſt able and willing to help us, and do us good: in outward expreſſion, to acknowledge, praiſe, and bleſs him as ſuch; to yield all fitting demonſtrations of reſpect to his name, and to whatever is ſpecially related to him; patiently to ſubmit to his will, and readily to obey his commandments: theſe principally and the like acts of internal devotion and external piety are compriſed in the words, *having him for our God*, and we are to underſtand them here enjoined to us; the ſame which is in Scripture called the *fearing*, the *ſerving*, the *worſhipping*, the *loving God with all our heart, and all our ſoul, and all our mind, and all our might*.

Matt. xxii. 37.
Luke x. 27.
Deut. vi. 5.

This is implied: and it is expreſsly prohibited us to yield to any other beſide him the like eſteem, acknowledgment, or ſervice. That there is in truth but one ſuch being, to whom eminently thoſe acts are due, nature, ancient tradition, general conſent, and eſpecially divine revelation, do aſſure us; whereupon is conſequent, that yielding them (yielding, I ſay, thoſe opinions, eſtimations, and affections of our mind, or thoſe acknowledgments and expreſſions in word, or thoſe performances in deed or work, which we before ſpecified) to any other being whatever, whether really exiſtent in the world, or merely formed by our imagination, is highly unreaſonable, unbeſeeming us, and unjuſt toward him.

. It is highly unreaſonable, as falſe and groundleſs in
f, as vain and unprofitable to us, as productive of
ıy bad effects. It is from error in a matter of the
heſt nature and maineſt conſequence; and ſo beyond
other miſtake hurtful to us, as reaſonable and intel-
nt creatures; the μετάλλαξις τῆς ἀληθείας τοῦ Θεοῦ ἐν τῷ Rom. i. 25.
ıs, *the tranſmuting the truth of God into a lie,* St. Paul
s it; reckoning it for a grievous folly and crime. It
. vanity of all moſt lamentable; a purſuance of ſha- Jer. ii. 18.
ws, an embracing of clouds; a building in air, or mere
uity; a leaning upon that which hath no ſubſtance, or
ſtrength to ſupport us; a dreaming and doting upon
re nothing; whence thoſe falſe deities well in Scrip-
ɛ are termed μάταια, *vanities;* for that, as they have no Jer. viii.
th, or ſubſtance, or efficacy conſiderable in them, ſo all 19, &c.
Acts xiv.
· thoughts, affections, expectations, and labours are idly 15, &c.
employed, and unprofitably miſpent upon them.

ı. It is alſo a thing moſt unbeſeeming us men, (whom
d hath placed in ſo high a rank of worth and dignity
ong his creatures; who are in our original ſo near of
ı, ſo like in nature, ſo dear in relation and regard unto
d himſelf,) to admire and worſhip, to place our choice
ctions upon, to afford lowly ſubmiſſions unto, to reſt
t hope and confidence in, any other but him, who alone
ly ſo far excels us, and can worthily challenge ſuch re-
cts from us: all flattery is baſe and unworthy; but this
all is the worſt and moſt unbecoming.

3. To do ſo, is alſo moſt unjuſt and injurious to God;
whom, as to the Author of our being, and of all our
od received ſince, we do owe all that our mind can
ld of reverence, all that our heart can hold of affec-
n, all that our tongue can utter of praiſe, all that our
moſt might can perform of ſervice: and ſince the exhi- οὐ στέρεται τῶν πρὸς τὸν Θεὸν καὶ ἀλλήλων μόνον αὐτῶν, ἀλλὰ καὶ τὸν δεσποτικὸν λόγον μετὰ τῶν ἄλλων ἐντολῶν. *Orig.* l. viii. p. 382.
ing to any other thing part of theſe muſt needs not
ly by that communication debaſe and derogate from their
orth, but alſo withdraw them in great meaſure from
m, ſo diminiſhing and embezzelling his due, (for we
nnot, as our Saviour teacheth us, together adhere unto,
ſerve, divers maſters;) therefore having any other God,

but the true *one*, is a high indignity and a heinous injury to him.

This command therefore is moſt reaſonable upon many accounts; which as it hath been in groſſeſt manner violated by thoſe who have not acknowledged or worſhipped any God at all, and by thoſe who have acknowledged and adored many Gods, (by all Atheiſts and Polytheiſts;) from which tranſgreſſions thereof we Chriſtians may ſeem totally exempt, who in formal profeſſion and practice have but one God, (the Maker and Lord of all things, infinitely perfect and glorious;) yet there are many ſubtle, and, perchance, no leſs miſchievous tranſgreſſions thereof, of which even we may be very guilty, and to which we are very obnoxious. If we do not with all our hearts reverence and love the moſt wiſe and powerful, the moſt juſt and holy, the moſt good and gracious God; if we do not truſt and hope in him, as the fountain of all our good; if we do not diligently worſhip and praiſe him; if we do not humbly ſubmit to his will and obey his laws, we break the poſitive intent of this law, not having him for our God; being indeed like thoſe of whom St. Paul ſpeaketh, *who profeſs to know God*, (that is, who in words and outward pretence acknowledge him,) *but in works deny him, being abominable, and diſobedient, and to every good work reprobate.* Likewiſe, if we frame in our fancy an idea untrue, diſagreeable unto, or unworthy of, that one moſt excellent Being, and to ſuch a phantaſm of our own creation do yield our higheſt reſpects and beſt affections, we break this law, and have another God to ourſelves. If upon any creature (whether ourſelves or any other thing) we impart our chief eſteem or affection, or employ our moſt earneſt care and endeavour, or chiefly rely upon it, or moſt delight in it, that thing we make a god unto us, and are guilty of breaking this law. Hence St. Paul more than once calls the *covetous* (or wrongful) perſon *an idolater;* and our Lord calls the immoderate purſuit of riches, the ſerving (or worſhipping) of Mammon; and St. Paul ſpeaketh of ſome perſons who were φιλήδονοι μᾶλλον ἢ φιλόθεοι, *lovers of pleaſure rather than lovers of God;* of whom

Αἴγυπ. ὁ πάν-των, ὁ τῆς Σκυθικῆς ἀνάγκης ἀμείλικτος—μόνῃ ταύτῃ τοιῶν μόνῃ ἀγάλ-ματα· ἓν γὰρ εἶναι τῶν θεῶν ἔξεστι κατα-σκεύασμα. *Clem. Alex. Strom.* v. p. 426. Id. de Numa. p. 228. Strom. i. Vid. Aug. de C. D. 4. 31.

Tit. i. 16.

Eph. v. 5. Coloſſ. iii. 5. Matt. vi. 24.

2 Tim. iii. 4.

ıerwhere he ſays, *that their God was their belly:* we Phil. iii. 19.
et with thoſe in the Scripture, who *put their truſts in* Pſ. xx. 7.
ir *horſes and their chariots;* with thoſe, who *ſacrifice to* Hab. i. 16.
ir *net, and burn incenſe to their drag;* with them, who
ſt in man, and make fleſh their arm; (men of Mezentius's Jer. xvii. 5.
h, ready to ſay with him, *Dextra mihi Deus eſt, et* Virg. Æn.
um quod miſſile libro;) with thoſe, *whoſe heart is lifted* [10].
(as the prince of Tyre in Ezekiel,) and who *ſay they* Ezek.
gods: theſe, and whoever practiſe in like manner, are xxviii. 2. Iſa. x. 13.
many tranſgreſſors of this covenant: in ſhort, whoever
efly regards and affects, ſeeks and purſues, confides
l delights in wealth, or honour, or pleaſure; wit, wiſ-
m, ſtrength, or beauty; himſelf, friends, or any other
ature, he hath another God, againſt the deſign and
aning of this holy law.

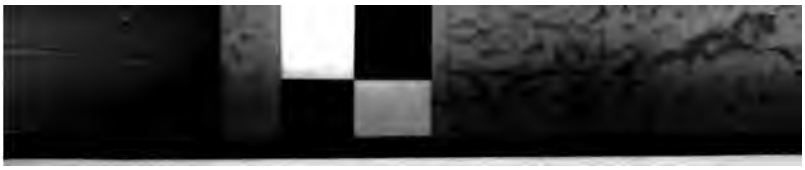
Thou ſhalt not make unto thee any graven Image, &c. II. Commandment.

THE firſt commandment determined the final object of
r religion; this doth limit the manner of exerciſing and
preſſing it; as to the chief intent of it, interdicting that
ode, which in the practice of ancient times had ſo gene-
ly prevailed, of repreſenting the deities (apprehended
in ſome corporeal ſhape, and thereto yielding ſuch ex-
effions of reſpect, as they conceived ſuitable and ac-
ptable to ſuch deities. I cannot ſtand to declare the
e and progreſs of ſuch a practice; how the Devil's ma-
e, and ſome men's fraud conſpiring with other men's
perſtitious ignorance and fondneſs, prevailed ſo far to
ıpoſe upon mankind; I ſhall only obſerve, that men na-
rally are very prone to comply with ſuggeſtions to ſuch
uſes of religion: for as the ſenſe of want, and pain, and
anifold inconvenience, not to be removed or remedied
r any preſent ſenſible means, doth prompt men to wiſh
ıd ſeek for help from otherwhere; and this diſpoſes
em to entertain any hopes propounded to them (with
ow little ſoever ground of probability) of receiving it
om any abſent or inviſible power; as it alſo conſequently

engageth them to undertake any conditions required by thoſe who propound ſuch hopes, as needful for obtaining thereof; whence the ordinary ſort of men are very apt to embrace any way of religion ſuggeſted to them, eſpecially by perſons of credit, and authority for knowledge; ſo alſo, when the propoſition thereof doth come attended with circumſtantial appearances, and ſhows, gratifying their ſenſes, or humouring their paſſions, or delightfully amuſing their fancies, it moſt eaſily allures and takes them; as likewiſe, on the other ſide, when abſtraction of mind and reſtraint of paſſion are required, and ſenſe or fancy are little entertained thereby, men are ſomewhat averſe from ſuch propoſals of religion, and are not ſo eaſily brought heartily to like, or earneſtly to embrace them: wherefore ſince the propounding of images and ſenſible repreſentations, (relating to ſomewhat not immediately diſcerned, from whence men are promiſed the ſupply of their needs, or relief from the inconveniences which they endure,) by their magnificency, beauty, curioſity, ſtrangeneſs, or even by their ſenſibility itſelf, do make ſo facile and pleaſant impreſſions upon the dull and low conceits of men; it is the leſs wonderful, that men commonly have been ſo eaſily inveigled into ſuch idolatrous ſuperſtitions, ſo unreaſonable in themſelves, and of ſo miſchievous conſequence. For what can be more ſenſeleſs, than to imagine, that that Being, which in wiſdom and power is ſufficient to overrule nature, and thereby to afford us the aſſiſtance we need, may be reſembled by any of theſe corporeal things, the beſt of which we cannot, without debaſing ourſelves, eſteem ſuperior to ourſelves? how unreaſonable is it to conceit thus, how unworthy is it, and unſuitable to the dignity of our nature, derived from heaven, to crouch unto ſuch mean repreſentations! It is St. Paul's diſcourſe; *Being*, ſaith he, *the offſpring of God, we ought not to think, that the Godhead is like unto gold, or ſilver, or ſtone, graven by art and man's device.* How injurious alſo to that moſt excellent nature muſt it be to frame, and expoſe to view, ſuch, not only homely and mean, but, in reſpect of the divine na-

Κακὸς ἀνάγκων νόμος. *Max. Tyr.* diſſ. 38. Where he defendeth idolatry.

Acts xvii. 29.



ture, moſt foul and ugly, portraitures of him, which cannot but tend to vilify him in men's conceit! [c] He that ſhould form the image of a ſerpent, or a toad, and exhibit it as the ſimilitude of a king, would ſurely derogate much from his majeſty, and beget very mean and unbeſeeming conceits of his perſon in their minds whom he ſhould perſuade to take it for ſuch; and infinitely more muſt he detract from the dignity, and diminiſh the reverence due to that immenſe, almighty, all-wiſe, moſt pure and perfect Being, who ſhall preſume to preſent any ſenſible, any finite, any corruptible thing, as a reſemblance of him; *changing*, as St. Paul expreſſeth it, *the glory of the incor-* Rom. i. 23. *ruptible God into an image made like to corruptible man, and to birds, and fourfooted beaſts, and creeping things;* as the Iſraelites are ſaid to have *changed their glory* (that Pſ. cvi. 20. is, their glorious God) *into the ſimilitude of an ox, that eateth graſs:* no wonder it was, that they, who uſed ſuch expreſſions of their religion, had ſo low opinions concerning thoſe ſuppoſed deities whom they worſhipped; that they ſuppoſed them liable to ſuch paſſions, fathered ſuch actions upon them, deſcribed them as vile in their diſpoſitions and their doings, as they repreſented them in their ſhape: moſt reaſonable therefore is this prohibition of making any reſemblance, of what kind ſoever, (by *picture, ſculpture*, or *fuſion*,) in order to religious adoration; and yielding to them any ſuch ſignification of reſpect, which the cuſtom or conſent of men hath appropriated to religion; as bowing, falling down, lying proſtrate before them, or the like: moſt reaſonable, I ſay; for ſince there is but one proper and allowable object of our worſhip, as the firſt commandment declares and enacts, the making an image of any other exiſtent in nature, or deviſed by our own fancy in order to the worſhip thereof, is but a

[c] Ἐξιστηλίζει τὴν τοῦ Θεοῦ σεμνότητα ἡ ἐν ἐτοίμῳ τῆς ὕψους συνήθεια, καὶ τὴν πρώτην οὐσίαν δι' ὕλης σεβάζεσθαι ἀτιμάζειν ἐστὶν αὐτὴν δι' αἰσθήσεως. *Clem. Strom.* v. p. 408.

The being ordinarily expoſed to view doth, ſaith Clemens Alexandrinus, extenuate the venerability of God; and to worſhip the intelligible nature by matter doth vilify it through the ſenſe.

purſuance of that unreaſonable, unhandſome, and unjuſt ſuperſtition there forbidden; adding ſome abſurdity in the manner to the pravity in the ſubſtance of ſuch worſhip.

And as for that one true object of our devotion, the eternal, immenſe, and all-perfect God; the glorious excellency of whoſe nature doth infinitely tranſcend our comprehenſion, and conſequently of whom we cannot deviſe any reſemblance not infinitely beneath him, unlike to him, unworthy of him; (whereby we ſhall not diſparage him, and expoſe him to irreverent apprehenſions, eſpecially with the groſs vulgar; whereby indeed we ſhall not cloud his true, inimitable perfections, and affix imperfections to him; blending inexpreſſible truth with apparent falſehood;) it muſt be therefore a profane folly to pretend the repreſenting him by any image; and the doing of it is upon ſuch accounts in many places of Scripture forbidden; and that it is ſo here, according to the intent of this precept, is plain by that place in Deuteronomy, where Moſes reports the ground of this prohibition; *Take ye therefore,* ſaith he, *good heed unto yourſelves; for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb out of the midſt of the fire; leſt you corrupt, and make you a graven image:* no ſhape repreſenting God did appear at his utterance of theſe laws, to prevent their framing any reſemblance of God, and taking occaſion to practiſe this ſort of worſhip, thereby implied to be unreaſonable. And the Prophet Iſaiah having in ſublime language and diſcourſe ſet out the incomparable greatneſs, power, and majeſty of God; (*Who hath meaſured the waters in the hollow of his hand, and meted out heaven with a ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance;—before whom the nations are as a drop of a bucket, and are counted as the ſmall duſt of a balance;—yea, before whom all nations are as nothing, and are counted to him leſs than nothing, and vanity;—who ſitteth upon the circle of the earth, and the inhabitants thereof are as graſshoppers; who ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent*

Deut. iv. 15.

Iſa. xl. 12. —22.

to dwell in;) having, I ſay, in this, and more ſuch language, endeavoured to deſcribe the might and majeſty of God, he infers; *To whom then will ye liken God? or what likeneſs will ye compare unto him?* and thereupon he proceeds to diſcourſe againſt making images for religious uſe. Like whereto is the diſcourſe of St. Paul to the Athenians; *God*, ſaith he, *who made the world and all things that are therein, being Lord of heaven and earth, dwelleth not in temples made with hands; nor is worſhipped by the hands of men:—we therefore being the offspring of God, ought not to think that the Godhead is like unto gold, or ſilver, or ſtone, the engravement of art and man's device:* in which place, as the forming any image to repreſent divine things is manifeſtly prohibited, ſo the reaſons which we touched againſt ſuch practice are diſcernibly enough inſinuated.

Iſa. xl. 25.

Acts xvii. 24—29.

Neither ſhould we omit, that this law is confirmed in the New Teſtament, and there made a part of God's new law: for we are therein often commanded *to flee idols*, not to *be idolaters*, to *ſhun idolatry* as a moſt heinous crime, of the higheſt rank, proceeding from fleſhly pravity, inconſiſtent with good conſcience, and expoſing to damnation: for the meaning and notion of *idolatry* in which places, why ſhould we underſtand it otherwiſe, than according to the plain ſenſe of the word, which is the worſhip of images, or reſemblances? why ſhould we take it otherwiſe, than as oppoſite to God's law, then in force? why ſhould we otherwiſe expound it, than according to the common notion and acceptance of God's people at that time? The word *idolatry* was unknown to other people than the Jews: among the Jews it ſignified the violation of the ſecond commandment: wherefore the obſervance of that commandment is eſtabliſhed and enforced by the Apoſtles. The Jews deteſted the worſhipping any images: their deteſtation was grounded on this law: they therefore, who earneſtly exhort them to continue in deteſtation thereof, do confirm and enforce the obligation of this law: nor can we reaſonably ſuppoſe any diſtinction, or reſervation for any idolatry, (or any

1 John v. 21. 1 Cor. x. 7, 14. 1 Cor. v. 10, 11. vi. 9. Gal. v. 20. Rev. ix. 20. xxi. 8. xxii. 15.

worſhipping of images,) as lawful or allowable to Chriſtians; ſince the Apoſtles, as they found it univerſally prohibited to the Jews, ſo they continued to charge Chriſtians againſt it. This diſcourſe hath more force, conſidering that the ſame reaſon upon which this law was enacted doth ſtill apparently continue; men ſtill unmeaſurably affecting this fanciful way of religion, being apt in the exerciſe thereof (if not curbed by a law) to dote upon ſenſible repreſentations; being averſe from raiſing up their minds to the only true object of worſhip, as endued with intelligible and ſpiritual perfections: this the experience of men's wild eagerneſs for images, reliques, and other ſuch fooliſh trinkets, which had almoſt quite oppreſſed our religion, (as in many ages the beſt and wiſeſt men did obſerve and complain,) doth plainly evince.

We may add, that if the common tradition and conſent of the ancient Church is in any caſe a ground of perſuaſion, or rule of practice to us, we are thence obliged to diſapprove and decline the worſhipping images; for nothing can be more evident, than that all ſuch worſhip was not only carefully eſchewed, but zealouſly deteſted, by the primitive Chriſtians: this is manifeſt from moſt expreſs words of the Fathers generally impugning and condemning all worſhip of images; which are as applicable to that worſhip which hath been practiſed among Chriſtians, as to that of the heathens; their expreſſions do not ſignify, nor their arguments prove, any thing, if any worſhip of images be allowable; if they do not as well condemn and confute the modern, as the ancient Romans; they could not with any reaſon or modeſty have uſed ſuch words, or urged ſuch reaſons, if their practice had been like that which afterward crept into the Church; their darts then againſt Pagan idolatry eaſily might, ſurely would, have been retorted on themſelves; which is ſo far from having been done, that the Pagans accuſed them for having no [d] images; (*Celſus objecteth*, ſaith

[d] Cur nullas aras habent, templa nulla, nulla nota ſimulacra? *Minut.* Conſueſtis crimen nobis maximum impietatis affigere, quod neque ædes

Origen[e], *that we ſhun making altars, ſtatues, and ſhrines, thinking this to be a faithful pledge (or mark) of our ſecret communion together:* this Origen anſwers by confeſſing the matter of fact, but defending the right; Not for your reaſon, ſaith he, we ſhun theſe things, but [f] *becauſe we by the doctrine of Jeſus, having found the true manner of piety toward God, do eſchew thoſe things, which in conceit or appearance of piety do make men impious*—and *the images of Chriſtians are,* ſaith he, *their virtues, whereby they reſemble God, and truly worſhip him; and every good Chriſtian, carefully imitating God, is his beſt ſtatue.*

Yea, the Fathers were ſo far from practiſing worſhip of images, that ſome of them condemn the ſimple making of them; calling the art of doing it a fallacious art, introduced by the Devil, and forbidden by God; expounding this commandment ſo, as that in it not only the worſhipping, but the forming any ſimilitude is forbidden; [g] *Moſes,* ſaith Clemens Alexandrinus, *did of old expreſsly give law, that no carved, or fuſile, or plaſtered, or painted portraiture, or imagery ſhould be made; that we ſhould not attend to ſenſible things, but paſs to things intelligible:* and [h] Tertullian in ſeveral places ſaith the ſame. Whether their expoſition (concurring, it ſeems, with the common opinion of the Jews in their time) were true, I ſhall

ſacras venerationis ad officia conſtruamus, non Deorum alicujus ſimulacrum conſtituamus, aut formam, &c. *Arnob.* 6.

[e] —— Κέλσός φησιν ἡμᾶς βωμοὺς, καὶ ἀγάλματα, καὶ νεὼς ἱδρύσθαι φεύγειν, ἐπεὶ τὸ πιστὸν ἡμῖν ἀφανοῦς καὶ ἀποῤῥήτου κοινωνίας οἴεται εἶναι σύνθημα. viii. p. 389.

Ὁ Μωσῆς τὰς δοκίμους καὶ γλαφυρὰς τέχνας ζωγραφίαν καὶ ἀνδριαντοποιΐαν ἐκ τῆς καθ' αὑτὸν πολιτείας ἐξήλασε. *Philo de Gig.*

[f] —— ἀλλ' ὅτι εὑρόντες, διὰ τὴν Ἰησοῦ διδασκαλίαν, τὸν τρόπον τῆς εἰς τὸ θεῖον εὐσεβείας, φεύγομεν τὰ φαντασία εὐσεβείας ἀσεβεῖς ποιοῦντα, &c. *Vid. Tert. de Idol.* iii. iv. p. 389, 390.

[g] Μωσῆς πρόπαλαι διαῤῥήδην ἐνομοθέτησεν μηδὲν δεῖν γλυπτὸν, ἢ χωνευτὸν, ἢ πλαστὸν, ἢ γραπτὸν, ἄγαλμά τι καὶ ἀπεικόνισμα ποιεῖσθαι· ὡς μὴ αἰσθητοῖς προσανέχοιμεν, ἐπὶ δὲ τὰ νοητὰ μετίωμεν, &c. *Clem. Strom.* v. p. 408.

Οὐ γὰρ ἄν ποτε ὁ μηδὲ γλυπτὸν εἴδωλον δημιουργεῖν παραινέσας, αὐτὸς ἀπεικόνιζεν τῶν ἁγίων ἄγαλμα. p. 411.

[h] Tertul. de Spectac. cap. 23. de Idol. 3, 4, 5, &c. Contra Marc. ii. 22. Vid. Iren. iv. 31, 32. Tertul. de Idol. per tot. Aug. contra Fauſt. xv. 4, 7, et xix. 18. Contra 2 Epiſt. Pet. iii. 4.

not now diſcuſs; that making any ſimilitudes in order to worſhip is prohibited, is moſt evident.

In fine, divers of the Fathers ſay, that all the commands in the Decalogue, excepting the Sabbath, do continue in force, as naturally obligatory, and as confirmed by the Chriſtian law: for inſtance, St. Auguſtine, in his 119th Epiſtle, ſpeaketh thus; *The other precepts* (excepting the Sabbath) *there* (in the Decalogue) *we do obſerve properly, as they are commanded, without any figurate obſervation; for we have manifeſtly learned, not to worſhip idols, and not to take the name of the Lord our God in vain, to honour father and mother,* &c. *do not figurately pretend one thing and myſtically ſignify another thing, but are ſo obſerved as they ſound.*

But ſo much for the prohibition: I ſhall add, that we may conceive this poſitive precept implied, and intended here; That in our devotions and religious ſervices of God, we ſhould raiſe our mind above groſs ſenſe and fancy; that we ſhould entertain high and worthy conceptions of God; that we ſhould apprehend him incomparably ſuperior to all things which we do ſee or know; that we direct our minds unto him as to a Being tranſcendently perfect in goodneſs, juſtice, wiſdom, and power, above what we can comprehend and think; that which our Saviour calls *worſhipping God in ſpirit and truth;* which is (as I take it) the ſpecial poſitive duty of this commandment.

John iv. 23, 24.

I need not farther to urge, how preſumptuous and dangerous the practices of thoſe men are, who, (to the great danger and ſcandal of Chriſtianity among Jews, and Mahometans, and men of other religions,) notwithſtanding theſe commandments of God, backed with others of the ſame import, frequently occurring in the holy Scripture, (never, that we find any intimation of, repealed or relaxed,) particularly againſt that ſignal one made uſe of by our Saviour, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve;* without any ancient good authority or example, without any neceſſity or good reaſon inducing, do not only yield themſelves, but violently force

others to yield unto angels, and unto the ſouls of dead men, (men of dubious ſtate in reference to God, not having paſſed the laſt trial and judgment, the reſult whereof it is a profane temerity in us peremptorily to anticipate,) all kinds of worſhip, both internal (repoſing truſt and hope in them of obtaining benefits from them; attributing unto them in their eſteem the knowledge and power which, for all that we can know, are incommunicably proper unto God himſelf) and external, of prayer and invocation, of praiſe and thankſgiving; and not only thus, as to the ſubſtance, imparting a kind of divine worſhip to them, but, as to the manner, erecting images of them, even in the places devoted to God's own ſervice, and affording to them the ſame expreſſions of reverence and reſpect, that we do or can preſent unto God himſelf, (with great ſolemnity dedicating ſuch images to them, with huge care and coſt decking them, with great ſemblance of devotion ſaluting them, and caſting themſelves down before them; carrying them in proceſſion, expoſing them to the people, and making long pilgrimages to them;) ſo that inſtead of the ſpiritual worſhip of God himſelf, peculiarly required of Chriſtians, and to which our religion is perfectly ſuited; a religion chiefly employing ſenſe and fancy, and for the greateſt part directed unto the repreſentations of creatures, is ſubſtituted, in deſpite, as it were, and in defiance of theſe commandments; the plain force of which they endeavour to elude and evade by ſlender pretences and ſubtle diſtinctions, by the like to which there is no law which may not as eaſily be rendered inſignificant and invalid; never in the mean time conſidering, that theſe laws were not given to employ the wits of ſophiſters and ſchoolmen, but to direct the practice of rude and plain people; to which purpoſe no law, after ſuch artiſts have had the handling of it, can ſignify any thing; nothing being ſo clear, which by their cavillations and quirks they cannot confound; nothing ſo ſmooth, wherein they cannot find or make knots.

There is ſubjoined to theſe two commandments (as we reckon them; others have accounted them but one; St. Auſtin, Bede, &c.

and their opinion is ſomewhat countenanced by what is added here ſeeming to bear a common reſpect to both; there is, I ſay, ſubjoined) a reaſon, or rather a contexture of reaſons, ſtrongly preſſing and encouraging to obedience, deterring and diſcouraging from diſobedience to them, or indeed generally to all God's commandments, but eſpecially unto theſe, moſt immediately relating to him:

For I the Lord thy God am a jealous God; (am *El kanah, fortis zelotes*, as the Vulgar Latin reads it: it may seem to have been a name of God, implying, as all the other names of God do, some attribute of God; for it is in the 34th of Exodus said, *Thou shalt worship no other God; for the Lord, whose name is Jealous*, or *Kana, is a jealous God*;)

Exod. xxxiv. 14.

I AM a jealous God; that is, a God very tender of my honour, and of my right; who am impatient of any mate, or competitor, in reſpect to thoſe duties which properly and incommunicably belong unto me; *I am*, ſaith God in the Prophet Iſaiah, *the Lord; that is my name, and my glory I will not give to another, nor my praiſe to graven images.* This *jealouſy* doth contain in it, not only a ſtrong diſlike, but a fierce diſpleaſure againſt the infringers of theſe laws; *For the Lord thy God* (ſaith Moſes in Deuteronomy, preſſing the obſervance of this ſame precept, concerning the worſhip of images) *is a conſuming fire, he is a jealous God:* and if God be thus jealous, ſo eaſily provoked to indignation by our detracting his due honour, and imparting it to any other, we have great reaſon to be afraid of incurring the guilt of either; for *who can ſtand in his ſight, when he is angry?* who can ſupport the effects of his diſpleaſure?

Iſa. xlii. 8.

Deut. iv. 24.

Pſ. lxxvi. 7.

Viſiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me;

VISITING the iniquities of fathers upon the children: God doth not only puniſh thoſe perſons themſelves, who commit notorious and heinous ſins, (ſuch as theſe of idolatry and profaneneſs, whereby he is publickly wronged and diſhonoured,) but the more to deter men, (who naturally bear much regard to their poſterity, and are afraid to be, aſhamed to appear, the cauſes of ruin and calamity to their family,) he declareth that in reſpect to their doings it ſhall go ill with their poſterity; they ſhall therefore be more ſtrictly and ſeverely dealt with; they ſhall upon this ſcore be capable of leſs favour and mercy from God, than otherwiſe they might have been: for we muſt not hereby underſtand, that God will arbitrarily inflict undeſerved pains upon the children of bad men for the faults of their anceſtors, (God doth expreſsly diſclaim ſuch kind of proceeding; *The ſon ſhall not bear the iniquity of the father; the ſoul that ſinneth it ſhall die;* ſaith he in the Prophet: and, *Every one ſhall die for his own iniquity; Every man that eateth the ſour grape, his teeth ſhall be ſet on edge,*) but that he will upon that account withdraw his free favours from them; that meaſure of grace and indulgence, which otherwiſe the ſon of ſuch a perſon (had he not been a great traitor againſt God) might, according to the general courſe of God's goodneſs, have received, the which might have more effectually reſtrained him from ſin, and conſequently have prevented his guilt and his puniſhment, God may well (in conſiſtence with his juſtice and goodneſs, to manifeſt his deteſtation of heinous wickedneſs) withhold from him. Such a ſon, if he do fall into perſonal offences, (for that alſo is to be underſtood; otherwiſe, ſuch is the goodneſs of God, that he hath declared, *if a ſon ſeeing his father's ſins, and conſidering, doeth not the like, he ſhall not die for the iniquity of his father, but ſhall ſurely live;* if, I ſay, he falleth into perſonal ſins,)

Ezek. xviii. 20. Deut. xxiv. 16. Jer. xxxi. 30.

Ezek. xviii. 14, 17.

God will viſit; that is, will uſe a cloſe inſpection and animadverſion upon him, will ſeverely puniſh and avenge his ſin; not only upon his own, but on his father's account; examples of which proceeding do in the divine hiſtories frequently occur; in Solomon, in Jeroboam, in Baaſha, in Ahab, in Jehu, and in others.

1 Kings xi. 35. xiv. 13. xiii. 34. xiv. 10. xvi. 3. xxi. 39. 2 Kings ix. 8. x. 30. xv. 12. Job xxvii. 14.

Of them that hate me. We may obſerve that in the Scripture ſtyle the tranſgreſſors of God's laws are termed haters and enemies of God; becauſe their actions ſignify a diſpoſition of mind in them repugnant to the mind of God; and becauſe by them they reſiſt and oppoſe God's will: no wonder then if God deal thus ſeverely with them.

But God not only deters from diſobedience by threatening a train of puniſhments, but he encourageth to obedience by a declaration of his intention, (or promiſe,) graciouſly to reward, not only upon the obedient perſons themſelves, but upon their poſterity for ever, (in a manner,) unto thouſands, that is, unto a thouſand deſcents:

Shewing mercy unto thouſands of them that love me, and keep my commandments.

Vid. Deut. vii. 9.

SHEWING mercy: God doth not abſolutely promiſe that he will forbear to puniſh the poſterity of good men, in caſe they offend, but that he will ſhew mercy, and deal the more favourably with them in that reſpect: his meaning and method in theſe caſes are plainly repreſented in thoſe words concerning David; *If his children forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes: nevertheleſs my lovingkindneſs will I not utterly take from him:* God declares he will puniſh the offending children of very good men, yet ſo that their miſdeeds ſhall not interrupt his kindneſs toward the reſt of their poſterity, or aboliſh his remembrance of their goodneſs: ſo we may ſee God dealt with Abraham and the Patriarchs, paſſing by (in memory of their love and reverence

Pſ. lxxxix. 30. 2 Chron. xxi. 7.

Iſa. xlv. 4. Pſ. cv. 42. Deut. iv. 37. Levit. xxvi. 42. Exod. ii. 24.

o him, and their faithful obedience to his will) the manifold provocations of their poſterity; ſo that he did not for a long tract of time, and after many generations paſſed, ſuffer them (according as their perſonal demeanour highly deſerved) to incur ruin: upon this conſideration he brought them out of Egypt, he ſettled them in Canaan, he frequently delivered them from their enemies, he reſtored them from oppreſſions and captivities; as is often expreſſed and inſinuated in Scripture. So alſo it is frequently mentioned, that for David's ſake, his poſterity, although highly provoking God by their miſcarriages, was protected and preſerved; I cannot ſtand to mention places. I ſhall only farther note, that which is very obvious and moſt remarkable here, the difference between God's proceeding in way of ſeverity and in way of favour; by a vaſt proportion the expreſſions of God's mercy do exceed thoſe of juſtice, although both inſiſting upon like or correſpondent grounds: *he viſiteth the iniquities* of diſobedient fathers *unto the third or fourth generation*, but *he ſheweth mercy to a thouſand generations of thoſe* that love and obey him; he ſoon forgetteth the wrongs done, but he long retaineth in memory the ſervices performed to him: which conſideration ſhould work upon our ingenuity, and engage us willingly to obey ſo gracious a Lord.

1 Kings xi. 12, 34. xv. 4. Pſ. xviii. 50. Iſa. xxxvii. 35.

It is alſo obſervable, that as diſobedience is ſtyled hatred of God, ſo *loving God* and *keeping his commandments* are conjoined as terms equivalent: they are indeed inſeparably connected, love being a certain cauſe of obedience, obedience an infallible ſign of love; *He that hath my commandments, and obſerveth them, he it is*, ſaith our Saviour, *that loveth me*: and, *If any man loveth me, he will keep my word.* But I paſs forward to the next.

John xiv. 21, 15. John xxiii. 24.

Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain. III. Commandment.

IT conſiſteth, we ſee, of a precept, and of a reaſon deterring from diſobedience thereto, by declaring or threatening the miſchief enſuing thereon.

The precept is, *Thou ſhalt not take the name of the Lord thy God in vain:* it might be rendered, Thou ſhalt not bring the name of the Lord thy God to a vanity, (or to a lie, for ſo the word שָׁוְא, *ſhaveh*, frequently importeth;) that is, (as it ſeems interpreted in a parallel place, where moſt of theſe laws are repeated, inculcated, and fenced by additional injunctions,) *Thou ſhalt not ſwear in my name to a falſehood;* and in the 24th Pſalm, *to lift up one's ſoul to vanity*, is explained by *ſwearing* לְמִרְמָה (*lemirmah*) *to deceit, or falſehood.* Joſephus expreſſeth it by ἐπὶ μηδενὶ φαύλῳ τὸν Θεὸν ὀμνύναι, to *adjure God to no bad matter*, (or to no falſe matter, as the word φαῦλος commonly in good writers is taken.) And our Lord himſelf in his Sermon on the Mount ſeemeth to reſpect this law, when he ſays, *Ye have heard that it was ſaid to the ancients*, Οὐκ ἐπιορκήσεις, *Ye ſhall not forſwear, but ſhall render to the Lord your oaths;* for he doth immediately before cite other paſſages out of the Decalogue, (*Thou ſhalt not kill, Thou ſhalt not commit adultery*,) with intention to explain or extend them; and therefore probably he proceeds reſpecting this law, the moſt conſpicuous of all thoſe which relate to this matter; and if this law be (as ſome conceive) ſuppoſed to ſignify more ſtrictly, it had been more ſuitable to his purpoſe to cite it, than any other of more lax importance; his drift being plainly to extend in matter, and to ſtraiten in obligation, even the fulleſt and ſtricteſt of ancient laws, at leaſt as they were then commonly expounded and underſtood; yea, even in this caſe, our Lord ſeemeth to affirm that the ancients had no law ſtrict and perfect enough for evangelical practice; conſidering which things, it is probable, that the prime intent of this law is to prohibit that great ſin of *perjury*, that is, of invoking God's atteſtation to a lie; thereupon appealing to him, as witneſs and judge, that what we aſſert is true; as a ſurety, that what we promiſe we do ſtedfaſtly reſolve and ſhall faithfully endeavour to perform; implying alſo, that we do expect a curſe, and vengeance from him upon us, if we be found knowingly to falſify in our affirmation, or wilfully to violate our promiſe.

Levit. xix. 12.

Pſ. xxiv. 4.

Joſ. Arch. iii. 4.

Matth. v. 33.

Πᾶς ὅρκος εἰς κατάραν τελευτᾷ τῆς ἐπιορκίας.

Swearing is in its own nature immediately an act of religion, and as ſuch was enjoined by God, (*Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name;*) it expreſſeth the pious perſuaſion we have concerning God's chief attributes and prerogatives; of his omnipreſence and omniſcience; (extending to the knowledge of our moſt inward thoughts and ſecret purpoſes;) of his watchful providence over what we do; of his juſtice and fidelity in maintaining truth and right, in avenging iniquity and falſehood: the reaſon of uſing it was derived from, or grounded upon, a perſuaſion about God, which hath ever been common among men, that God, the governor and judge of the world, the protector and patron of right, is always ready, upon our invocation and reference unto him, to undertake the cognizance of matters in debate and controverſy between men, for the protection of truth, the maintenance of right, and preſervation of peace among them; (*An oath*, ſaith the Apoſtle, *for confirmation is to men an end of all ſtrife;*) ſo that the uſe thereof becometh a main inſtrument of promoting thoſe purpoſes, the ſtrongeſt tie of fidelity, the ſureſt ground to proceed upon in adminiſtration of juſtice, the moſt ſacred band of all ſociety; which therefore he that ſhall preſume to violate, doth not only moſt unworthily wrong this or that perſon, this or that ſociety of men, but doth what in him lies to ſubvert the foundations of all public juſtice and peace; withal moſt impiouſly abuſing and affronting God Almighty himſelf; profaning his moſt ſacred ordinance, making his name inſtrumental to the compaſſing his deceitful and baſe purpoſes, deſpiſing his judgment, and defying his vengeance.

Deut. vi. 13. x. 20.

Heb. vi. 16.

This ſeems to be the firſt and direct meaning of this law; but it may by parity of reaſon well be extended farther, ſo as we may hereby underſtand all light and vain ſwearing, all wanton and irreverent uſe of God's holy name: and hitherto our Lord hath plainly extended it, forbidding us to ſwear at all, and charging us in our converſation to uſe only the ſimple and plain manner of affertion, or promiſe, ſaying only, *Yea, yea*, or *Nay, nay;*

Matth. v. 37.

without preſuming upon any ſlight occaſion to introduce the holy name of God; which indeed we ſhould not without extreme awe of ſpirit ever think upon, nor without high veneration dare to mention: it is an inſtance of the moſt ſottiſh folly, it is an argument of the moſt horrible impiety that can be, thus (without any cauſe, or temptation thereto, without any profit or pleaſure thence) to trifle with the Divine Majeſty; to abuſe his glorious name, and provoke his dreadful vengeance; *who will in no wiſe hold him guiltleſs that taketh his name in vain.*

IV. Commandment.

Remember the Sabbath Day to keep it holy, &c.

THE Decalogue is in ſeveral places of Scripture (as we before noted) called a covenant with the Jewiſh people, and the obſervation of this law is likewiſe ſo called in a particular and ſpecial manner: it is expreſſed to have been appointed as a ſign, or characteriſtical note, whereby their peculiar relation to God might be diſcerned, and they diſtinguiſhed from all other people. As circumciſion was a ſeal of the covenant made with Abraham and his poſterity; ſo keeping the Sabbath did obſignate the covenant made with the children of Iſrael after their delivery out of Egypt; *The children of Iſrael,* ſaith the text, *ſhall keep the Sabbath, to obſerve the Sabbath throughout their generations, for a perpetual covenant: it is a ſign between me and the children of Iſrael for ever:* and, *I gave them* (ſaith God in Ezekiel) *my ſtatutes, and ſhewed them my judgments, which if a man do, he ſhall live in them: moreover I gave them my Sabbaths, to be a ſign between me and them, that they might know that I am the Lord, who ſanctifies them:* and, *Thou cameſt down from mount Sinai,* (ſay the Levites in Nehemiah,) *and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes and commandments; and madeſt known unto them thy holy Sabbaths:* where *making known to them the Sabbaths,* as alſo otherwhere *giving them the Sabbath,* are expreſſions, (together with the ſpecial ends of the Sabbath's appointment, which are mentioned in thoſe places,) con-

Exod. xxxi. 16.

Ezek. xx. 11, 12, 20.

Neh. ix. 13, 14.

Exod. xvi. 29.

firming the judgment of the ancient Chriſtians, Juſtin, M. Irenæus, Tertullian, &c. who refer the firſt inſtitution of the Sabbath to Moſes, affirming (that which indeed the hiſtory by its total ſilence concerning the Sabbath before him ſufficiently doth ſeem to confirm) that the Patriarchs were not obliged thereto, nor did practiſe it[1].

And we may obſerve, that the law concerning the Sabbath is mentioned and inſiſted upon ſeparately from the body of their laws, as being in nature different from the reſt, and enacted upon a ſpecial deſign; as from the forecited paſſages appeareth; and farther may appear from conſidering how the condition of proſelytes (thoſe of the ſtricter ſort, called *proſelytes of righteouſneſs*) is deſcribed in Iſaiah; *The ſons of the ſtrangers*, ſaith God in that Prophet, *that join themſelves to the Lord, to ſerve him, and to love the name of the Lord, to be his ſervants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my houſe of prayer:* where to undertake the obſervance of the Sabbath, and to lay hold of the Jewiſh covenant, are ſignified to be coincident, or eſpecially coherent. Iſa. lvi. 6, 7. (4.)

All the other precepts indeed (one paſſage in the ſecond commandment, as it may be underſtood to prohibit abſolutely the making of any ſimilitude, being liable to exception) are immediately grounded in the reaſon of the thing, and have a neceſſary obligation, even viſible to natural light; they conſequently have been acknowledged as reaſonable and obliging by the general conſent of men; or might be ſo propounded and aſſerted by argument, as eaſily to extort ſuch conſent: but this command, (although as to its general and remote matter it is moſt evidently reaſonable, and requireth that which no man can deny to

[1] Καὶ γὰρ μὴ Σαββατίσαντες οἱ προωνομασμένοι πάντες δίκαιοι τῷ θεῷ ἐνηρέστησαν, &c. *Juſt.* p. 236.

Ἀπὸ Ἀβραὰμ ἤρξατο περιτομὴ καὶ ἀπὸ Μωσέως Σάββατον, καὶ θυσίαι, καὶ προσφοραὶ, &c. 261.

Abraham ſine circumciſione, et ſine obſervatione Sabbatorum credidit Deo, &c. *Iren.* iv. 30.

Tertul. adv. Jud. ii. 4.

be matter of neceſſary duty, yet,) as to the more immediate matter, as to the determinate meaſure and manner of performing thoſe general duties, no reaſon can diſcern an obligation diſtinct from, or antecedent to, the Law-giver's will, to practiſe according thereto: that we ſhould frequently with grateful and joyful ſenſe reflect upon the glorious works of God; (eſpecially that grand and fundamental one, wherein God's wonderful excellencies of goodneſs, wiſdom, and power, were ſo illuſtriouſly diſplayed, the creation of the world; wherein ſo great accommodations and benefits were generally diſpenſed to all the creatures, and to us eminently among them; remembering with deepeſt reſpect and moſt hearty thankfulneſs our bountiful Maker;) that we ſhould not be unmindful of the ſpecial favours by God's gracious providence vouchſafed to our country, our relations, ourſelves; (eſpecially ſuch very ſignal ones, as was that of the delivery from Egyptian ſlavery in a manner ſo remarkable and miraculous;) that we ſhould not ſpend ourſelves and our time in perpetually carking and labouring about affairs touching our body and this preſent life; but ſhould aſſign ſome competent time both for the relaxation of our mind, and for attendance to the concernments of our ſoul: that alſo we ſhould allow fitting time of reſpite and refreſhment to thoſe of our brethren, whom Divine Providence hath diſpoſed into a meaner condition and relation of ſervants to us; that their lives may not by inceſſant care and toil be rendered overburdenſome and grievous to them, but ſo that they may with ſome comfort ſerve us; that alſo they be not deſtituted of leiſure and opportunity to ſerve God, our common Maſter; and to regard the welfare of their ſouls, no leſs precious than our own: that alſo we ſhould ſhew ſome kindneſs and mercy even toward our beaſts, allowing them ſome eaſe from their painful drudgeries in our behalf: theſe are all of them things which reaſon evidently dictates, which common ſenſe muſt needs admit, as duties of piety, juſtice, and humanity: and to ſecure the performance of them, both as to the ſubſtance, due meaſure, and fit manner of them, common prudence

Pſ. cxliii. 5. xcii. 4. cvii. 22. xxvi. 7. cxlv. 10.

would suggest that set times should be appointed; in which they should be solemnly and notoriously discharged, under the public testimony and cognizance: and accordingly we find that, in all wise and civil societies, some provision ever hath been made, by appointing festival times, for the practice of such duties, in some kind or degree; [k] *The founders of laws*, saith Seneca, *did institute festival days, that men should publickly be constrained to cheerfulness; interposing, as necessary, a temperament of their pains*: Plato, with a more admirable sagacity, refers the invention, or first institution, of such times unto God himself; [l] *The Gods* (saith he; that is, the Divine Providence administering affairs here by the ministry of inferior invisible powers, according to his notion and manner of speaking) *pitying mankind, born to painful labour, appointed, for an ease and cessation from their toils, the recourses of festival seasons observed to the gods*. Thus, I say, reason acknowledges the substance of these duties, and approves the securing their performance, as a good end, or fit matter of law, both divine and human. But as to the circumstantial determination of measure and manner; that a *seventh day* precisely should be assigned, that a total cessation from labour for man and beast should be prescribed; this is above reason to discern a necessity of, or a conveniency in comparison with other limitations in those respects devisable and practicable: nor can we assuredly resolve the obligation thereto into any other ground than the pleasure of the most wise Author of this law, who did see what was most fit to be prescribed to those whom this law concerned. Here is indeed mentioned a reason, why God especially did choose this day to bless, and sanctify it in this manner to such purposes; namely, his resting upon the seventh day from his works of creation; the which yet doth not certainly import a natural conveniency, toward accomplishing those

k Legum conditores festos instituerunt dies, ut ad hilaritatem homines publice cogerentur, tanquam necessarium laboribus interponentes temperamentum. *Sen. de tranq. An.*

l Θεοὶ δὲ οἰκτείραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος ἀναπαύλας τοῦ αὐτοῖς τῶν πόνων ἐτάξατο τῶν ἑορτῶν ἀμοιβὸς τοῖς θεοῖς. *Plat. de Leg.* ii. p. 787.

purpoſes, of this preciſe quantity of time, or in this way of obſerving it, in preference to any other that might have been appointed; it only ſeemeth to imply a fitneſs of theſe determinations, as containing ſomewhat of profitable ſignificancy, that ſuch a correſpondency in circumſtance of time, and manner of practice, might admoniſh us concerning the ſubſtance of our duty, or a principal part thereof, peculiarly deſigned in the ſanction of this law, the grateful commemoration of God's moſt glorious work, (the foundation, as it were, of all other his acts of beneficence,) the creation of the world: for thus in all ceremonial inſtitutions we may obſerve, that ſome ſignificant circumſtance is ſelected on purpoſe to inſtruct or excite us to practice, by repreſenting to our fancy the nature and intention of the main duty required; as in circumciſion, in the paſſover, in baptiſm, and other ritual conſtitutions, it is not hard to perceive: ſo it being God's deſign to enforce the performance of that excellent duty, by appropriating a time thereto; we may conceive that he therefore eſpecially ſelected that day, as moſt apt to mind them, to whom this law was given, of the hiſtory of the creation; the reflecting upon and celebrating which was the main duty intended.

Seeing therefore the obſervation of the Sabbath is expreſſed to have a peculiar reſpect to the children of Iſrael, as a ſign of the covenant made with them, when he led them out of Egypt; ſeeing in its own nature it differeth from the reſt of the *ten Laws*, the obligation thereto being not, diſcernibly to natural light, grounded in the reaſon of the thing, we can nowiſe be aſſured that an univerſal and perpetual obligation thereto was intended, or that its obligation did extend farther than to the Jews, to whom it was as a formal law delivered, and upon ſpecial conſiderations ſeverely inculcated; to whoſe humour, condition, and circumſtances, it might alſo perhaps be particularly ſuited: Juſtin Martyr was of opinion that this law, as many others, was given to the Jews *διὰ τὴν ἀνομίαν, καὶ σκληροκαρδίαν, for their iniquity, and hardneſs of heart*, by way of conceſſion and indulgence; for, becauſe they

Juſt. Dial. cum Tryph. p. 235, &c.

by their natural diſpoſition were apt to forget their Maker; to neglect the ſtate of their ſoul, being wholly intent on worldly affairs; to exact intolerable pains from their brethren, who ſerved them; to uſe cruelly the poor beaſts employed in tilling their ground, or bearing their burdens; therefore God (conſidering this incorrigible temper of theirs) did indulge ſix days to them for the proſecution of thoſe affairs to which they were ſo devoted, contenting himſelf to exact from them no more than this part of time for his own ſervice, for the benefit of ſervants and eaſe of beaſts: if he had required more of them, they could, it ſeems, or would hardly have endured it; the command would perhaps not only have been diſobeyed itſelf, but the diſlike thereof might have rendered them averſe from all religion and ſervice of God; as it happeneth, when commands very rigorous, and exceeding men's ſtrength, are enjoined: for we ſee the Prophets complain of them, that they could hardly be induced to go thus far, or to afford God this ſo moderate ſhare of time; but were impatient even for this one day in ſeven to abſtain from their ſecular buſineſs, to relax themſelves, or their ſervants, or their cattle, from their daily labours: they impeach them for *polluting, profaning, hiding their eyes from* (that is, wholly overlooking, neglecting, and diſregarding) *the Sabbath;* for *doing their own pleaſure,* and *exacting their own labours upon* it; for *not delighting* therein, or not willingly obſerving it: *Hear this,* ſaith the prophet Amos, *O ye that ſwallow up the needy, even to make the poor of the land to fail, ſaying, When will the new moon be gone, that we may ſell corn? and the Sabbath, that we may ſet forth wheat?* This being the diſpoſition of that people, not bearing a greater ſtrictneſs, they not being able to preſerve within their hearts a perpetual remembrance of God's works and favours; not to moderate their purſuits of temporal good things; not to bear a due regard and tenderneſs toward their brethren and their fellow-creatures; (the performing which things in a conſtant uninterrupted tenor, the ſaid holy Father and bleſſed Martyr ſuppoſeth to be the ſabbatiſm which Chriſtians

Iſa. lviii. 3, 13. Ezek. xx. 13, 21. xxii. 26. xxiii. 38.

Amos viii. 4, 5.

Σαββατίζειν ἡμᾶς ὁ καινὸς νόμος διαπαντὸς ἐθέλει. p. 229.

are bound to obſerve;) therefore God, conſidering their infirmity and incapacity to comply with higher injunctions, did uſe (as in the caſes of divorce, revenge, and the like) an indulgence toward them, permitting them on the other days to *do their pleaſure*, as the Prophet ſpeaks, reſerving only this day for a punctual and ſolemn performance of the duties ſpecified: thus diſcourſes that good ancient in his Dialogue with the Jew. However, that this law (as to its circumſtantial parts) was not intended to oblige generally and perpetually, we have a moſt forcible ground to ſuppoſe; St. Paul himſelf, his expreſs diſcharging Chriſtians from the obſervation thereof; yea, his earneſt reprehenſion of ſome perſons for rigorouſly inſiſting thereon, deeming themſelves, and urging it upon others, as a neceſſary duty to obſerve it; his conjoining it with other ceremonial obſervances, whoſe nature was merely ſymbolical, and whoſe deſign was to continue no longer, than till the real ſubſtance of that which they repreſented came into full force and practice; *Let no man*, ſaith he to the Coloſſians, *judge you for meat, or drink, or upon account of a feſtival day, or new moon, or Sabbath: which things are the ſhadow of future things; but the body is of Chriſt;* (that is, they did only prefigure and prefignify; the real ſubſtance intended and repreſented by them is ſomewhat in the law and doctrine of Chriſt; which coming immediately to appear and to oblige, that ſhadow vaniſheth, and ceaſeth to have any regard due thereto:) again more ſharply to the Galatians, whom ſome Judaizing dogmatiſts had reduced, or were reducing to the practice of legal rites, under conceit of needful obligation to them; *How*, ſaith he, *do ye return again to thoſe weak and beggarly elements, to which back again you are pleaſed to be enſlaved? Ye obſerve days, and months, and years:* which words, that they relate generally to the Jewiſh feſtivals, the context doth plainly enough ſhew, and there is good reaſon to think that they chiefly reſpect the Sabbath we treat on, for which probably theſe men had the greateſt reſpect and zeal: again in the 14th to the Romans, the ſame great patron and champion of

Iſa. lviii. 13.

Coloſſ. ii. 16, 17.

σαββάτων, et σαββάτου, are both read; both equivalent.

Gal. iv. 10.

Rom. xiv. 5, &c.

Chriſtian liberty not obſcurely declareth his mind, that Chriſtians of ſtrength in judgment did regard no day above another, but eſteemed all days (he excepteth none) alike, as to any ſpecial obligation, grounded upon divine law and right; in ſubordination to which doctrine we may add, that this appears with great evidence to have been the common opinion of the wiſeſt and moſt orthodox Chriſtians in the primitive church, the moſt conſtant and ſtrict adherents to Catholic tradition, (who from the Apoſtles' inſtruction beſt underſtood the purport and limits of the liberty purchaſed by Chriſt,) that this law, as it was not known or practiſed before Moſes, ſo it ceaſed to oblige after Chriſt; being one of the ſhadows which the evangelical light diſpelled, one of the burdens which this law of liberty did take off us.

Inter omnia decem præcepta ſolum ibi quod de Sabbato poſitum eſt figurate obſervandum præcipitur. *Aug.* Ep. 119. Vid. Cit. Patres.

Now although upon theſe accounts we cannot preſs the ſtrict obſervation of this law in all its parts, according to its literal and direct intention, yet we may learn much of our duty, much of God's will from it: all God's laws, ſpiritually and wiſely underſtood, did tend to the promoting of piety and virtue; and, abſtracting from the ſpecial circumſtances of that people, to whom they were configned, may (ſo far as our caſe is like theirs, and wherein a common reaſon doth appear) paſs for fit patterns for us to imitate, ſuggeſting proper means of exerciſing, nouriſhing, increaſing thoſe qualities in us; and ſo from this law we may learn theſe duties:

1. That we ſhould frequently call to mind and conſider the great and glorious works of God, performed for the general good of his creatures, and ſpecially for mankind: the creation of the world; the redemption of mankind; the nativity, paſſion, reſurrection, and exaltation of our Lord and Saviour, and the like, no leſs now conſiderable to us, both in reſpect of glory due to God, and of benefit accruing to us, than was the creation formerly to the Jews.

2. That we are bound to reſtrain ourſelves in the proſecution of worldly buſineſs; not diſtracting our minds with care, not exhauſting our bodies with toil about them;

but allowing our mind convenient and ſeaſonable freedom, affording our ſoul ſufficient leiſure with vigour and alacrity to enjoy its nobler entertainments, and to purſue its higher intereſts.

3. That we are obliged to uſe the ſame indulgence toward thoſe whom Divine Providence hath diſpoſed to be under our power, care, or governance: to allow our children, our ſubjects, our ſervants, a competent meaſure of reſt and refreſhment from their ordinary labours, ſufficient time and leiſure undiſtractedly to ſerve God, and quietly to mind their ſpiritual welfare: we muſt ſo charitably tender their good, as to permit and procure that their life may be eaſy and comfortable here; and that alſo they may have means to obtain for themſelves a happy immortality hereafter; not being in theſe reſpects either harſh to their outward man, or uncharitable to their ſouls.

4. That we muſt not be unmerciful to any creature; not only abſtaining from inflicting, in wantonneſs of humour, needleſs vexation upon them, but alſo from wearying and grieving them too much for our emolument or convenience: the advantage and preeminency beſtowed upon us by God over them ſhould be managed with moderation and clemency; we ſhould be gentle maſters to them, not cruel tyrants over them: we ſhould conſider that God did make them, as to help and ſerve us, ſo to enjoy ſomewhat themſelves of delight and ſatisfaction in their being; which if we go to deprive them of, rendering their condition intolerable, and worſe than if they had no being, as we do abuſe and injure them, tranſgreſſing the bounds of our right over them, ſo we encroach upon, diſappoint, and wrong their Maker, and cannot therein but diſpleaſe him: doing thus is a point of injuſtice not enough conſidered by them who commit it: they conſider not how beaſtly they are themſelves, when they miſuſe poor beaſts.

5. We may hence farther learn, that it is fit certain times ſhould be allotted for the public and ſolemn performance of the forenamed duties: common reaſon prompteth, that God (upon whoſe protection and diſpoſal the

good depends) ſhould be publicly honoured, and his
:s frequently acknowledged; alſo that care ſhould
:en in every ſociety, that all ſtates of men ſhould
ıeir lives in ſome competent degree of content; that
ects of grievous pity ſhould be removed from public
alſo common ſenſe will inform us, that theſe things
: effectually be executed without conſtituting defi-
eriods of time, and limiting circumſtances, accord-
which they ſhall be practiſed under public inſpec-
ıd cenſure: and theſe dictates of ordinary prudence
/ine Wiſdom hath ratified by his exemplary order;
ıich, in caſes wherein he hath not interpoſed his di-
ıthority by way of precept, may ſerve for a good
on to governors, what they may with ſafety, what
ſhould in wiſdom, eſtabliſh; what proviſion they
make for the promotion of piety and virtue: ſuch
edent requires greateſt veneration and reſpect, can-
ıt appear of high moment in conſultation about
's of this nature.

s indeed particularly obſervable, that in this com-
there is not an expreſs order concerning the natural
ıral ſervice of God (by prayer, or hearing God's
to be publicly performed on this day; but the Jews
themſelves ſo wiſe, as to underſtand theſe duties
ed in the ſanctification of the day preſcribed to
and accordingly they practiſed; they in all places
ir habitation did ſettle ſynagogues and oratories; to
upon this day they reſorted; in them then they did
levotions to God, (as the names προσευχαὶ, and προσ-
α do import;) the Scribes did read the Law, and
nd it to the people: *Moſes*, ſaith Joſephus, *did com-
the people to aſſemble for hearing of the Law, not
ır twice, or many times, but every ſeventh day, laying
heir works, and exactly to learn it* [m]; whence, add-
e, the people became ſo ſkilful in the laws, that *if*

ι εἰσάπαξ ἀκροασαμένους, οὐδὲ δὶς, ἢ πολλάκις, ἀλλ' ἑκάστης ἑβδομάδος τῶν
ομένους, ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐκέλευσε συλλέγεσθαι, καὶ τοῦτον ἀκριβῶς
νειν. *Joſeph. adv. App.* ii. p. 946.

one asked any of them concerning them, he would more easily tell them all than his own name[n]; whence also an admirable concord in mind and uniformity in practice did, as he farther observes, arise: and, *The custom*, saith Philo, *was always as occasion gave leave, especially upon the seventh days, to philosophate*[o], &c. In consideration of which practice it was, that the Jews so highly valued this precept, that it was a saying among them, *The Sabbath weigheth against all the Commandments*; as procuring them all to be known and observed. And if that blind people could pick these duties out of this Law, much more should we see ourselves obliged, according to the analogy thereof, to appoint set times for ensuring the practice of them.

Midrash. Exod. xxvi.

6. Again; we may hence also learn our obligation to submit obediently to the constitution of governors relating to this matter; that we readily should observe all solemn times of festivity and rest, which the rulers of Church or State do appoint for the securing or the promoting those purposes of piety or charity, according to the measure and manner prescribed by them: for reason approving the thing as good and useful, and divine order more clearly and fully confirming it to be so, and it not appearing that God hath made express determinations about it, it remains, that it is left wholly to them to whose care God hath entrusted the public welfare, and hath committed to their judgments the providing means conducible thereto; having also consequently enjoined us in all lawful things to follow their guidance and appointment in order thereto. God decreed death to be inflicted on those who violated his command concerning the Sabbath, which sheweth how great a fault it is to offend in this particular; and we may reasonably esteem that command to be his, which proceedeth from his ministers by authority from himself, and in conformity to his own pattern.

[n] Ἡμῶν δ' ὁντινοῦν εἴ τις ἔροιτο τοὺς νόμους, ῥᾷον ἂν εἴποι πάντα, ἢ τοὔνομα τὸ ἑαυτοῦ. *Joseph. adv. App.* ii. p. 947.

[o] Ἔθος γὰρ ἦν, ἀεὶ μὲν κατὰ τὸ παρεῖκον, προηγουμένος δὲ ταῖς ἑβδόμαις, φιλοσοφεῖν, &c. *Philo de Vit. Mos.*

7. We add, that whereas God required of the Jews ſuch a portion of time to be ſolemnly dedicated to religion and mercy, we, to whom he hath vouchſafed higher benefits, and propoſed greater encouragements, cannot reaſonably but deem ourſelves obliged to ſequeſter and conſecrate as much or more time to the ſame intents: we ſhould indeed be content to withdraw ourſelves more frequently from purſuance of our own profits and pleaſures to the ſervice of God, to the remembrance and celebration of his favours; we ſhould willingly allow greater relaxation to our dependents: and ſhould the public be deficient in exacting a performance of ſuch duties from us, it would become us to ſupply ſuch defects by our private devoting fit and frequent ſeaſons thereto; that in ſome proportion we may exceed the Jews in grateful piety, as we ſurpaſs them in the matter and cauſes thereof; that we may appear in ſome degree more charitable than they, as we have much greater reaſon and obligation to be ſo than they. So much for this.

I proceed briefly to conſider the remaining commandments, the which immediately concern another object: thoſe foregoing did chiefly ſerve to regulate our religious practice in yielding due reverence toward God; theſe following (which are ſuppoſed to have made up the ſecond of thoſe Tables, which, written by God's hand, were delivered to Moſes, and preſerved in the ark of the teſtimony) do guide our converſation and carriage toward our neighbour; in the front of which worthily is placed that which obligeth to dutifulneſs toward our parents; unto whom, after God and his ſupreme vicegerents, we owe the higheſt reſpect, gratitude, and duty.

Honour thy Father and thy Mother. V. Commandment.

HONOUR: the word ſignifies to have in weighty regard, and aptly ſerves to denote thoſe particular acts of duty, which are otherwhere expreſſed in Scripture; *fear* and *reverence*; (*Ye ſhall fear every man his father and his mother*;) *obſervance* and *obedience*; (*Children, obey your pa-* Levit. ix. 3. Coloſſ. iii. 20.

rents in all things, for this is well-pleaſing to God:) gra-
1 Tim. v. 4. *titude* and *retribution; (Let children learn* ἴδιον οἶκον εὐσεβεῖν, *to be pious toward their own family;* and ἀμοιβὰς ἀποδιδόναι, to render ſuitable returns, or *to requite their parents; for this is good and acceptable before God:*) regard-
Prov. i. 8. xxiii. 22. ing their inſtruction and advice; (*My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother:*) it alſo comprehendeth a prohibition of the contrary acts, *contemning, curſing,* offering *violence* or *contumely* unto, *diſobedience* and *contumacy* toward parents, the which are forbidden under capital penalties and dreadful commina-
Deut. xxvii. 16. Exod. xxi. 15, 17. tions; *Curſed be he that ſetteth light by his father or mother;* and, *The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it;* (that is, God in a fearful and ſtrange manner will avenge that wickedneſs upon him:) and in the Law it is ordained, that the rebellious and ſtubborn ſon, who will not obey the voice of his father, or the voice of his mother, and that when they have chaſtened him will not hearken unto them, ſhall be ſtoned by all the men of his city, and put to death in that manner.

Whence we may learn the nature of the duty here enjoined, and what rank it beareth among other duties; what high obligation belongs thereto, of what conſideration it is with God, and how grievous a crime the violation thereof is; that, briefly, we are obliged to yield our parents high affection of heart, great expreſſions of reſpect and obſervance in word and deed; that the neglect of theſe duties is, next to that of profaneneſs and undutifulneſs toward God himſelf, the greateſt diſorder we can be guilty of: this all civil nations have conſented to be our duty; and if we conſider the grounds upon which it is built, we ſhall find that reaſon, juſtice, and neceſſity do require it: St. Paul preſſeth his precept of obſervance to
Eph. vi. 1. parents with a, τοῦτο γάρ ἐστι δίκαιον, *for this is juſt and equal:* for if we look upon the diſpoſition of parents in their mind toward children, we may preſume them always full of tender affection and good-will toward them, full of

deſire and care for their good, full of pity and compaſſion toward them, in the higheſt and moſt eſpecial degree beyond what they bear to others; which diſpoſitions in reaſon and equity do require anſwerable diſpoſitions in thoſe upon whom they are placed, and who from them do receive ineſtimable benefits; for if we do regard the effects proceeding from them, we ſhall diſcern, that,

1. From parents children do receive being and life; that good which nature inclineth ſo highly to value and tender, as the foundation of all the good, happineſs, and comfort we are capable of.

2. They are obliged to their parents for the preſervation, maintenance, and protection of their life: it is a long time before we come to be able (ſuch is the particular condition of man among all living creatures, ſo ordered on purpoſe, as it were, to beget this obligation and endearment) anywiſe to provide for or to defend ourſelves; and the doing thereof, in that ſenſeleſs and helpleſs ſtate, relies upon the care, pain, and ſolicitous vigilance of our parents; the which they are not only always obliged, but are commonly diſpoſed, with admirable willingneſs, to ſpend on their children.

3. Parents not only thus at firſt undergo ſuch care and trouble to maintain their children, but by expenſive education (often with much inconvenience and incommodity to themſelves) they provide means for their future ſupport and ſubſiſtence during life.

4. Children are ſo ſtrictly tied to their parents, as by their willing conceſſion to partake in all the comforts of their ſtate and ornaments of their fortune.

5. The goods acquired by the parents' induſtry do uſually devolve upon their children by inheritance and ſucceſſion; whence that children live handſomely and comfortably is the reward of their parents' merit, comes from the ſtore that they have carefully provided and laid up for them.

6. To which we may add, that not only the proviſion for our temporal neceſſities and conveniences dependeth upon our parents, but the care of our ſouls, and our ſpi-

Deut. vi. 7, 20. Eph. vi. 4. ritual welfare is incumbent on them: they are obliged to inſtruct us in the fear of God, and to ſet us in the way toward eternal happineſs.

7. We may conſider alſo, that all this they do moſt frankly, and out of pure kindneſs; without regard to any merit antecedent, or benefit conſequent to themſelves: as they received nothing to oblige and move them to ſuch performances, ſo they can ſeldom hope for anſwerable returns: it is abundant ſatisfaction to them, if they ſee their children do well; their chief delight and contentment is in their children's good abſolutely and abſtractedly, without indirect regards to their own advantage.

Upon theſe, and the like accounts, it appeareth, that as parents have the affections moſt reſembling thoſe of God toward us, as they perform toward us the actions moſt like to his, as they are the principal inſtruments of Divine providence and bounty, (by which God's bleſſings are conveyed and conferred upon us;) ſo they may be deemed in a ſort to repreſent God, and, as his moſt lively images, have an eſpecial veneration due to them. God himſelf, to endear and render himſelf amiable, or in the moſt kindly way venerable to us, to engage us to a more ready obedience of him, to declare the nature of our duty toward him, aſſumes the title of Father; and all nations have agreed to ſtyle him ſo: reciprocally alſo, whereas the duties toward other men are termed juſtice, or charity, or courteſy, or liberality, or gratitude, thoſe toward parents in every language (I ſuppoſe) are ſtyled piety, implying ſomewhat divine in the object of thoſe duties; it is more than injuſtice to wrong a parent; it is more than uncharitableneſs to refuſe them ſuccour or relief; it is more than diſcourteſy to be unkind to them; it is more than ſordid avarice to be in their need illiberal to them; it is rather high impiety to offend in any of theſe kinds.

Deut. xxxii. 6.

Εὐσέβεια. 1 Tim. v. 4. Colere parentes.

He that returns not love in anſwer to their tender affection; that doth not (as occaſion requires, and his ability permits) requite the benefits received from them, doth not defer to them an eſpecial reverence, in regard to that ſacred name and character they bear, thereby inti-

mates that he would in like manner be unjuſt, ungrateful, and diſingenuous toward God, from whom he hath received the like benefits; the beginning and continuance of his being; the preſervation, maintenance, and protection of his life: if he will not honour his earthly parents, whom he hath ſeen, how will he reverence his heavenly Father, whom he hath not ſeen? ſo we may, according to St. John, argue.

I might ſubjoin, that as juſtice and ingenuity do enforce this duty, ſo for the good of the world there is a neceſſity that it ſhould be obſerved: if parents are not only by natural inſtinct diſpoſed, but by divine command obliged, and by human law (the preſervation of the world ſo requiring) conſtrained to undergo ſuch hardſhips for the maintenance and education of their children, it is fit and neceſſary they ſhould be ſupported and encouraged in the bearing them by reciprocal obligations in children to return them dutiful reſpect, obſervance, and requital; the world could not well ſubſiſt without children being engaged to theſe duties: there were no reaſon to exact, there were no ground to expect, that parents ſhould cheerfully and faithfully diſcharge their part upon other terms.

To this precept there is added a promiſe, (and it is, as St. Paul obſerveth, the *firſt precept that hath a promiſe* formally annexed; whereby he enforceth his exhortation to the obſervance thereof.) Eph. vi. 2.

That thy Days may be long upon the Land, which the Lord thy God giveth thee.

SO God expreſsly promiſeth to bleſs dutiful children with a long life in the comfortable poſſeſſion of thoſe good things which he ſhould beſtow upon them; this was the moſt of reward, explicitly covenanted to the Jews, in regard to their obedience: there is alſo implied a commination of a contrary curſe from God upon the infringers of this law, that they ſhould either be immaturely cut off from life, (as Abimelech and Abſalom were upon this

Ἱκανῶς βιώσεις γηροβοσκῶν τοὺς γονεῖς.

ſcore,) or ſhould draw on a wretched life in baniſhment from the contents thereof: by which things reſpectively are intimated to us the rewards of piety in this kind, or the puniſhments of impiety in the future ſtate, whereof the land here mentioned was a ſhadow or figure: what length of days in Canaan was to them, that to us is immortal life in heaven; what being excluded thence was then, that now is everlaſting death, or baniſhment into the regions of miſery.

I might alſo note the congruity of the reward propounded, that they who are grateful to thoſe from whom, in ſubordination to God, they received life, ſhall by God's diſpenſation enjoy that life long and well; and that they who neglect the authors of their life, ſhall ſoon be deprived of it, or of its comforts. But I find the ſame reward aſſigned to the diligent obſervers of other duties; particularly to them who are juſt in their dealings; to them who are charitable to the poor; to them who are meek and patient; to them who confide in God; and to all good men that obey God's commandments.

Deut. xvi. 20.
Pſ. xxxvii. 29, 9, 11. xxxiv. 19, 13, 16.
Prov. viii. 16.
Deut. xxvi. 15.

I ſhall only add, farther, that we may, according to analogy and like ground of reaſon, reduce unto this commandment the obligation we have to honour all thoſe who perform toward us beneficial offices like unto thoſe which we receive from our parents; thoſe who preſerve our life by relief, protection, or defence; thoſe who afford us maintenance or education; thoſe who watch over us for the good of our body or of our ſoul; thoſe who inſtruct us, or adviſe us; ſuch are our governors and magiſtrates, either political or eccleſiaſtical; our benefactors and patrons; our ſchoolmaſters and tutors; our eſpecial faithful friends; and the like: but I paſs forward.

In the ſubſequent precepts are contained the prime rules of juſtice toward our neighbour; the obſervation of which is not only moſt equal and reaſonable in itſelf, but neceſſary for the preſervation of civil ſociety, and public peace among men; for the procurement of our ſafe and pleaſant living and converſing in the world; men thereby being ſecured in the quiet enjoyment of God's gifts and

the fruits of their induſtry, and of whatever is dear and precious to them; of their lives firſt; then of the comforts of their conjugal ſtate; of their poſſeſſions; of their reputations; the laws reſpecting theſe being here diſpoſed in order, according to the value of their reſpective objects, in the nature of things, or in the opinion of men, or in regard to the conſequences ariſing from them.

Thou ſhalt not kill.

VI. Commandment.

OF all good gifts conferred upon us, none (according to the natural and common eſteem of men) is more precious than life itſelf, the foundation of enjoying the reſt. God hath therefore reſerved the diſpoſal of it entirely to himſelf, as his ſpecial prerogative; neither he that hath it, nor any other perſon having abſolutely any juſt power or right over it; no man can take away any man's life, but by commiſſion or licence from God, reaſonably preſumed to be granted by him: ſo may God (the abſolute king of the world) be ſuppoſed to have committed to lawful magiſtrates, as his vicegerents and officers, in his name and behalf, upon reaſonable cauſe, for preſervation of public juſtice, peace, and order, in a lawful courſe of juſtice, to diſpoſe of men's lives, who have forfeited them to the law; (the magiſtrate, as St. Paul ſaith, *beareth not the ſword in vain; for he is the miniſter of God, an avenger to execute wrath upon him that doeth evil.*) Rom. xiii. 4. 1 Pet. ii. 14. He hath not forbidden ſovereigns (in caſe of neceſſity, and when amicable means will not prevail) to maintain the ſafety or welfare of the ſocieties entruſted to their care, even by armed violence, againſt ſuch as wrongfully invade them, or anywiſe harm them, and will not otherwiſe be induced to forbear doing ſo; in which caſe the reſolution of ſuch differences (inſomuch as they cannot be tried at any other bar, or compoſed by other means) is referred to God's arbitrement; who is *the Lord of Hoſts*, the ſovereign protector of right, and diſpenſer of ſucceſs; the ſoldier, in a juſt cauſe, being then his miniſter, and carrying a tacit commiſſion from him. God alſo may be ſuppoſed, toge-

ther with life, with a natural love to it, with means to preſerve it, to have imparted to every man a right to defend his life, with its neceſſary ſupports, againſt unjuſt, extreme, and inevitable violence upon it, or them: the ſlaughter therefore which may happen in theſe caſes (or in the like, wherein God hath plainly by a general order, or by ſpecial command, or by permiſſion reaſonably ſuppoſed, conferred on any perſon a power over his neighbour's life, in the maintenance of God's own honour, or in ſubſerviency to public good) is not concerned in the deſign or meaning of this precept: for he that kills another, in a way not irregular, as a miniſter of juſtice, or in a lawful war, as a ſoldier authorized by a ſovereign power here under God, or for his own juſt and neceſſary defence, doth not, according to the intent of this law, *kill;* but rather God himſelf, the Lord of life and death, doth then kill; the authority of killing ſo being derived from him, and his work being done thereby; *vengeance is his,* and *he* ſo (by his inſtruments) *repays it.* But here is forbidden all other voluntary taking away our neighbour's life, when a man acts as a private perſon; without juſt and neceſſary cauſe, in any illegal or irregular way; upon what motive, principle, or end ſoever, (whether it be out of hatred, ſpite, envy, revenge; for our preſumed ſafety, or pretended reparation of honour; for promoting what intereſt, or procuring what ſatisfaction ſoever to ourſelves,) by what means ſoever, either by direct violence, or by fraudulent contrivance; in an open or clandeſtine manner; immediately by ourſelves, or by means of others; by adviſing, encouraging, anywiſe becoming inſtrumental, or acceſſory thereto.

This is the crime expreſsly prohibited: but a poſitive duty ſhould alſo be underſtood; that we are obliged, ſo far as we are able, to preſerve our neighbour's life; by relieving him in extreme need, by ſuccouring him in extreme danger; by admoniſhing him of any deſtructive miſchief, when he appears tending unawares thereunto; the neglect of which things argueth a murderous diſpoſition toward our neighbour, is in reaſonable eſteem, and

in God's ſight a killing of him; for we miſtake, if we think with Cain, that we are not our *brother's keepers*, or are not bound, when we are able, to preſerve his life.

The violation of which commandment is certainly the moſt heinous ſin that can be committed of all thoſe which are not immediately directed againſt God himſelf, or the perſons which peculiarly repreſent him; and a ſin which never can eſcape vengeance and due puniſhment from him. It is the greateſt wrong to God; it is the extremeſt injury to our neighbour; it is the higheſt ſort of uncharitableneſs; it is a principal offence againſt public ſociety.

1. It is an exceeding wrong and affront done unto God; in aſſuming the diſpoſal of his gifts; in diſpoſſeſſing him of his rights, by robbing him of a creature, of his child, his ſervant, his ſubject, (one whoſe life is precious to him, and toward whom he beareth a tender regard;) an uſurping in a high way his ſovereign authority, his throne of majeſty, his tribunal of juſtice, his ſword of vengeance; to omit the ſacrilege, as Philo ſpeaks, committed herein by violating God's own image, which every man doth bear.

2. It is alſo an extreme injury to the perſon, who is thereby deprived of an unvaluable good, which can no-wiſe be repaired or compenſated: he that loſes his life, doth therewith loſe all the good he poſſeſſeth, or is capable of here, without any poſſibility of recovering it again: the taking therefore of life can be no ſuitable revenge, no reaſonable ſatisfaction, for any injury or damage received; it infinitely, in a manner, ſurpaſſeth all the evil, which any man can ſuſtain from another in his eſtate, or fame, or welfare of any kind; for thoſe things have their meaſure, and may be capable of ſome reparation, but this is altogether extreme and irreparable; and therefore doth include greateſt iniquity: add hereto, that not only all temporal good is hereby at once raviſhed from a man, but the ſoul alſo of the perſon may incur the greateſt damage or hazard in reſpect to its future eſtate by being thus snatched away: the ſlayer not only robbeth his brother

of his temporal life, but of his time of repentance, and opportunity of making peace with God.

3. It is alſo the higheſt uncharitableneſs to deal thus with our neighbour; arguing that nothing of good-will, of pity, of humanity toward him is left in us: to hate his brother to the death is the utmoſt pitch of hatred. If in imitation of our Saviour, and out of reſpect to him, we ought, as St. John inſtructeth us, to be willing to lay down our lives for our brethren; how enormous a crime, how oppoſite to Chriſtian charity is it, to take away our brother's life!

4. It is likewiſe a main offence againſt the public; not only by unlawful bereaving it of a member and ſubject, but to its prejudice and diſhonour (yea, ſo far as lies in us to its ſubverſion and diſſolution) aſſuming to ourſelves, pulling away from it, its rights and prerogatives of judgment.

Matt. v. 21. Such, briefly, is the direct intent and importance of this law: but our Saviour in his comment hereon hath explained and extended it farther, ſo as to interdict all that anywiſe approaches in nature, or in effect tends unto this heinous evil: he means to obſtruct all the ſprings, and extirpate all the roots thereof; ſuch as are raſh, cauſeleſs, outrageous, inveterate anger, contumelious and deſpiteful language, reſerving grudges or ſpite in our heart, not endeavouring ſpeedily to reconcile ourſelves to them, who have done us injury or diſpleaſure; for theſe things, as they commonly do produce the act of murder, ſo they argue inclinations thereto, (which, if fear and ſelf-reſpect did not reſtrain, would produce it,) and conſequently in moral account, which regardeth not ſo much the act as the will, are of the ſame quality therewith; however they ariſe from the ſame bitter root of great uncharitableneſs;

1 John iii. 15, 17. upon which ſcore St. John telleth us, that *he that hateth his brother is a murderer;* and conſequently in effect all malice and ſpite, envy, hatred, malignity, rancour, immoderate and pertinacious anger and animoſity are here prohibited.

Thou ſhalt not commit Adultery.

VII. Commandment.

AFTER life, (if after that, for this command in the Greek tranſlation of Exodus, (though not in Deuteronomy,) in ſome places of the New Teſtament, and in ſundry ancient writers, is placed before that againſt murder,) nothing commonly is more dear to men, than the comforts of their conjugal eſtate; the enjoyment of that ſpecial affection and friendſhip, together with thoſe inſtances of benevolence, which by divine inſtitution and mutual contract, ratified by moſt ſacred and ſolemn promiſes of fidelity, are reſerved peculiar to that ſtate: which enclo-ſures therefore of his neighbour whoever ſhall invade or treſpaſs upon, who ſhall anywiſe looſe or ſlacken thoſe holy bands, who ſhall attempt the affection or chaſtity of his neighbour's wife, doth moſt grievouſly offend God, and committeth (as Joſeph, when he was tempted thereto, did call it) *a great evil againſt God*, againſt his neighbour, againſt himſelf, againſt the common ſociety of men. He violateth an inſtitution, to which God hath affixed eſpecial marks of reſpect and ſanctity; he wounds his neighbour's honour and intereſt in the moſt tender part, wherein the content of his mind and comfort of his life are moſt deeply concerned. He as much (or rather more) diſhonoureth and abuſeth himſelf, not only by committing a fact of ſo high injuſtice, but by making himſelf acceſſory to the baſeſt perfidiouſneſs that can be. [*Whoſo committeth adultery lacketh underſtanding: he that doeth it deſtroyeth his own ſoul. A wound and diſhonour ſhall he get; and his reproach ſhall not be wiped away. For jealouſy is the rage of a man: therefore he will not ſpare in the day of vengeance. He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.*] He alſo offendeth againſt the public quiet and welfare, breeding inextricable confuſions and implacable diſſenſions in families; ſo that hardly from any other cauſe ſuch tragical events have iſſued as from this: in fine, this crime is, as Philo calls it, στυγητὸν, καὶ θεομί-

Prov. vi. 32, 33, 34.

σητον ἀδίκημα, *a loathſome unrighteouſneſs, moſt odious to God*; and *a fire*, as Job repreſenteth it, that conſumeth to deſtruction. Job xxxi. 12.

But we muſt farther alſo conſider, that acts of this kind contain alſo in them another evil; that perſons committing them do not only ſo highly wrong their neighbour, but defile themſelves alſo by the fouleſt turpitude; in which reſpect the prohibition of all unlawful and irregular ſatisfactions to luſtful appetite; all compliance with that great enemy of our ſouls, the fleſh; all kinds of impurity and laſciviouſneſs, not in act only, but in thought, in ſpeech, in geſture, may be reduced to this law: our Lord himſelf doth ſo interpret it, as to make it include a forbidding of all unchaſte deſires; and Chriſtianity doth in a moſt ſtrict and ſpecial manner oblige us to all kinds of ſobriety and modeſty, of chaſtity and purity in body and ſpirit; enjoining us to *abſtain from all fleſhly luſts, as enemies to our ſouls; to mortify our fleſhly members; to poſſeſs our veſſels* (or bodies) *in ſanctity and honour*; not to have *any impurity, or filthineſs, ſo much as named among us*; nor to ſuffer *a foul word to proceed out of our mouth*; not to *defile our bodies*, conſecrated unto God, and made *temples of the Holy Spirit*; excluding perſons guilty of ſuch things from any title or capacity of entering into God's kingdom: in fine, repreſenting all ſuch practices as moſt diſhonourable to us, moſt diſpleaſing to God, moſt grievous to God's Holy Spirit, (the fountain of all virtue and goodneſs,) moſt contrary to the nature and deſign of our religion, and moſt deſtructive of our ſouls.

Matt. v. 14. 1 Pet. ii. 11. Col. iii. 5. 1 Theſſ. iv. 4. Eph. v. 3. Eph. iv. 29. 1 Cor. iii. 17. vi. 18, 19. Eph. v. 4, &c.

VIII. Commandment.

Thou ſhalt not ſteal.

THAT every man ſhould quietly enjoy thoſe ſupports and thoſe conveniences of life, which in any honeſt manner (by God's bounty immediately diſpenſing it, or by God's bleſſing upon his induſtry) he hath acquired the poſſeſſion of, or right unto, as all reaſon and equity do require, ſo it muſt be acknowledged abſolutely neceſſary for the preſervation of common peace, and the main-

tenance of civil ſociety among men: to ſecure which purpoſes, and to encourage honeſt induſtry, this law prohibiteth all invaſion or uſurpation by any means whatever (either by open violence and extortion, or by clandeſtine fraud and ſurreption) of our neighbour's proper goods and rights: he that in any way, againſt his neighbour's knowledge or will, getteth into his power, or detaineth therein, what doth in equity belong to his neighbour, and which he can reſtore to him, doth tranſgreſs againſt the intent of this law; as we ſee it interpreted in Leviticus, where it is thus expreſſed; *Thou ſhalt not defraud thy neighbour, nor rob him:* defrauding by cunning practice is no leſs forbidden, than robbing by violent force. Anywiſe ἀποστερεῖν, (that is, to deprive our neighbour of his due;) νοσφίζειν, to purloin, or (by ſubtle and ſly conveyance) to ſeparate any part of our neighbour's ſubſtance from him; πλεονεκτεῖν, to exact, or extort any thing more than one's due; ὑπερβαίνειν ἐν τῷ πράγματι, *to go beyond*, or overreach our neighbour *in dealing*, to delude and cozen him by falſe ſpeeches or fallacious pretences, are acts, in St. Paul's expreſſion, to be referred hither, as ſo many ſpecial acts of theft. I cannot ſtand to reckon up all the ſorts of unrighteouſneſs included here, or reducible to this matter, (ſuch as, beſide downright rapine and cheating, are, foul dealing in bargains and contracts; uſing falſe weights and meaſures; withholding the pledge; detaining the labourer's wages from him; the exerciſing vexatious, biting, and devouring uſuries; removing bounds of poſſeſſion; oppreſſing by undue or rigorous exaction; corrupting juſtice for reward or favour; raiſing gain by unlawful and ſhameful arts or practices; conſenting or ſharing with, adviſing or inſtigating to theſe, and the like acts; theſe I ſhall not particularly inſiſt upon,) but ſhall only ſay, that God expreſſeth great indignation againſt, and threateneth moſt ſeverely to puniſh, all acts of this kind; *For all*, ſaith he, *that do ſuch things*, (ſuch as uſe deceitful meaſures in trade,) *and all that do unrighteouſneſs, are an abomination unto the Lord thy God:* ἔκδικος ὁ Θεὸς περὶ πάντων τούτων, *God* (ſaith St.

Lev. xix. 13.
1 Cor. vi. 8.
Tit. ii. 10.
1 Theſſ. iv. 6.
Prov. xxii. 18. xx. 14. ix. 24.
Ezek. xxii. 12. xviii. 7, 16.
Hoſ. v. 10.
Amos viii. 5.
Deut. xxv. 13.
Lev. xix. 13.
Deut. xxiv. 14.
Pſal. xv. 4.
Iſa. i. 23.
Jam. v. 4.
Deut. xv. 16.
1 Theſſ. iv. 6.

Paul, ſpeaking againſt the circumventing and defrauding our neighbour) *is an avenger for all theſe kinds of things:* nor indeed is the Goſpel more ſevere in denunciation of
1 Cor. vi. 9. puniſhment againſt any crime than this; *Know ye not, that unjuſt perſons* (ſaith St. Paul, meaning this ſort of unjuſt perſons, ſo moſt properly and ſtrictly called) *ſhall not inherit the kingdom of God;* and κλέπται, πλεονέκται, ἅρπαγες, thieves, exactors, (or cheaters,) and rapacious perſons, make a good party in the catalogue of thoſe who ſhall be excluded from eternal bliſs.

I ſhould add the poſitive duties here to be underſtood, and referred to this matter, the which are commended to us in Scripture: ſuch are, diligence and induſtry in our calling, whereby, with God's bleſſing, we may ſupport ourſelves, preventing the need, and eſcaping the temptation of encroachment upon our neighbour's property;
Eph. iv. 28. 1 Theſſ. iv. 12. 2 Theſſ. viii. 12. Phil. iv. 11. 1 Tim. vi. 8. Prov. xxx. 8. Pſ. lv. 23. 1 Pet. v. 7. Heb. xiii. 5. (whereby we may, as St. Paul ſpeaketh, *have need of nothing*, may *eat our own bread*, may even have *wherewith to impart to the needs of others;*) contentment in that eſtate wherein God hath placed us, how mean ſoever; truſting in God, and relying upon his providence; *caſting our burden and care upon him*, who hath promiſed *to ſuſtain us*, who *hath ſaid*, that *he will never leave or forſake us;* laſtly, charitable relief of our neighbour in his need; for in ſuch a caſe our neighbour hath a title to the goods we poſſeſs, derived from the appointment and donation of God, who is the abſolute proprietor of all we have, we being only his ſtewards and diſpenſers thereof, according to the rules he hath declared; ſo that if we do not, according to his order, ſupply our poor neighbour, we are in juſt eſtimation, we ſhall in God's judgment appear to be, thieves, both in reſpect to God himſelf and to our neighbour; for that we thereby detain from God what by original right is his, and bereave our neighbour of what God hath beſtowed on him.

Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

IX. Commandment.

IT is in the Hebrew, *Thou ſhalt not anſwer* (to wit, being examined or adjured in judgment) *againſt thy neighbour as a falſe witneſs;* ſo that primarily, it ſeems, bearing falſe teſtimony againſt our neighbour (eſpecially in matters of capital or of high concernment to him) is prohibited: yet that not only this great crime, but that all injurious (even extrajudicial) prejudicing our neighbour's reputation, and conſequently his ſafety or his welfare in any ſort, is forbidden, we may collect from that explication of this law, or that parallel law, which we have in Leviticus; *Thou ſhalt not*, it is there ſaid, *go up and down as a talebearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour:* as a talebearer, רָכִיל; that is, a merchant, or trader in ill reports and ſtories concerning our neighbour, to his prejudice; defaming him, or detracting from him, or breeding in the minds of men an ill opinion of him; which vile and miſchievous practice is otherwhere under ſeveral names condemned and reproved: ſuch are *muttering;* (*The words of a mutterer*, ſaith the Wiſe Man, *are as wounds, going into the innermoſt parts of the belly:*) *whiſpering*, ψιθυρισμὸς, we have often in the Son of Sirach and in St. Paul mentioned with a bad character, or with prohibition and reproof: *ſupplanting;* (ſo in the good man's deſcription, Pſal. xv. it is ſaid, *He ſupplants not with his tongue;* ſo the word ſignifies:) *detraction*, or *backbiting*, καταλαλία, which is ſo often in the apoſtolical writings forbidden and reprehended: *ſlander*, or *calumny*, and *ſycophantry;* that is, oppreſſing, abuſing, or any way harming men by falſe tales, ſuggeſtions, or pretences: which ſort of practices, how baſe they are in themſelves, (nothing being more unworthy of an honeſt and ingenuous mind, nothing more ugly to the judgment of them who have any ſenſe of goodneſs,) how contrary they are to juſtice, which doth not permit us to wrong our neighbour, as well in

Levit. xix. 16.

LXX. οὐ στόμῳ δόλῳ.

Prov. xviii. 8. רגן

Sirac. v. 14. xxi. 30. xxviii. 13.

2 Cor. xii. 20.

Rom. i. 30.

Pſal. xv. 3. רגל

2 Cor. xii. 20.

James iv. 11.

Rom. i. 30.

1 Pet. ii. 1.

Luke iii. 14.

xix. 8.

Levit. xix. 11.

Pſ. lxxii. 4. cxix. 134.

his credit and good name, as in his other goods, (for they perhaps may be as much valued by him, may really be of as much conſequence to him, as any thing that he hath;) which bindeth us to abſtain from hurting him, as well in word as in deed; how oppoſite they are to charity, which obligeth us to think the beſt of our neighbour, and to endeavour that others alſo may do ſo; to conceal his real faults and blemiſhes; much more not to deviſe and affix falſe ones to him, not to gather and diſperſe ill reports to his prejudice; of how miſchievous conſequence alſo they are, breeding ill-will, and ſowing ſtrife in all ſocieties both public and private, (even *ſeparating chief friends*, as the Wiſe Man telleth us,) common ſenſe and experience do ſhew: they conſequently muſt be very odious in the ſight of God, who loveth the peace and welfare of men; and very offenfive to men, who do the miſchiefs ſpringing from them.

Prov. x. 12. 1 Cor. xiii. 5, 7.

Prov. xvi. 28.

To this law may be reduced our obligations to be candid in our opinions and diſcourſes concerning others, (according to St. Paul's excellent deſcription of charity;) to forbear all raſh and harſh cenſure, as you know our Saviour in his moſt divine ſermon on the Mount chargeth us; to be veracious, ſincere, and faithful in all our converſation; which duties are ſo often taught and preſſed in both Teſtaments: *Ye ſhall not*, ſaith the Law, *ſteal, nor deal falſely, nor lie one to another;* and, *To walk uprightly, and work righteouſneſs, and ſpeak the truth from his heart*, are the firſt lineaments in the good man's character drawn by the Pſalmiſt; and, *Theſe are the things ye ſhall do*, ſaith God in the Prophet; *Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:* and in the New Teſtament, *To lay aſide lying, to ſpeak the truth every man with his neighbour;* to *lay aſide all malice, all guile, all hypocriſies, envyings, and backbitings*, are apoſtolical commands.

1 Cor. xiii.

Levit. xix. 11. Pſal. xv. 2.

Zech. viii. 16.

Eph. iv. 25. Col. iii. 9.

1 Pet. ii. 1.

Thou ſhalt not covet thy Neighbour's Houſe; thou ſhalt not covet thy Neighbour's Wife; nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbour's. X. Commandment.

THIS law is comprehenſive and recapitulatory, as it were, of the reſt concerning our neighbour, preſcribing univerſal juſtice toward him; (whence St. Mark, it ſeems, meaneth to render it in one word, by μὴ ἀποστερήσῃς, *deprive not*, or bereave not your neighbour of any thing;) Mark x. 19. and this not only in outward deed and dealing, but in inward thought and deſire, the ſpring whence they do iſſue forth, (for, *from the heart*, as our Saviour teacheth, *do proceed* Matt. xv. 19. *evil thoughts, murders, adulteries, fornications, thefts, falſe-witneſs, blaſphemies;*) we are obliged to be ſo far from depriving our neighbour of any good thing belonging to him, that we are not ſo much as to wiſh or deſire it; not only to abſtain from injurious action, but to repreſs covetous inclinations: wherein is alſo implied, that we ſhould have a delight and complacence in our neighbour's good; not envying him any enjoyment; being in our minds content with the portion God pleaſeth to vouchſafe us; and entirely truſting in him, that he will ſupply us with what is needful or befitting to us, without the damage of our neighbour. Thus *God's law is*, as St. Paul obſerved, *ſpiritual*; Rom. vii. 7, 14. not only reſtraining exterior acts, but regulating our inmoſt thoughts, quelling all inordinate appetites and affections of heart within us; the which may be extended ſo as to reſpect not only matters of juſtice toward our neighbour, but all objects whatever of our practice; ſo as to import that which in the Chriſtian law is ſo frequently enjoined us, as the life of our religion, *circumciſing our hearts, crucifying the fleſh with its paſſions and deſires, mortifying our earthly members, putting to death by the Spirit the deeds of the body, putting off the old man, which is corrupted according to the deceitful luſts:* Οὐκ ἐπι- Rom. ii. 29. Phil. iii. 3. Col. ii. 11. Gal. v. 24. Rom. vi. 6. Col. iii. 5. ii. 11. Eph. iv. 22. Rom. viii. 13.

ἐπιθυμήσεις, *Thou ſhalt not unlawfully or irregularly deſire,* doth, according to the ſpiritual intent, import all this.

I have done; and ſhall only add, that the ſum and end of theſe, and all other good laws, of all religion, and all our duty, is (as we often are taught in the New Teſta-
1 Tim. i. 5. ment) compriſed in thoſe two rules, of *loving God with all our heart,* and *loving our neighbour as ourſelves;* ſeriouſly and honeſtly attending unto which, we can hardly fail of knowing what in any caſe our duty is: it remains that we employ our beſt care and endeavour on the conſcientious practice thereof; imploring therewith the aſſiſtance of God's grace, and that good Spirit, which God hath moſt graciouſly promiſed to thoſe who duly aſk it, by which alone we can be enabled to keep God's commandments: to him be all glory and praiſe. *Amen.*

THE

DOCTRINE

OF

THE SACRAMENTS.

IT is a peculiar excellency of our religion, that it doth not much employ men's care, pains, and time, about matters of ceremonial obſervance; but doth chiefly (and in a manner wholly) exerciſe them in works of ſubſtantial duty, agreeable to reaſon, perfective of man's nature, productive of true glory to God, and ſolid benefit to men. Its deſign is not to amuſe our fancies with empty ſhows, nor to take up our endeavours in fruitleſs performances; but to render us truly good, and like unto God; firſt in interior diſpoſition of mind, then in exterior practice; full of hearty love and reverence to God, of tender charity and goodwill toward men; of moderation and purity in the enjoyment of theſe things; of all true piety and virtue; whereby we may become qualified for that life of bliſs which it tendereth and promiſeth; for converſation in that holy ſociety above, to which it deſigneth and calleth us. Yet becauſe fancy is naturally a medium, and an effectual inſtrument of action; and becauſe ſenſible objects are apt ſtrongly to affect our minds; it hath pleaſed the divine Wiſdom to apply them, in fit meaſure, and to ſanctify them to thoſe good purpoſes, by appointing ſome few ſolemn and ſignificant rites to be obſerved by us, being in their own nature proper and uſeful, and by God deſigned to declare his mind and gracious intents to us; to conſign and convey his grace into our ſouls, to confirm

Cypr. Ep. 76.

It hath, eſpecially upon vulgar and weaker minds, a ſtrong efficacy.

our faith in him, to raiſe our devotion toward him, to quicken our reſolutions of obeying his will; to enable and excite us to the practice of thoſe great duties which he requireth of us; [a] *Our Lord Jeſus Chriſt*, ſaith St. Auſtin, *hath ſubjected us to his gentle yoke and light burden; whence, with ſacraments moſt few in number, moſt eaſy for obſervance, moſt excellent in ſignification, he bound together the ſociety of new people:* and, *The mercy of God*, ſaith he again, *would have religion free, by the celebration of a moſt few and moſt clear ſacraments.*

Of theſe there appear two (and St. Auſtin in the place cited could inſtance in no more) of general and principal uſe, inſtituted by our Lord himſelf; which, becauſe they repreſent to us ſomewhat not ſubject to ſenſe, and have a ſecret influence upon us; becauſe what is intended by them is not immediately diſcernible by what is done, without ſome explication, (their ſignificancy being not wholly grounded in the nature, but depending upon arbitrary inſtitution, as that of words, which is of kin to them; whence St. Auſtin calls a ſacrament, *Verbum viſibile*,) have uſually been called myſteries, (that is, actions of a cloſe and occult importance, of deeper meaning and deſign than is obvious to ordinary perception;) and thence are alſo called ſacraments, for no other reaſon, I conceive, than becauſe the ancienteſt tranſlators of the Bible into Latin did uſually render the word μυστήριον by the word *ſacramentum*; whence every thing containing under it ſomewhat of abſtruſe meaning is by ancient writers termed a ſacrament. (So Tertullian calls all Chriſtianity the ſacrament of Chriſtian religion; and Eliſha's ax he calls the ſacrament of wood; and St. Auſtin ſpeaks of the ſacrament of bread, of fiſh, of numbers, of the rock, &c. In ſhort, he ſays of all ſigns, that *when they belong to divine*

Exod. xii. 26. Sacramenti natura diſerte et plane exprimitur.

[a] Dominus noſter leni jugo ſuo nos ſubdidit, et ſarcinæ levi; unde ſacramentis numero pauciſſimis, obſervatione facillimis, ſignificatione præſtantiſſimis ſocietatem novi populi colligavit: ſicut eſt baptiſmus Trinitatis nomine conſecratus, communicatio corporis et ſanguinis ipſius; et ſi quid aliud in Scripturis canonicis commendatur, &c. *Ep.* 118. Religionem pauciſſimis et manifeſtiſſimis celebrationum ſacramentis miſericordia Dei liberam eſſe voluit. *Id. Ep.* 119.

things, they are called ſacraments[b]; which ſhews to how ſmall purpoſe the diſputes are, yea, on what ſmall grounds the decrees are, concerning the number, general nature, and efficacy of ſacraments: for where a name or form of a ſacrament is of ſo large, ambiguous, and indeterminate ſignification, there can be nothing but confuſion in the diſputes about it.) But thoſe which chiefly at leaſt, and in way of eminency, have obtained this name, are thoſe two inſtituted by our Lord, Baptiſm and the Lord's Supper; of which I ſhall in order diſcourſe; and ſo of each, as very briefly to conſider the occaſion of their inſtitution; the actions enjoined in them; the nature of them, or wherein their myſtery doth conſiſt; the ends for which they were intended; and the effects they produce; together with the diſpoſitions and duties (antecedent, concomitant, and conſequent) required of us in the uſe and practice of them. And firſt,

[b] Nimis autem longum eſt convenienter diſputare de varietate ſignorum, quæ, cum ad res divinas pertinent, ſacramenta appellantur. *Aug. Ep.* 5.

In cunctis Chriſti actionibus ſacramentorum myſteria corruſcarunt. *Leo* i. *Ep.* 4.

OF

BAPTISM.

Βαπτισμῶν διδαχή. Heb. vi. 2.

THERE were, as the Apoſtle to the Hebrews telleth us, Heb. ix. 10. in ſacred uſe among the Jews διάφοροι βαπτισμοὶ, *ſeveral kinds of baptiſms.* The learned in their laws and cuſtoms Seld. de Synedriis. teach, that they never did receive any perſon into their covenant, whether that which was more ſtrict, (to which natural Jews *and proſelytes of righteouſneſs* were tied,) or that which was more lax, with which ſtrangers and pro- Exod. xxix. 4. ſelytes of the gate did comply, without a baptiſm. And Numb. viii. 6. that prieſts and Levites entering into their office were to be ſanctified by waſhing with water, we ſee plainly preſcribed in their Law; likewiſe that all perſons who had contracted any kind of defilement were purified by the Levit. xv. 8, 16, 18, 27. xxii. 6. like ceremony, particularly children new born, is expreſſed there. Moreover, that it was in uſe for perſons, who were Numb. xix. 7, &c. conſcious to themſelves of having tranſgreſſed God's law, Ezek. xvi. 4. being in God's name invited by ſome perſon of eminent authority (a prophet, or like a prophet, one commiſſionated by God) unto repentance and amendment of life, to be waſhed by him, in teſtimony of their ſtedfaſt purpoſe to amend, and in hope to obtain pardon from God of their paſt offences, and to be reinſtated in his favour, appears John i. 25, 33. probable by St. John the Baptiſt's undertaking, and the ſucceſs thereof. For if the manner of his proceeding had been altogether unuſual and unknown, ſo many, it ſeems, would not ſo readily (without any ſtir or obſtacle) have complied therewith; eſpecially among the Scribes and Phariſees, thoſe zealous adherents to traditionary practice, who, to maintain their credit and intereſt with the people, were ſo averſe from all appearance of novelty. This practice then, of waſhing in ſo many caſes, and to ſo many

purpoſes, cuſtomary among God's people, to ſignify men's entering into a new ſtate or courſe of life, being withal moſt apt and proper for his deſign, our bleſſed Saviour, who never favoured needleſs innovations, was pleaſed to aſſume and impoſe upon the diſciples and followers of his religion, accommodating it to thoſe holy purpoſes, which we ſhall now endeavour to declare.

What the action itſelf enjoined is, what the manner and form thereof, is apparent by the words of our Lord's inſtitution; *Going forth therefore,* ſaith he, *teach* (or *diſciple*) *all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things which I have commanded you.* Mat. xxviii. 19. Mark xvi. 15.

The action is baptizing, or immerſing in water; the object thereof, thoſe perſons of any nation whom his miniſters can by their inſtruction and perſuaſion render diſciples; that is, ſuch as do ſincerely believe the truth of his doctrine, and ſeriouſly reſolve to obey his commandments. It is performed *in the name;* that is, it is miniſtered by the authority, and bears ſpecial relation unto the Perſons of the bleſſed Trinity, as the chief objects of the faith profeſſed, and the ſole objects of the obedience undertaken therein; as exhibiting gracious favours unto the perſon baptized, and as receiving ſpecial obligations from him.

Such is the action itſelf declared to be; the myſtery thereof conſiſts in its being a notable ſign to repreſent, and an authentic ſeal to ratify, the collation then made of certain great benefits to us; and our undertaking correſpondent duties toward God.

The benefits which God then ſignifies, and (upon due terms) engageth to confer on us, are theſe:

1. The purgation or abſolution of us from the guilt of paſt offences, by a free and full remiſſion of them, (the which waſhing by water, cleanſing from all ſtains, doth moſt appoſitely repreſent;) and conſequently God's being reconciled unto us, his receiving us into a ſtate of grace and favour, his freely juſtifying us, (that is, looking upon us, or treating us as juſt and innocent perſons, although

before we ſtood guilty of heinous ſins, and thereupon liable to grievous puniſhments,) that theſe benefits are conferred in baptiſm, many places of Scripture plainly ſhew; [and the primitive church, with moſt firm and unanimous conſent, did believe.] *And now,* ſaid Ananias to St. Paul, *why doſt thou tarry? Ariſe and be baptized, and waſh away thy ſins*: and, *Repent,* ſaith St. Peter, preaching to the Jews, *and let every one of you be baptized for the remiſſion of ſins:* and, *Chriſt,* ſaith St. Paul again to the Epheſians, *loved his Church, and delivered himſelf for it, that he might ſanctify it, purging it by the waſhing of water,* ἐν ῥήματι, (that is, he effectually in baptiſm conſigned to the members of his Church that mercy and remiſſion of ſins which he purchaſed and merited by his paſſion :) and again, *Such,* ſaith he to the Corinthians, *were ſome of you;* (that is, ye were perſons guilty of heinous ſins ;) *but ye have been waſhed, ye have been ſanctified, ye have been juſtified in the name of our Lord, and by the Spirit of our God:* where *having been waſhed in Chriſt's name* doth (in congruity with what is ſaid in other places) denote baptiſm in his name; being *ſanctified* and *juſtified* do expreſs the firſt benefits accompanying that baptiſm. And indeed, wherever a general remiſſion of ſins, or a full ſanctification, or conſecration, and juſtification of men's perſons in God's ſight, are mentioned; that remiſſion of ſins, that ſeparation, or dedication unto God's ſervice; that reception into grace, which are conſigned in baptiſm, are (I conceive) underſtood; there being no other ſeaſon or occaſion, wherein ordinarily and viſibly God doth exhibit thoſe benefits.

Vid. Juſt. Apol. 2. Tertul. de Bapt. &c. Acts xxii. 16. ii. 38. Eph. v. 26. 1 Cor. vi. 11.

Quid feſtinat innocens ætas ad remiſſionem peccatorum? *Tertul.*

It may be demanded, How children, by reaſon *of their innocent age,* are capable of theſe benefits; how they can be pardoned, who never had offended; how they can be juſtified, who never were capable of being unjuſt? I briefly anſwer, that becauſe they come from that race, which by ſin had forfeited God's favour, and had alienated itſelf from him; becauſe alſo they have in them thoſe ſeeds of pravity from which afterward certainly, life continuing, (without God's reſtraining grace,) will ſprout forth in-

numerable evil actions; therefore that God overlooking all the defects of their nature, both relative and absolute, or personal, doth assume them into his special favour, is no small benefit to them, answerable to the remission of actual sin, and restitution from the state consequent thereon in others.

—impletur apud nos Spiritu Sancto puerorum innocens ætas, &c. *Cypr. Epist.* 10.

2. In baptism, the gift of God's holy Spirit is conferred, qualifying us for the state into which we then come, and enabling us to perform the duties we then undertake, which otherwise we should be unable to perform; for purification of our hearts from vicious inclinations and desires; for begetting holy dispositions and affections in our souls; for to guide and instruct us, to sustain and strengthen us, to encourage and comfort us in all the course of Christian piety: the which effects are well also figured by water, which purifieth things both from inherent and adherent filth. That this benefit is annexed to baptism, the Scripture also teacheth us; *Be baptized,* Acts ii. 38. saith St. Peter, *in the name of Christ, to the remission of sins, and ye shall receive the gift of the Holy Ghost:* εἰς ἓν πνεῦμα ἐποτίσθημεν, We *being baptized in one body, are* 1 Cor. xii. *made to drink of one Spirit,* saith St. Paul: and with the 13. *laver of regeneration,* St. Paul again joineth the *renovation* λουτροῦ παλιγγενεσίας, ἀνακαινώσεως *of the Holy Ghost:* and it is represented as an advantage πνεύματος ἁγίου. of our Saviour's baptism above that of John, that our Tit. iii. 5. Lord not only baptized *with water to repentance, but with* Matt. iii. 11. *the Holy Ghost, and fire.*

Some preventing operations of the Holy Ghost (whereby God freely draweth men to Christianity, persuading their minds to assent thereto, inspiring their hearts with resolutions to comply with it) do precede baptism; but a more full communication thereof, (due by compact, assured by promise,) for the confirming and maintaining us in the firm belief and constant practice of Christianity, is consequent thereon; *After ye had believed, ye were sealed by* Eph. i. 14. *the Holy Spirit of promise,* saith St. Paul. To signify which benefit then conferred, the ancient Christians did to baptism annex the chrism, or holy unction, signifying the collation of that healing and cheering Spirit to the

baptized person; that which St. Paul may seem to re-
2 Cor. i. 21. spect, when he saith, *He that establisheth* (or confirmeth) *us with you into Christ, and who hath anointed us, is God; who also hath sealed us, and hath given us the earnest of the Spirit in our hearts.*

3. With those gifts is connected the benefit of regeneration, implying our entrance into a new state and course of life; being endowed with new faculties, dispositions, and capacities of souls; becoming new creatures and new
Eph. ii. 22, 23, 24. men, as it were, *renewed after the likeness of God in*
Col. iii. 10. *righteousness and true holiness;* our being sanctified in our
2 Cor. v. 17. hearts and lives, being mortified to fleshly lusts and worldly affections, being quickened to a spiritual life and heavenly conversation: in short, becoming, in relation and in disposition of mind, the children of God. This the matter and the action of baptism do set out: for as children new
Ezek. xvi. 4. born, (for cleansing them from impurities adherent from
—λύσασα ἢ ἐμπλήσασα γάλακτι. *Theocr.* the womb,) both among the Jews and other people, were wont to be washed; so are we in baptism, signifying our purification from natural and worldly defilements: the mersion also in water, and the emersion thence, doth figure our death to the former, and receiving to a new life.
Tit. iii. 5. Whence baptism is by St. Paul called *the laver of regene-*
John iii. 5. *ration;* and our Lord saith, that *if a man be not born again of water and the Spirit, he cannot enter into the kingdom of God;* that is, every one becoming a Christian is by baptism regenerated, or put into a new state of life, getteth new dispositions of soul, and new relations to God;
Gal. iii. 26. *Ye are all,* saith St. Paul, *the children of God by faith in Christ Jesus;* that is, by embracing his doctrine, and sub-
Rom. vi. 4. mitting to his law professedly in baptism: and, *We,* saith
Col. ii. 12. St. Paul again, *are buried with Christ through baptism unto death; that as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life.*

4. With these benefits is conjoined that of being inserted into God's Church, his family, the number of his chosen people, the mystical body of Christ, whereby we become entitled to the privileges and immunities of that
1 Cor. xii. 13. heavenly corporation. *We,* saith St. Paul, *have been all*

baptized in one Spirit into one body, the myſtical body of Chriſt: and, *So many of you*, ſaith he again, *as have been baptized into Chriſt*, (into Chriſt myſtical, or the Church,) *have put on Chriſt; and ye are*, adds he, *all one in Chriſt Jeſus.* As proſelytes among the Jews by baptiſm were admitted unto the communion and privileges of the Jewiſh, ſo thereby are we received into the like communion and privileges of the Chriſtian, far more excellent, ſociety. Gal. iii. 27.

5. In conſequence of theſe things, there is with baptiſm conferred a capacity of, a title unto, an aſſurance (under condition of perſevering in faith and obedience to our Lord) of, eternal life and ſalvation. We are therein, in St. Peter's words, *regenerated unto a lively hope of an incorruptible inheritance, by* that *reſurrection of Chriſt*, which is repreſented to us in this action; and ſo therein applied, as to beget in us a title and a hope to riſe again in like manner to a bliſsful life; whence we are ſaid therein to riſe with him; *Being*, ſaith St. Paul, *buried with him in baptiſm, wherein alſo we were raiſed again:* whence by the two great Apoſtles baptiſm is ſaid to ſave us: *Baptiſm*, ſaith St. Peter, the antitype of the delivery in the flood, *doth ſave us;* that is, admitteth us into the ark, putteth us into the ſure way of ſalvation: and, *God*, ſaith St. Paul, *according to his mercy ſaved us, by the laver of regeneration:* and, *He that ſhall believe, and ſhall be baptized, ſhall be ſaved*, is our Saviour's own word and promiſe: *ſhall be ſaved;* that is, ſhall be put into a ſtate and way of ſalvation; continuing in which ſtate, proceeding in which way, he aſſuredly *ſhall be ſaved:* for faith there denoteth perſeverance in faith, and baptiſm implieth performance of the conditions therein undertaken; which next is to be conſidered. 1 Pet. i. 3. Col. ii. 12. 1 Pet. iii. 21. Tit. iii. 5. Mark xvi. 16.

For as this holy rite ſignifieth and ſealeth God's collation of ſo many great benefits on us; ſo it alſo implieth, and, on our part, ratifieth our obligation, then in an eſpecial manner commencing, to ſeveral moſt important duties toward him. It implieth, that we are in mind fully perſuaded concerning the truth of that doctrine which God

the Father revealed by his bleſſed Son, and confirmed by the miraculous operation of the Holy Ghoſt; we therein profeſs our humble and thankful embracing the overtures of mercy and grace, purchaſed for us by our Saviour's meritorious undertaking and performances, the which are then exhibited and tendered to us; we therein declare our hearty reſolution to forſake all wicked courſes of life, repugnant to the doctrine and law of Chriſt; fully to conform our lives to his will, living thereafter in all piety, righteouſneſs, and ſobriety, as loyal ſubjects, faithful ſervants, and dutiful children to God: in brief, we therein are bound, renouncing all erroneous principles, all vicious inclinations, and all other engagements whatever, entirely to devote ourſelves to the faith and obedience of God the Father, our glorious and good Maker; of God the Son, our gracious Redeemer; of God the Holy Ghoſt, our bleſſed Guide, Aſſiſtant, Advocate, and Comforter: theſe are the duties antecedent unto, and concomitant of, our baptiſm, (immediately and formally required of thoſe who are capable of performing them, mediately and virtually of them who are not,) the which are ſignified by our being baptized in the name of the Holy Trinity.

Theſe duties the Scripture commonly expreſſeth by the word, *faith* and *repentance;* ſometimes ſingly, ſometimes conjunctly: *If,* ſaid Philip to the Eunuch, *thou believeſt with thy heart, it is lawful* (for thee to be baptized;) faith was an indiſpenſable condition prerequiſite thereto: and, *Repent,* ſaith St. Peter, *and let every one of you be baptized;* repentance alſo was neceſſary to precede it: indeed both theſe (as they are meant in this caſe) do in effect ſignify the ſame; each importeth a being renewed in mind, in judgment, in will, in affection; a ſerious embracing of Chriſt's doctrine, and a ſtedfaſt reſolution to adhere thereto in practice. Hence are thoſe effects or conſequences attributed to faith, juſtifying us, reconciling and bringing us near to God, ſaving us; becauſe it is the neceſſary condition required by God, and by him accepted, that we may be capable of thoſe benefits conferred in baptiſm; the ſame being alſo re-

Acts viii. 37.
Acts ii. 38.
Acts xxvi. 14. v. 31. xx. 21. xxvi. 20. iii. 19. xvii. 30. Rom. v. 1, 2. iii. 25. ii. 4. Gal. ii. 16. iii. 8.

ferred to that repentance, or change of mind, which must accompany our entrance into Christianity; that good conscience with which we stipulate a perpetual devotion and obedience to God; the which therefore doth, as St. Peter telleth us, *save us;* it contributing to our salvation, as a duty necessarily required in order thereto. This is that death to sin, and resurrection to righteousness, that being buried with Christ, and rising again with him, so as to walk in newness of life, which the baptismal action signifies, and which we then really undertake to perform.

Heb. x. 39. Eph. ii. 8. iii. 12. 2 Theff. ii. 13. 2 Tim. ii. 25. 2 Pet. iii. 9. Matt. ix. 13. Luke xxiv. 47. Mark ii. 17. 1 Pet. iii. 21. Rom. vi. 3, 4, &c.

And as such are the duties preceding or accompanying baptism; so making good the engagements they contain, constantly persisting in them, maintaining and improving them, are duties necessarily consequent thereupon; *Having*, saith the Apostle, *had our bodies washed with pure water, let us hold fast the profession of our faith without wavering.* We should indeed continually remember, frequently and seriously consider, what in so solemn a manner we (upon so valuable considerations) did then undertake, promise, and vow to God, diligently striving to perform it; for violating our part of the covenant and stipulation then made, by apostasy in profession or practice from God and goodness, we certainly must forfeit those inestimable benefits which God otherwise hath tied himself to bestow; the pardon of our sins, the favour of God, the being members of Christ, the grace, guidance, assistance, and comfort of the Holy Spirit; the right unto, and hope of, salvation. We so doing, shall not only simply disobey and offend God; but add the highest breach of fidelity to our disobedience, together with the most heinous ingratitude, abusing the greatest grace that could be vouchsafed us; *If we wilfully sin after we have taken the acknowledgment of the truth*, (saith the Apostle, meaning that solemn profession of our faith in baptism,) *we trample under foot the Son of God, we profane the blood of the covenant, we do despite unto the Spirit of grace;* and incurring so deep guilt, we must expect suitable punishment. But I proceed to the other sacrament,

Heb. x. 23. 2 Pet. iii. 17.

Heb. x. 26, 29.

THE

EUCHARIST.

Cypr. Ep. 63. AMONG the wonderful works of power and grace performed by God Almighty in favour of the children of Iſrael, and in order to their delivery from the Egyptian ſlavery, a moſt ſignal one was the ſmiting the firſt-born in every houſe of the Egyptians, and paſſing over the houſes of the children of Iſrael; wherein God declared his juſt wrath againſt their cruel oppreſſors, depriving them in a ſudden and dreadful manner of what was neareſt and deareſt to them; and his gracious mercy toward them, in preſerving what was alike dear to them from ſo woful a calamity; *thus* (as the text expreſſeth it) putting a difference between the Egyptians and the children of Iſrael. Now that the memory of ſo remarkable a mercy might be preſerved, that their affections might be raiſed to a ſtrong ſenſe of God's goodneſs, and their faith in him confirmed, ſo as in the like need to hope for the ſame favourable help and protection, by the conſideration of ſo notable an experiment, it pleaſed God to appoint a ſacrament, or myſterious rite, to be annually celebrated, repreſenting and recalling to mind that act of God, wherein his ſpecial kindneſs was ſo eminently demonſtrated toward his people: the ſame alſo (as did other rites and ſacrifices inſtituted by God among that people) looking directly forward upon that other great delivery from ſin and hell, which God in mercy deſigned toward mankind, to be achieved by our Saviour; prefiguring, that the ſouls of them who ſhould be willing to forſake the ſpiritual bondage of ſin, ſhould be ſaved from the ruin coming upon them who would abide therein; God regarding the blood
Exod. xii. 23. of our Saviour (that immaculate Lamb, ſacrificed for them) ſprinkled upon the doors of their houſes; that is,

by hearty faith and repentance, applied to their consciences. The occaſion of celebrating which holy rite, our Saviour we ſee did improve to the inſtitution of this ſacrament, moſt agreeing therewith in deſign, as repreſentative and commemorative of the greateſt bleſſing and mercy that we are capable of having vouchſafed to us; ſome part of that ancient rite or ſacrifice (which was moſt ſuitable to the ſpecial purpoſes of this inſtitution, and moſt conformable to the general conſtitution of the Chriſtian religion, whereby all bloody ſacrifices are aboliſhed) being retained in this. Heb. x. 22. 1 Pet. i. 2.

The action itſelf (or rather the whole rite, conſiſting of divers actions) we ſee plainly deſcribed in the Goſpels, and in the firſt Epiſtle of St. Paul to the Corinthians, diſtinguiſhable into theſe chief parts. 1. The benediction and conſecration (by prayer and thankſgiving) of bread and wine. 2. The breaking of bread, and handling the cup. 3. The delivery and diſtribution of them to the perſons preſent. 4. The declaration accompanying that delivery, that thoſe ſymbolical things and actions did repreſent our Saviour's body given and broken, our Saviour's blood ſhed and poured out for us, in ſanction of the new covenant. 5. The actual partaking of thoſe ſymbols, by eating the bread and drinking the wine, done by all preſent. Theſe things we find done at the firſt inſtitution and exemplary practice of this holy ceremony; the which our Saviour obliged us to imitate, ſaying, *Do this in remembrance of me.* There followeth in St. Matthew and St. Mark, preſently after the narration concerning theſe particulars,—Καὶ ὑμνήσαντες, *And having ſung a hymn, they went to the mount of Olives:* which action was indeed in itſelf proper to conclude the practice of this holy rite; yet what reference it hath thereto cannot thence be determined: however, with theſe the Church hath always joined ſeveral acts of devotion (confeſſions, prayers, praiſes, thankſgivings, interceſſions, vows) ſuitable to the nature and deſign of the ſacrament, apt to glorify God, and edify the faithful in the celebration thereof. 1 Tim. iv. 5. Luke xxii. 19, 20. εὐχαριστήσας. 1 Cor. xi. 24, 25. ἔκλασεν. Luke xxii. 17. διαμερίσατε. Mark xiv. 22, 23, 24. ἴνων ἔπιον. Matt. xxvi. 30. Mark xiv. 26.

Such is the practice itſelf inſtituted and enjoined by our

Saviour; the myſterious importance thereof, as we find it explained in holy Scripture, (the only ſolid and ſure ground upon which we can build the explication of ſupernatural myſteries,) conſiſteth chiefly in theſe particulars:

1. It was intended for a commemorative repreſentation of our Saviour's paſſion for us; fit to mind us of it, to move us to conſider it, to beget affections in us ſuitable to the memory and conſideration thereof: Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· *Do this*, ſaith our Lord, *for my remembrance*, or in commemoration of me; that is, ſo as thereby to have raiſed in you a reflection of mind and heart upon thoſe grievous pains which I ſhall have endured for your ſake, to procure for you a remiſſion of ſins and reconciliation to God: and, *So often*, ſaith St. Paul, *as ye eat this bread, and drink this cup*, καταγγέλλετε, *ye tell forth* (or ſignificantly expreſs) *the death of our Lord till he come*, or during his abſence from us. The ſuffering of our Saviour (the moſt wonderful act of goodneſs and charity that ever was performed in the world, which produced effects of higheſt conſequence to our benefit, the conſideration whereof is apt to work the beſt diſpoſitions of piety in us) ſhould very frequently be preſent to our thoughts and affections; and that it may be ſo with advantage, ſuch a ſolemn and ſenſible repreſentation thereof is very conducible; wherein we behold him crucified, as it were *in effigie*, his body broken, his blood poured out for us; it being, in a ſort, a putting us into the circumſtances of thoſe who did behold our Saviour for us hanging upon the croſs. Our Lord being abſent in body from us, (ſitting in heaven at God's right hand,) to ſupply that abſence, that we ſhould not be apt to forget him, and thereby become wholly eſtranged from him, is pleaſed to order this occaſion of being preſent, and converſing with us, in ſuch a manner, as may retain in our memories his gracious performances for us; may impreſs in our hearts a kindly ſenſe of them; may raiſe us up in mind and affection to him.

Luke xxii. 19. 1 Cor. xi. 25.

1 Cor. xi. 26.

2. The benefits conſequent upon our Saviour's paſſion, rightly apprehended, heartily believed, ſeriouſly conſi-

dered by us, are hereby lively repreſented, and effectually conveyed, to the ſuſtenance and nouriſhment of our ſpiritual life, to the refreſhment and comfort of our ſouls. It is a holy feaſt, a ſpiritual repaſt, a divine entertainment, to which God in kindneſs invites us; to which, if we come with well-diſpoſed minds, he there feeds us with moſt holy and delicious viands, with heavenly manna, with moſt reviving and cheriſhing liquor. Bread is the ſtaff of life, the moſt common, moſt neceſſary, and moſt wholeſome, and moſt ſavoury meat; wine is the moſt pleaſant and wholeſome alſo, the moſt ſprightly and cordial drink: by them therefore our Lord choſe to repreſent that body and blood, by the oblation of which a capacity of life and health was procured to mankind; the taking in which by right apprehenſion, taſting it by hearty faith, digeſting it by careful attention and meditation, converting it into our ſubſtance by devout, grateful, and holy affections, joined with ſerious and ſteady reſolutions of living anſwerable thereto, will certainly ſupport and maintain our ſpiritual life in a vigorous health and happy growth of grace; refreſhing our hearts with comfort and ſatisfaction unſpeakable; *He that doeth thus, eats our Saviour's fleſh, and drinks his blood,* (that is, who, as our Saviour interpreteth it, doth *believe in him;* that belief importing all other acts of mind and will connected with right perſuaſions concerning him,) *hath eternal life,* and *ſhall live for ever,* as himſelf declares and promiſes: which benefits, therefore, in the due performance of this holy duty, are conveyed unto us. John vi. 51, 47. v. 56.

3. This ſacrament declares that union which good Chriſtians partaking thereof have with Chriſt; their myſtical inſertion into him, by a cloſe dependence upon him for ſpiritual life, mercy, grace, and ſalvation; a conſtant adherence to him, by faith and obedience; a near conformity to him in mind and affection; an inſeparable conjunction with him, by the ſtricteſt bands of fidelity, and by the moſt endearing relations: which things could not more fitly be ſet out, than by the partaking our beſt and moſt neceſſary food; which being taken in, ſoon becomes John xv. 4.

united to us, assimilated and converted into our substance; thereby renewing our strength, and repairing the decays of our nature: wherefore, *He*, saith our Saviour, *that eateth my flesh, and drinketh my blood, abideth in me, and I in him*; and, *The cup of blessing*, saith St. Paul, *which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?* We in the outward action partake of the symbols representing our Saviour's body and blood; we in the spiritual intention communicate of his very person, being (according to the manner insinuated) intimately united to him.

John vi. 56. 1 Cor. x. 16.

4. By this sacrament consequently is signified and sealed that union which is among our Saviour's true disciples communicating therein; their being together united in consent of mind and unity of faith; in mutual good-will and affection, in hope, and tendency to the same blessed end, in spiritual brotherhood and society; especially upon account of their communion with Christ, which most closely ties them one to another; they partaking of this one individual food, become translated, as it were, into one body and substance; *Seeing*, saith St. Paul, *we being many, are one bread, one body; for all of us do partake of one bread.*

Vid. Cyp. Ep. lxiii. p. 146. lxvii. p. 208. 1 Cor. x. 17.

In the representing, producing, and promoting these things, we are taught the mystery of this sacrament doth consist; it was designed, as a proper and efficacious instrument, to raise in us pious affections toward our good God and gracious Redeemer; to dispose us to all holy practice; to confirm our faith, to nourish our hope, to quicken our resolutions of walking carefully in the ways of duty; to unite us more fastly to our Saviour, and to combine us in charity one toward another; the accomplishing of which intents thereof doth suppose our faithful and diligent concurrence in the use thereof: whence arise many duties incumbent upon us in respect thereto; some antecedent, some concomitant, some consequent to the use thereof.

1. Before we address ourselves to the partaking of this venerable mystery, we should consider whither we are

going, what is the nature and importance of the action we ſet ourſelves about; that we are approaching *to our Lord's table*, (ſo St. Paul calleth it,) to come into his more eſpecial preſence, to be entertained by him with the deareſt welcome and the beſt cheer that can be; to receive the fulleſt teſtimonies of his mercy, and the ſureſt pledges of his favour toward us; that we are going to behold our Lord in tendereſt love, offering up himſelf a ſacrifice to God, therein undergoing the ſoreſt pains and foulеſt diſgraces for our good and ſalvation; that we ought therefore to bring with us diſpoſitions of ſoul ſuitable to ſuch an acceſs unto, ſuch an intercourſe with, our gracious Lord. Had we the honour and favour to be invited to the table of a great prince, what eſpecial care ſhould we have to dreſs our bodies in a clean and decent garb, to compoſe our minds in order to expreſſion of all due reſpect to him; to bring nothing about us noiſome or ugly, that might offend his ſight, or diſpleaſe his mind: the like, ſurely, and greater care we ſhould apply, when we thus being called, do go into God's preſence and communion. We ſhould, in preparation thereto, with all our power, endeavour to cleanſe our ſouls from all impurity of thought and deſire; from all iniquity and perverſeneſs; from all malice, envy, hatred, anger, and all ſuch evil diſpoſitions, which are moſt offenſive to God's all-piercing ſight, and unbeſeeming his glorious preſence; we ſhould dreſs our ſouls with all thoſe comely ornaments of grace (with purity, humility, meekneſs, and charity) which will render us acceptable and well-pleaſing to him; we ſhould compoſe our minds into a frame of reverence and awful regard to the majeſty of God; into a lowly, calm, and tender diſpoſition of heart, apt to expreſs all reſpect due to his preſence, fit to admit the gracious illapſes of his Holy Spirit; very ſuſceptive of all holy and heavenly affections, which are ſuitable to ſuch a communion, or may ſpring from it. We ſhould therefore remove and abandon from us, not only all vicious inclinations and evil purpoſes; but even all worldly cares, deſires, and paſſions, which may diſtract or diſcompoſe us, that may dull or deject us, that may cauſe us to behave ourſelves indecently

1 Cor. x. 21.

or unworthily before God, that may bereave us of the excellent fruits from ſo bleſſed an entertainment.

1 Cor. xi. 28. To theſe purpoſes we ſhould, according to St. Paul's advice, δοκιμάζειν ἑαυτούς, examine and approve ourſelves; conſidering our paſt actions and our preſent inclinations; and accordingly, by ſerious meditation, and fervent prayer to God for his gracious aſſiſtance therein, working our ſouls into a hearty remorſe for our paſt miſcarriages, and a ſincere reſolution to amend for the future; forſaking all ſin, endeavouring in all our actions to ſerve and pleaſe God; *purging out*, as St. Paul again enjoineth us, *the old leaven of vice and wickedneſs;* ſo that we may feaſt, and celebrate this paſſover, in which *Chriſt* is myſtically ſacrificed for us, in the *unleavened* diſpoſitions *of ſincerity and truth.* Such are the duties previous to our partaking this ſacrament.

1 Cor. v. 7.

2. Thoſe duties which accompany it are, a reverent and devout affection of heart, with a ſuitable behaviour therein; an awful ſenſe of mind, befitting the majeſty of that preſence wherein we do appear, anſwerable to the greatneſs, and goodneſs, and holineſs of him with whom we converſe, becoming the ſacredneſs of thoſe myſteries which are exhibited to us, (that which St. Paul ſeemeth to call διακρίνειν τὸ σῶμα Κυρίου, to *diſcern* or diſtinguiſh *our Lord's body;* that is, yielding a peculiar reverence of mind and behaviour in regard thereto;) a devotion of heart, conſiſting in hearty contrition for our ſins, which did expoſe our Saviour to the enduring ſuch pains, then remembered; in firm reſolution to forſake the like thereafter, as injurious, diſhonourable, and diſpleaſing to him; in fervent love of him, as full of ſo wonderful goodneſs and charity toward us; in moſt hearty thankfulneſs for thoſe unconceivably great expreſſions of kindneſs toward us; in deepeſt humility, upon ſenſe of our unworthineſs to receive ſuch teſtimonies of grace and favour from him, (our unworthineſs *to eat the crumbs that fall from his table;* how much more to be admitted into ſuch degrees of honourable communion and familiarity, of cloſe conjunction and union with him!) of pious joy in conſideration of the excellent privileges herein imparted, and of

1 Cor. xi. 29.

the bleſſed fruits accruing to us from his gracious performances; in a comfortable hope of obtaining and enjoying the benefits of his obedience and paſſion, by the aſſiſtance of his grace; in ſteady faith and full perſuaſion of mind, that he is (ſuppoſing our dutiful compliance) ready to beſtow upon us all the bleſſings then exhibited; in attentively fixing the eyes of our mind, and all the powers of our ſoul (our underſtanding, will, memory, fancy, affection) upon him, as willingly pouring forth his life for our ſalvation; laſtly, in motions of enlarged goodwill and charity toward all our brethren for his ſake, in obedience to his will, and in imitation of him: ſuch like duties ſhould attend our participation of this holy ſacrament.

3. The effects of having duly performed which, ſhould appear in the practice of thoſe duties which are conſequent thereon; being ſuch as theſe: an increaſe of all pious inclinations and affections, expreſſing themſelves in a real amendment of our lives, and producing more goodly fruits of obedience; the thorough digeſtion of that ſpiritual nouriſhment, by our becoming more faſtly knit to our Saviour by higher degrees of faith and love; the maintaining a more lively ſenſe of his ſuperabundant goodneſs; the cheriſhing thoſe influences of grace which deſcend upon our hearts in this communion, and improving them to nearer degrees of perfection in all piety and virtue; a watchful care and endeavour in our lives to approve ourſelves in ſome meaſure worthy of that great honour and favour which God hath vouchſafed us in admitting us to ſo near approaches to himſelf; an earneſt purſuance of the reſolutions, performance of the vows, making good the engagements, which in ſo ſolemn a manner, upon ſo great an occaſion, we made, and offered up unto our God and Saviour; finally, the conſidering that by the breach of ſuch reſolutions, by the violation of ſuch engagements, our ſins receiving ſo mighty aggravation of vain inconſtancy and wicked perfidiouſneſs, our guilt will hugely be increaſed; our ſouls relapſing into ſo grievous diſtemper, our ſpiritual ſtrength will be exceed-

ingly impaired; conſequently hence our true comforts will be abated, our beſt hopes will be ſhaken, our eternal ſtate will be deſperately endangered.

There is one duty which I ſhould not forbear to touch concerning this ſacrament; that is, our gladly embracing any opportunity preſented of communicating therein; the doing ſo being not only our duty, but a great aid and inſtrument of piety; the neglecting it a grievous ſin, and productive of great miſchiefs to us.

The primitive Chriſtians did very frequently uſe it, partaking therein, as it ſeems, at every time of their meeting
Acts ii. 42. for God's ſervice; it is ſaid of them by St. Luke, that *they continued ſtedfaſtly in the Apoſtles' doctrine and commu-*
1 Cor. x. 20. *nion, and in breaking of bread, and in prayers;* and, *when you meet together, it is not* (as according to the intent and duty of meeting it ſhould be) *to eat the Lord's Supper,* ſaith St. Paul: and Juſtin Martyr in his ſecond Apology, deſcribing the religious ſervice of God in their aſſemblies, mentioneth it as a conſtant part thereof; and Epiphanius reporteth it a cuſtom in the Church, derived from apoſtolical inſtitution, to celebrate the Euchariſt thrice every week, that is, ſo often as they did meet to pray and praiſe God; which practice may well be conceived a great means of kindling and preſerving in them that holy fervour of piety, which they ſo illuſtriouſly expreſſed in their converſation, and in their gladſome ſuffering for Chriſt's ſake: and the remitting of that frequency, as it is certainly a ſign and an effect, ſo in part it may poſſibly be reckoned a cauſe, of the degeneracy of Chriſtian practice, into that great coldneſs and ſlackneſs which afterward did ſeize upon it, and now doth apparently keep it in a languiſhing and half-dying ſtate.

The rarer occaſions therefore we now have of performing this duty, (the which indeed was always eſteemed the principal office of God's ſervice,) of enjoying this benefit, (the being deprived whereof was alſo deemed the greateſt puniſhment and infelicity that could arrive to a Chriſtian,) the more ready we ſhould be to embrace them. If we dread God's diſpleaſure, if we value our Lord and his

benefits, if we tender the life, health, and welfare of our ſouls, we ſhall not neglect it; for how can we but extremely offend God by ſo extreme rudeneſs, that when he kindly invites us to his table, we are averſe from coming thither, or utterly refuſe it? that when he calleth us into his preſence, we run from him? that when he, with his own hand, offereth us ineſtimable mercies and bleſſings, we reject them? It is not only the breach of God's command, who enjoined us *to do this*, but a direct contempt of his favour and goodneſs, moſt clearly and largely exhibited in this office. And how can we bear any regard to our Lord, or be anywiſe ſenſible of his gracious performances in our behalf, if we are unwilling to join in thankful and joyful commemoration of them? How little do we love our own ſouls, if we ſuffer them to pine and ſtarve for want of that food which God here diſpenſeth for their ſuſtenance and comfort? if we bereave them of enjoying ſo high a privilege, ſo ineſtimable a benefit, ſo incomparable pleaſures as are to be found and felt in this ſervice, or do ſpring and flow from it? what reaſonable excuſe can we frame for ſuch neglect? Are we otherwiſe employed? what buſineſs can there be more important, than ſerving God, and ſaving our own ſouls? is it wiſdom, in purſuance of any the greateſt affair here, to diſregard the principal concern of our ſouls? Do we think ourſelves unfit and unworthy to appear in God's preſence? But is any man unworthy to obey God's commands? Is any man unfit to implore and partake of God's mercy, if he be not unwilling to do it? What unworthineſs ſhould hinder us from remembering our Lord's exceſſive charity towards us, and thanking him for it? from praying for his grace; from reſolving to amend our lives? Muſt we, becauſe we are unworthy, continue ſo ſtill, by ſhunning the means of correcting and curing us? Muſt we increaſe our unworthineſs, by tranſgreſſing our duty? If we eſteem things well, the conſcience of our ſinfulneſs ſhould rather drive us to it, as to our medicine, than detain us from it. There is no man indeed who muſt not conceive and con-

feſs himſelf unworthy; therefore muſt no man come thither at God's call? If we have a ſenſe of our ſins, and a mind to leave them; if we have a ſenſe of God's goodneſs, and a heart to thank him for it; we are ſo worthy, that we ſhall be kindly received there, and graciouſly rewarded. If we will not take a little care to work theſe diſpoſitions in us, we are indeed unworthy; but the being ſo, from our own perverſe negligence, is a bad excuſe for the neglect of our duty. In fine, I dare ſay, that he who, with an honeſt meaning, (although with an imperfect devotion,) doth addreſs himſelf to the performance of this duty, is far more excuſable than he that upon whatever ſcore declineth it; no ſcrupulous ſhyneſs can ward us from blame; what then ſhall we ſay, if ſupine ſloth, or profane contempt, are the cauſes of ſuch neglect?

Mens deficit, quam non recepta Euchariſtia erigit et accendit. *Cyp. Ep.* 54.

Ὥσπερ γὰρ τὸ ὡς ἔτυχε ωροσιέναι κίνδυνος, οὕτω τὸ μὴ κοινωνεῖν τῶν μυστικῶν δείπνων ἐκείνων, λιμὸς καὶ θάνατος. Αὕτη γὰρ ἡ τράπεζα τῆς ψυχῆς ἡμῶν τὰ νεύρα, τῆς διανοίας ὁ σύνδεσμος, τῆς ωαῤῥησίας ἡ ὑπόθεσις, ἡ ἐλπὶς, ἡ σωτηρία, τὸ φῶς, ἡ ζωή. *Chryſ. in* 1 *Cor. Or.* 24.

Thus having briefly diſpatched the conſiderations that offered themſelves upon theſe ſubjects, I ſhall conclude all with prayer to Almighty God, that we, by his grace and help, believing rightly, ſtrongly, conſtantly, and finally; being frequent and fervent in prayer, and all pious devotion; ſincerely obeying all God's commandments; continuing orderly, dutiful, and worthy members of Chriſt's Church, growing continually in grace, by the worthy participation of the holy ſacraments, may obtain the end of our faith, the ſucceſs of our prayers, the reward of our obedience, the continuance in that holy ſociety, the perfect conſummation of grace in the poſſeſſion of eternal joy, glory, and bliſs; which God in his infinite mercy grant to us, for our bleſſed Saviour's ſake; to whom be all glory and praiſe for ever and ever. *Amen.*

END OF THE FIFTH VOLUME.

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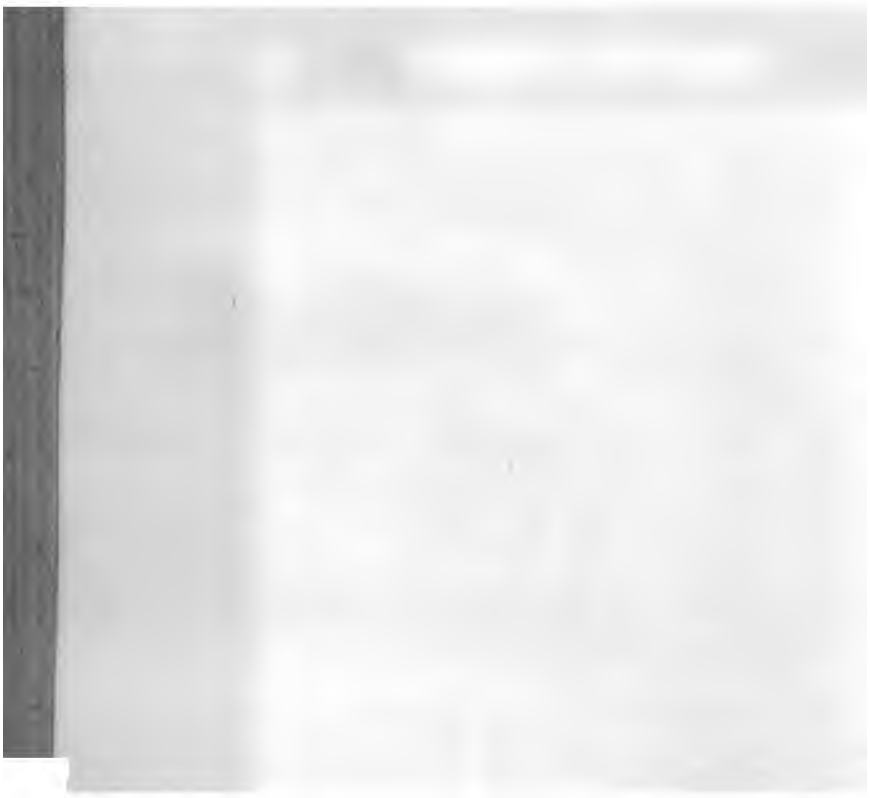
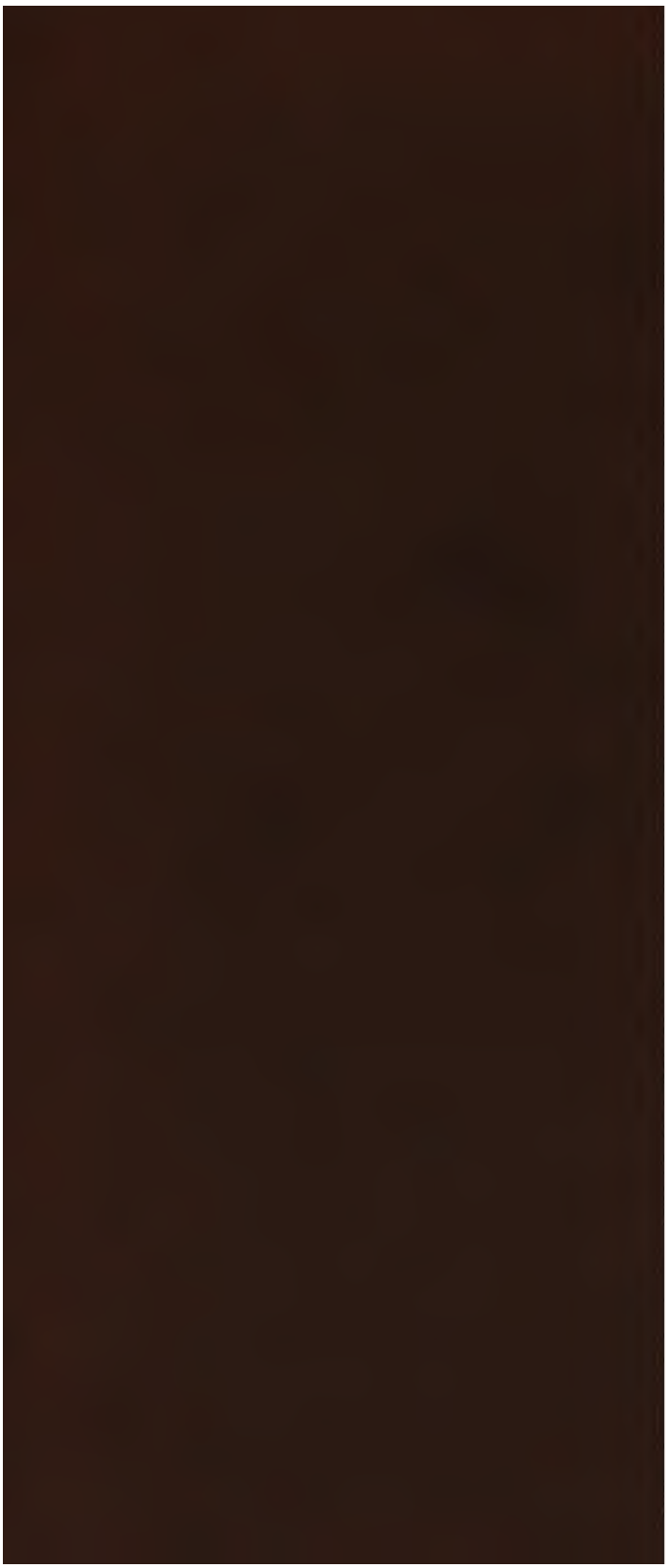
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